

SUMMARIES

Liudmyla Ivannikova. Ancient Ukrainian Usage *Ralets*: Tradition and Transformations. The study examines the archaic Ukrainian usage *ralets*. It has long been out of use so that there is little information about it, while different conflicting versions of its origin and meaning can be found in scientific literature. Historians believe it to be an ancient form of tax, whereas linguists consider it a remnant of pagan rituals and sacrifices. Therefore, the authoress of the present paper aims to find out the true nature of this phenomenon, to demonstrate various forms of its existence and the latter's specificity in various social strata, namely among the peasants, petty bourgeois, Cossacks, and religious brotherhoods. The authoress also traces the evolution of this usage in Ukrainian conventional culture in the XVIth–XIXth centuries, as well as the transformations that have led to its degradation and extinction.

First of all, the authoress clarifies the meaning of the word *ralets*. Most dictionaries explain it to be the ancient name for gift, offering, while figuratively, it means the visitation or regalement. Going to the *ralets* meant paying a visit with a gift. In other words, this provided for a certain ritual. However, both the meaning of the word and the forms of the ritual gradually changed.

The authoress rejects all mythological versions of origin of the usage and focuses her attention on the testimonies of historians and eyewitnesses who watched live this phenomenon. According to the descriptions of the XVIIth–XIXth centuries, *ralets* originated from the most ancient form of tax in kind, so called *avian tribute* practiced in the XVIth–XVIIth centuries. Along with it there has developed another form of offering, which was brought by people to those persons on whom they depended to a certain material or administrative extent. Peasants gave presents to their landowners, tradesmen – officials, parishioners – clergy, and Cossacks – to squadron and regimental Councils of Officers. These donations were ritual and occurred during the greatest celebrations of the year – Christmas and Easter. The entire male community took part in the ritual. *Ralets* implied mutual gifting: a landowner, priest or Cossack hetman necessarily treated to those offering. In a somewhat reduced form, these usages remained up to the late XIXth century. Eventually, voluntary offering grew into a mandatory obligation, no longer being payment in kind but in cash. This tax became compulsory and burdensome for the population of old Ukraine, while in some cases, gifts turned into bribes. Therefore, as far back as in the early XVIIIth century, the supreme power represented by the Ukrainian Hetmans forcedly eradicated the *ralets* usage and punished for these illicit exactions. The period of degradation of this old usage was brilliantly described by Ivan Kotliarevskyi in his poem *Aeneid*.

Keywords: Christmas and Easter usages, Cossacks' subculture, archaic tax forms, donation, offering.

Olena Stiazhkina. Timepiece and Calendar in Soviet Ukraine in the 1920s–1930s: Mechanisms of Appropriating Time and Chronotopos. The article explores the little-studied aspects of Soviet social engineering, namely the process of specific Soviet time-space formation. In Soviet times, timepieces and calendars were both a symbol and a result of time appropriation practices carried out by the state. The study analyses the mechanisms of *learning the timing*, both voluntarily and compulsorily, and describes the methods and approaches to establishing time-control by the state, as well as the means of examining the logic of the Soviet calendar arrangement in the 1920s–1930s. The authoress puts an emphasis on the difference between quasi-democratic mechanism of socialization of time-space in the 1920s and mechanism of forced time appropriation by the state in the 1930s.

In spite of proclaiming the Socialist industrialization and promising the Communist human-oriented future, time has not turned into a resource of a man or a woman. As a result of Soviet social experiment, time – at the level of everyday usage and at the one of historical time – has remained a source of Soviet power and Soviet state.

During the 1920s–1930s in Ukraine, time and calendars were transformed by the Soviet state into a disciplinary mechanism. Using of time by ordinary people was marked by practices of control and care.

Perception of time by ordinary Soviet people was located below their personal consciousness. It remained as a natural reproduction of time-cycle, but it was marked by certain disciplinary practices. This time perception influenced the creation of industrial Archaic, in which not nature as a whole but minerals, water, materials and impersonal power of technology were perceived as a source for background of appropriating the economy. In this regard, Soviet industrialization was not just the socio-anthropological modernization; more so, it helped to permanently repeat and recreate the archaic rules of life.

Keywords: Soviet times, Soviet chronotopos, time owners, appropriation of the past.

Iryna Kimakovych. Risorial Text of Ethnic Group's Traditional Culture: On the Issue of Semiotic Nature of Folkloric Self-Consciousness of Ukrainians. The authoress examines the phenomena of spiritual and material amateurish (folk) and professional cultures of Art Nouveau of the Ukrainian ethnic group, while defining more accurately the semiotic theory of *traditional culture's text* within the frame of the performer's theory of folklore and personalistic understanding of the nature of human self-consciousness, and proposes to introduce into scientific use the notion of *text of traditional culture of ethnic group*.

The issue of risorial *text of ethnic group's traditional culture* is an issue of formation and evolution of Postmodern's *subject of culture* as a representative of mega-community and its culture's carrier-activist. The comprehension by a Postmodern's *subject*

of culture of his natural identities, on the one hand, and his social skills concerning the ability to sublimate his natural aggressive tendencies, on the other, — is the principal problems of Postmodern as a science. A text of ethnic group's traditional culture, with such understanding of both culture and ethnic group, and its formers-translators appears to be a natural-cultural strategy of carriers-activists of folkloric culture, which is aimed at their optimistic strengthening and realizing themselves as representatives of Ukrainian people.

The researcher detects the mechanisms of funny-making in visual and verbal-visual texts of Ukrainian culture of Art Nouveau and Postmodern, as well as examines the types of visual-verbal texts depending on prevalence of functions of verbal or iconic parts in them in order to make visible the fact of how these texts record the ethno-identity of their creators. While considering the intersemioticity of texts of ethnic group's culture, the authoress attests the professional culture texts' adoption of plots, images and quotations from the texts of amateurish culture — traditional folkloric texts (popular anecdotes, jocular songs).

The paper is based on studying the postcards styled in traditions of popular prints, as well as the pictorial and decorative art works of the XIXth to XXIst centuries related to those postcards by their ideas, images, and plots. Different ratio of verbal, nonverbal and paraverbal constituents of postcards as visual-verbal texts entails the emergence of different models of reality — those aiming at either veracity or factiousness of the matter being depicted. At the same time, the latter fixes the *kitsch nature* of expressive forms of content of the ideas being represented and the ostensible superficiality of forms of their substance, however the implicit slogans (youth, love, beauty) affirm the sacredness and seriousness of texts' range of problems and actualize the ontology of risorial folkloric self-consciousness of Ukrainians.

Keywords: text of ethnic traditional culture, text of traditional culture of ethnic group, semiotic method in folklore studies, hermeneutic method in folklore studies, folkloric consciousness of ethnic group, risorial folkloric consciousness of Ukrainians, verbal-visual texts, visual texts, popular prints in Ukraine, postcards, Ukrainian painting of the XIXth to XXIst centuries.

Maryna Kurinna. Types of Dishes in Everyday Nourishment System of Zaporizhzhia Region's Czechs (Late XXth — Early XXIst Centuries). In the article, based on auctorial field materials, it is presented the analysis of ordinary dishes' complex of present-day descendants of Czech immigrants residing in the village of Novhorodkivka (Melitopol District, Zaporizhzhia Region). The publication is sourced from the auctorial field materials recorded from Czech respondents through 2000 and 2011–2013 in Melitopol and the village of Novhorodkivka (Melitopol District).

The authoress determines the factors that were instrumental in attracting new products to the colonists' diet and their borrowing of separate cooking technologies (natural-geographical milieu, nature of economical activities, interethnic interactions, etc.).

It is ascertained that in spite of striking ethnic individuality, the complex of ordinary dishes of Czech descendants has a number of All-Slavonic elements. The latter are: among the meal dishes — bread, lazy cook's curd dumplings, *zatirka* (a dish boiled in water or milk out of watered meal ground to minute pellets); in vegetables' group — stuffed cabbage rolls; among fat and meat products — lard; among cultured milk foods — clotted milk, whey, cheese, buttermilk, beestings, butter, etc.); and in beverages' class — compote, beer, vodka, and cherry brandy.

Close interethnic communication between the Czechs and the representatives of all the nationalities residing within the limits of Zaporizhzhia Region has resulted into mutual enrichment of their alimentary diet with such new dishes as *borshch* (a soup made of beetroot, cabbage, meat, etc.), steamed Knödel, *prypys* (a hot beverage made from one or more cereal grains), and *buza* (a low-alcohol drink made from slightly fermented barley, oats, millet, or maize). The expansion of the range of goods occurred at the expense of new vegetable crops (capsicum, eggplants, tomatoes, vegetable marrows, pumpkins, and sunflower seeds) and groats (rice, buckwheat, and peeled barley).

Keywords: Zaporizhzhia Region, Czech immigrants, ordinary meal, interethnic interactions.

Liliya Ivanevych. Folk Attire of Podillia Ukrainians in the Studies of Kost Shyrotskyi. On the occasion of celebrating the 130th anniversary of the birthday of the famous Podillian Kost Shyrotskyi (1886–1919), being a researcher of Ukrainian history and culture, art- and Shevchenko-student, and ethnographer, the article shows the problem of investigating the folk attire of Podillia Ukrainians. The authoress values and scientifically estimates the works dealing with studying the Podillia Ukrainians' traditional garments complex and its separate elements in the mid- to late XIXth — early to mid-XXth centuries.

The article also exposes the participation of K. Shyrotskyi, by a resolution of the Aleksandr III Russian Museum's Ethnographical Department Council, along with M. Mohylianskyi and other scholars, throughout 1909–1914, in seven ethnographical expeditions on the territories of northern and eastern districts of Podillia Governorate. During that period, they managed to collect 1 058 exhibits for the Russian Museum. Particularly, articles of folk mode of life, elements of traditional garments, fragments of embroideries, clothes supplements, beadwork adornments, painted eggs (*pysankas*), etc.

In the works *Ukrainian National Colour* (1911) and *Our Banner* (1918), K. Shyrotskyi investigated the combination of national azure-yellow or blue-yellow and dark-blue hues on ancient carpets, women's *plakhtas* (a kind of Ukrainian women's skirt) and belts all over Ukraine, including Podillia. These colours, as the art historian deemed, gave people their love for nature, which they perceived exactly in azure and yellow colours: steppe of gild, blue sky, blue sea, rivers with yellow reed, rust-coloured rocks, and blue mountains. The scholar also laid emphasis on the preponderance of azure and yellow colours on Slutsk Cossack

belts, fabrics, church vestments, *polyks* [transverse embroideries on upper parts of shirt's (chemise's) sleeves] and *lyshivas* (fancywork in form of satin stitches) of Ukrainian needlework, especially Over-Dnister Podillians, who as early as in the mid-XIXth century replaced these colours by red and black.

The progress of stylistic features of Ukrainian ornaments and the breakdown of ornamental patterns by motif type was submitted by the scholar in his work *Motifs of Ukrainian Ornaments (Apropos of an Album of the Painter S. Vasylykivskiy)* (1913).

The pithy appraisal of presenting the Ukrainian folk attire in the pictorial heritage of Taras Shevchenko was given by Kost Shyrotskiy in his papers *On Some Portraits Painted by T. Shevchenko* (1911), *The Studies of T. Shevchenko in the Times of Yore* (1911), *Religious Motifs in Shevchenko's Pictures* (1911), *Grave and Death in Shevchenko's Pictures* (1911), *The Engravings of T. Shevchenko* (1914), and *Shevchenko as a Painter* (1914).

On the whole, the K. Shyrotskiy works examined in the article have a great significance for further learning and uncovering of artistic and stylistic features of Ukrainian traditional garments, in general and Podillia ones, in particular.

Keywords: K. Shyrotskiy, folk attire, traditional garments complex, Podillia Ukrainians, historian, ethnographer, mid- to late XIXth – early to mid-XXth centuries, embroidered shirts (chemises), waist clothes, shoulder clothes, outerwear, headwear, footwear, adornments, belts, ornament.

Oleksandr Kolomyichuk. Syncretism of Generalized Character of Great Christian Saint: On the Issue of Folk cult of Saint Nicholas in Boykivshchyna. The article, based on the records of field ethnographic studies from the region under consideration, as well as the archival materials, accessible ethnological literature and periodicals, values the folk beliefs, customs and ritual actions, which are related to honouring St. Nicholas on the territories of Boykivshchyna. There have been analysed the basic semantic and symbolic motifs in the creation of the saint's folk image. It has been also ascertained that St. Nicholas, in the Boykos folk interpretation is, above all, a reliable guardian of all the children, the poor and the unfortunate. Children waited impatiently for the St. Nicholas Day (on December, 19th, in the new style), as they hoped for receiving from him so desirable gifts being symbolical remunerations for good behavior and obedience to parents during all the year. The distinctive feature of this good family tradition is that it is hitherto done at night, that is in mysterious and mystical way. This proves that a considerable part of features of archbishop Nicholas, which is in folk use of the Boykos and among the Ukrainians in general, is grounded upon the canonized life of this Christian saint (it is known that Archbishop Nicholas fulfilled the charities in great secrecy as well). The tradition of giving presents to children on St. Nicholas Day did not ceased for centuries in Boikivschyna, including at the times of oppression by the Soviet regime with its unified Socialist culture. It was revived in independent Ukraine in some Boykos' villages (village of Roztochky, Dolyna District, Ivano-Frankivsk Region) at the general public level, where representatives of local authorities led by a man dressed-up as St. Nicholas annually presented gifts to various population categories.

The article pays a special attention to the fact that the cult of St. Nicholas in Boikivschyna has a syncretic nature, since it has comprised the Christian traditions of honouring this saint along with pre-Christian mythological elements harmonically interwoven with them. It is conspicuous in the light of those material values, the power over which was bestowed by people upon St. Nicholas. In Boykos' folk beliefs, St. Nicholas *disperses wolves* and *parts their teeth*, giving the right to hunt; together with other saints, conducts the first pillage and sows on fields; protects domestic cattle from predators during the first sending the cattle to grass. Thus, people have attributed to St. Nicholas a fairly broad and essential range of functions that has created a powerful cult of this Christian ascetic. While investigating the anthropomorphous image of St. Nicholas, its anthropocentricity, Ukrainian ethnologist K. Sosenko compared this Christian figure with the legendary Greek hero Prometheus, who brought the major cultural achievements to human life.

Keywords: beliefs, tradition, world outlook, Boykivshchyna, St. Nicholas, patron, *wolf's* day.

Dzvenyslava Hanus. Magical Practices of Protecting Baby's Life on the Territory of Ukrainian-Polish Borderland: From Birth to Baptism. The article analyses the ritual actions performed in case of death of previous children in a family and aimed at ensuring the life for the newborn. Most magical practices to protect a baby were related to the ritual of christening and provided for deceiving death through carrying out *new* rites. The borderland population believed that a name was able to protect a baby from death. An infant could be named after his/her relative (grandmother or grandfather), who had a long life; he or she could be given a rare or a random name, or two names, with either of them being secret. Godparents also could affect the lifespan of a baby. The first comer was chosen for the role of godparent. He was considered as a representative of the other world. Otherwise a blood brother or sister was chosen. The choice of godparents locally differentiates in Lemkivshchyna, where people having no godchildren were invited to be godparents; there was also an odd number of godparents. A baby's clothes, *kryzhmo*, in which he/she was baptized, were given magical properties. These garments were to be made overnight. According to another variant, a baby was christened in nine different *kryzhmos* brought by his/her father from nine villages.

An effective means of deceiving death was passing a baby through an open window, which was seen as baby's rebirth. This ritual could be performed both before and after baptism. Mainly a mother passed her baby to a godmother or a father. The rite was more often carried out after returning from church: the godmother passed the baby through an open window to the mother. The borderland population customarily supplemented this practice with the simulation of *buying-selling* a baby. A father *sold* his baby to a godfather who having paid money announced that the child has become his own.

In combating with death, a special place was assigned to Christian symbols: a cross or a figure of Our Lady was placed in yards or at crossroads; and a baby's clothes were hung on the cross.

In the second half of the XXth century, the mentioned rites underwent a transformation in the temporal and structural aspects due to prohibition of church baptism of babies and spread of qualified medical attendance.

Keywords: Ukrainian-Polish borderland, baby, baptism, choice of name, godparents, *kryzhmo* (baptismal clothing).

Uliana Postryhan. Urban Cultural Heritage Preservation from the American Aspect: A Story of the Historic Savannah Foundation and the City of Savannah (Georgia, USA). Nowadays, European cities with rich cultural heritage are looking for the balance between tourism, history and day-to-day life and seeking for ways of planning the progressive future while respecting the past.

In order to find new effective preservation methods and techniques on the local level under conditions of fast urban development, the authoress of this article has practically researched the American monument preservation system by volunteering at the Historic Savannah Foundation (Savannah, Georgia, USA), a non-profit organization that has worked to preserve and protect Savannah's fixed cultural heritage through advocacy, education and community involvement since 1955. Studying the organization's archives and best practices has allowed the authoress to discover many successful preservation tools and mechanisms applied by the Foundation to safeguard historic properties. Among them: Revolving Fund, *Façade* Grant Program, Preservation Easement, Exemplary Revitalizing Project Implementation Awards, as well as the Architectural Review Board.

In the issue of over 60 years of Historic Savannah Foundation's active involvement, the tangible and intangible heritage of the city of Savannah was rescued and its unique layout, particular ambience and original architecture were preserved. Taking care of historic heritage has shown the apparent economic benefits.

Keywords: United States of America, historic properties, non-profit organization, community involvement, Revolving Fund, Preservation Easement.

Olha Zaytseva. Toponymy of the Villages of Severynivka, Khatky, Holubivka and Their Vicinities. The study of folk names of place objects is very important for investigating the culture and history of Ukrainians, since place names retain ancient ethnocultural elements, show cultural interactions, attest continuance of a particular territory and give possibility to analyse culture and history of a locality. Unfortunately, the origins of many toponyms have already faded away from the people's memory, or are vanishing.

The submitted article analyses specific types of toponyms of the Severynivka, Holubivka, and Khatky villages, properly microtoponyms, hydronyms, and oikonyms. Microtoponym is a name of a small geographic area, hydronym — of a body of water, and oikonym — of a settlement. The microtoponyms, hydronyms and oikonyms under study have close connection with ethnic and historical processes, as well as geographic objects.

The attention is paid to the semantic content of studied toponyms. There have been arranged the toponyms according to their location and origin. Most of them indicate the localization of the object being named (well *Na Balhanakh*), features of its natural forms (field and swamp *Shtany*), or point out to a person being the owner of an object or anyhow relating to it (*Nykoniuchyn Stav*), etc.

By their origins, most toponyms are anthroponyms. Usually, they originated from the given name or the surname of a person, such as: *Ivanove Pole*, *Zatishshia*, *Nykoniuchyn Stav*, *Havryliv Stav*, *Hrytseve More*, *Muliarova Levada*, *Martyniukova Levada*, *Semeniukova Krynytsia*, etc. The basis of most microtoponyms and hydronyms are customarily the male names or surnames.

Quite often there take place the toponyms indicating the spatial location of an object, for instance, pond *Na Zhuravli*, well *Na Balhanakh*, well *Bilia Chapayivky*, *Na Kaminni*, *V Lypah*, *Bilia Hrushky*, road *Do Arkady*, road *Na Mezhyriv*, road *Na Zatishshia*, *Do Shtyrokht Sikor*.

By their semantic content, some microtoponyms point out to a person, in whose territory the object being named was: wells *Kolo Zminky* and *Kolo Bedrachky*.

A good few of microtoponyms indicate the buildings that are somehow important for local residents, for instance, *Station*, settlement *Khlibzavod*, *Silmazhna (Koperatyvna) Street*. Some of them retain their names even after the disappearance of an object on its site. Examples are *Sakhzavodska Street*, *Dubyna*, *Huralnia*, and pond *Zavodskyyi*. Interpreting of such place names becomes complicated due to the fact that a place or a building being named no longer exists.

Some microtoponyms and hydronyms of the villages of Severynivka, Holubivka and Khatky have several different names, for instance, road *Na Zatishshia* or *Hrushechkamy*, road *Na Mezhyriv* or *Mezhyrivska Doroha*, pond *Nykoniuchyn* or *Havryliv*, tract *Kurnyk* or *Zhuravel*, *Shliakh (Shliak)* or *V Lypakh (Lypy)*. This indicates the continuance of an object and existence of its name among local residents, as well as is evidence of the development of nomination process in folklore.

While investigating the origin of some microtoponyms, it is also worth taking into consideration the folk interpretations — so called folk etymology. Quite often local people explain the etymology of toponyms by narrating ancient legends or beliefs relating their origins. Thus, appearance of the names of spring *Bezodnia*, pond *Hrytseve More*, and tract *Zhuravel* are associated with local legends. However, folk etymology not always can explain the actual origins of local names.

Keywords: toponymy, toponyms, microtoponyms, hydronyms, oikonoms.