

SUMMARIES

Hlushko Mykhaylo. *Did* is a Traditional Grain-Producing Attribute of Christmas and New-Year Observances of the Nadsiania Ukrainians. While attracting a wide range of field ethnographic materials, the author submits a detailed description and analysis of customs and ritual actions related to the significant grain-producing attribute of the Nadsiania Ukrainian Christmas – New-Year observances – a rye little sheaf there named a *did*. In the mid- to late XXth century, a sheaf for a *did* was selected chiefly on January, 6 (Christmas Eve), while earlier – at the harvest time [*zazhynky* (outset of reaping) or *obzhynky* (termination of harvesting)] as well. A small sheaf to a hut was brought by a farmer, while greeting his kindred with conventional felicitations or ordinary fair words. Those present, for their part, reciprocated with mutuality. A *did* usually stood in the corner of a dwelling. During festive meals, it was *fed*, i.e. via cramming with *pampukhy* (doughnuts), *varenyky* (meat, fruit, or curd dumplings) and other bread-stuffs and products, while after suppers – by means of bound spoons.

Did remained in a dwelling house until January, 14 (New Year). Then, at daybreak, peasant premises in Nadsiania were visited by companies of *novolitnyky*-juveniles (youngsters) (according to the data of some old habitants, by their odd numbers) with clubs. With those sticks, youngsters threshed a small sheaf of a farmer who had not time to carry it out of the dwelling. At that time, the sheaf was threshed in the hut, threshing barn (on the *bojishche*) and in the yard. In the early to mid-XXth century, a *did* could be also sporadically nourished for horses being taken to a hut early on New Year's Day.

The yield of threshed grain of a festive sheaf was applied in different ways: it was fed to fowl, commenced to sow the earliest ploughed field, and preserved for the medical purpose. Primarily, the grain was ground between millstones upon the New Year [usually on January, 18 (Epiphany Eve)], and dough was cooked out of flour, with picturing small crosses, by the instrumentality of the former, while placing them on the buildings of dwelling houses. Out of the remains of this dough, a housewife baked the unleavened bread for cattle, being named *shchedrak* (one who wishes generosity) in the forms of round *palianychka* (white bread), small cross, or a hornlike product. In some localities of Nadsiania, for a *shchedrak*, a spoonful of a festive cooked dish was kneaded or put inwards in dough as a stuffing. Livestock (mainly cows and mares) were also fed with the first small *kalachyk* (a kind of a dough roll), received by *novolitnyky* (adolescents) for their work (threshing of a sheaf) on the New Year, while the animals themselves were beaten with a *ritual* stick.

Keywords: Nadsiania Ukrainians, ritual sheaf (*did*), Christmas Eve, New Year, Epiphany Eve, customs, rituals, beliefs, *shchedrak* (one who wishes generosity).

Kurinna Maryna. Types of Settling and Conventional Dwelling of the South Ukrainian Czechs: Local Peculiarities (After the Ethnographic Studies in Zaporizhzhia Region). The article, being based on the auctorial field materials, examines the type of settling and special features of conventional dwelling of Czech immigrants' modern descendants residing in the village of Novhorodkivka (Melitopol District, Zaporizhzhia Region). There has been ascertained that the village has the street development type, when two-row streets intersect in the centre, constituting a square inside. The Czech farmsteads have acquired a certain extent of typicalness, thereby an abode is turned to a street predominantly by its end side and has a cour d'honneur disposition.

The earliest form of the Czech habitations was half-dug-outs covered with two-slope roofs without ceiling. The succeeding type has become bicameral abodes (a heated room + entrance hall-kitchen). At the turn of the XIXth–XXth centuries, the Czechs commenced erecting houses of three-chamber type, arranged partly borrowed from representatives of East Slavonic population of the Melitopol region (a heated front room + heated habitable room-kitchen). It is the house that one can consider conventional for the colonists. It has common characteristics with abodes on the territory of mother country, however simultaneously not resembling the constructions of previous domiciles and is a new evolutionary stage in the folk architecture advance. In the Soviet times, the strengthening of urban influence was conducive to the emergence of multichamberness on the basis of three-chamber arrangement. Housing conditions have ameliorated at the expense of such apartments as bedchambers, nursery, bathroom, and lavatory. In recent decades, the increase of residence criteria has been favoured by re-equipment of heating, water-supply and drainage systems.

Keywords: Zaporizhzhia Region, Czech immigrants, conventional dwelling, interethnic interactions.

Kosakivskiy Viktor. Intercultural Interactions and Transformations in the Urban Settlement of Chechelnyk in Podillia in the XIXth through the Early XXIst Centuries. Based on long-term studies of the ethnic culture of Podillia town Chechelnyk, the author retraces the intercultural interactions and transformations in small-town environment from the XIXth through the early XXIst centuries. They were caused by several reasons related to historical, social and political, as well as economic circumstances, along with modern globalization trends.

The town remained under the rule of different countries, which influenced, to a considerable degree, the development of the indigenous Ukrainian population and the formation of variegated ethnic diversity of Chechelnyk. Concerning the town's

ethnic composition, the majority of Chechelnyk inhabitants were adherents of three confessions — Orthodoxy, Catholicism, and Judaism. In the XXth century happened the essential changes in the town's ethnic composition. The Poles and Russians, having found themselves in heteroethnic environment, almost completely assimilated with the Ukrainians. The majority of Jewish population migrated to other countries after the Second World War.

The main branches of economics of Ukrainian population, and the Podillia inhabitants altogether as well, have long since been agricultural and related to conventional crafts, such as weaving, cartwright activities, wickerworking, cooperage, etc. Commerce and handicrafts were widespread among the Jews. Industrial production was associated mainly with the processing of agricultural products. The Soviet industrialization and collectivisation have totally affected all spheres of life of Chechelnyk inhabitants. Also at that time changed the established economic system, and, as a consequence, the peasants' lands were confiscated. The peasants themselves were forced to join collective farms. A striking example of the repressive picture of life of those days is the fate of an individual peasant A. Zhmurko.

Due to current difficult economic conditions, there lasts a gradual reorientation of production activity from its industrial form to the agricultural one, being accompanied with the development of handicrafts, trades and complementary occupations appropriate to the call of the times. By the late XXth century, among the most common crafts, there had totally disappeared weaving, carpet-weaving, and shoe-making. However, woodworking (joinery and carpentry), embroidery, wickerwork, etc. had partly remained. At present, among complementary kinds of economic activities, beekeeping is fully developed.

The main components of spiritual culture of Chechelnyk residents, as well as the achievements of their material culture, have also considerably changed being influenced by various factors. Even before the collectivisation, peasants well remembered the centuries-old customs and rituals. Destruction of spirituality and prohibition of religion have led to the fact that religious practices were replaced by the Soviet atheistic ones. Most of the latter came to be implemented through culture-education institutions in accordance with the Soviet scenarios. Familial rituals, though having retained their numerous components, yet lost much of their content. For example, in nuptial rites, there remained only such their conventional elements as matchmaking, a round loaf ritual, veiling of a bride, *pochesna* (honouring and regaling), *tsyhanshchyna* (making rounds throughout a settlement being disguised in Gypsies' clothing), and harvest festival. Calendar festivals and rites of the Chechelnyk Ukrainians, as well as of the whole Podillia region, have developed and existed in the course of the general Ukrainian calendar and ritual tradition.

Significant changes in the modern period in everyday cultural and recreational activities of Chechelnyk residents, as well as all over Ukraine, were determined by both sociopolitical changes and technological innovations. In the XXth century, the ecological world outlook of population underwent changes as well. If folkloric texts of the region recorded a careful treatment of earth and the whole creation, the reality showed just the opposite picture. Changes in nature management and land use have led to the large-scale tilling of land, deforestation, and water overregulation. Yet, love of the locals to the beauty and following revival of natural landscape demonstrate that the Ukrainian natural attitude can be restored under appropriate conditions. In 2009, on the territory of the region, the National Park *Karmaliuk Podillia* was established. It can well be a stimulus to revival.

Keywords: Chechelnyk, small town, interactions, transformation, multiethnicity, monoethnicity, confessions, domesticities, collectivisation, *rozkurkulennia* [*kulak* (wealthy peasant) dispossessions], *Holodomor* (Famine), customs and rites.

Ivanchyshen Vitaliy. Ethnographical Area within the Vasyl Danylevych Scientific Heritage. The article sheds light on the issue of V. Danylevych's ethnographical activities and evaluates the scholar's yet unpublished paper *The Accidental Observations in the Field of Ethnography* (1902), which is kept in the funds of the Institute of Manuscripts of the V. Vernadskyi National Library of Ukraine. The survey, being put into scientific circulation, is quite precious at examining various constituents of traditional ethnic culture of the Ukrainians.

The subsequent studies of little-known pages of scientific and artistic heritages of figures in the late XIXth through the early to mid-XXth centuries is a topical sphere of modern Ukrainian ethnic and historical investigations. One of such figures is Vasyl Yukhymovych Danylevych, who didn't manage to implement his scientific ideas due to his weakness of health, some obstacles in his personal life and sociopolitical factors. Taking into the consideration the fact that in the work of the scholar under study, the historical and archeological vectors were the main ones, it is important for us to actualise the ethnographical aspect in his activities and scientific heritage.

The biography of V. Danylevych and a short analysis of his ethnographical field are also mentioned in the article.

While characterizing Danylevych's survey *The Accidental Observations in the Field of Ethnography*, submitted to a reader, it should be admitted that its size is fairly small and was handwritten by Danylevych. For convenience, the text from this survey was edited according to the Russian orthography. Except for the text, in which the scholar's observations are reported, several papers with kobzar's and lirnyk's songs are inserted as well.

Despite his personal living issues, state of health and sociopolitical factors, Danylevych has left quite rich scientific heritage. The latter's studies and understanding came to be appraised only in the XXIst century. The ethnographical activities of

undeservedly forgotten scholar are as significant as his archaeological studies. Furthermore, successful ethnic museum activities of the researcher are worth paying attention as well, which has been realized in newly created and by now operational museums in the Kharkiv and Kyiv universities.

The preparation for publishing the text of *The Accidental Observations in the Field of Ethnography* is an endeavour to renew the scientific reputation of V. Danylevych, an apprentice of V. Antonovych and D. Bahaliy in the very scientific sphere.

Keywords: Vasyl Yukhymovych Danylevych, ethnographical activities.

Bekh Mykola. Traditional Attire of Neighbouring Gentry of Northeast Zhytomyrshchyna in the Late XIXth to Early XXth Centuries [After the Materials of the Village of Bekhy (Korosten District, Zhytomyr Region)]. The complex of traditional folk attire is a determinant constituent of Ukrainian cultural heritage. Features of conventional apparel existence are immediately related to people's production activities. Over a long period of time, there have been formed a whole system of making, adorning and wearing clothes, that represents the specific character of tangible and intangible life of the Ukrainians.

One of the long-standing types of men's and women's garments was a shirts (chemise). Since the late XIXth century, factory linen had spread in the village of Bekhy. It was used for sewing the upper part of shirt (chemises), or sleeves.

While surveying chemises of the village under study, their decoration comes into our notice; the former is common to all noble villages of the region. By the mid-XXth century, particularly in the postwar years, the village's men wore shirts made of homespun linen.

The most ancient type of women's waist garments, which kept on existing in the village under study as far back as in the early XXth century, was *zapaska* (a kind of women's clothes replacing a skirt). Women embellished *zapaskas* with single-colour or adorned horizontal strips. An important part of women's costume was an apron.

To men's waist clothes, there were related trousers sewn from homespun linen or cloth. Traditional linen trousers were made furnished with narrow rubbers and sewn-on waistband. In warm seasons, men put on cloth jackets. In the area under study, female and male sheepskin coats were produced in white, red, brown, and black.

The chief women's headdress was a shawl. Young unmarried girls braided one or two tresses, rarely their hair went down to the back, sometimes — those girls decorated their heads with wreaths. The widespread headgears among men were sheepskin caps. In summers, straw hats — broad hats — were worn woven from rye straw. Part and parcel of both female and male attire complex was a belt.

Most constituents of women's and men's garments of the village under investigation in the mentioned period reflect the regional features of Middle Polissia. At the same time, the analysis of separate elements of clothes attests the interethnic contacts of the Bekhy gentry with the Poles and Lithuanians. Rapid permeation of small-town and urban cultures into manners and customs of the neighbouring gentry has had an influence upon adornment of garments.

Keywords: traditional attire, shirt, chemise, *zapaska* (a kind of women's clothes replacing a skirt), trousers, sheepskin coat, footwear, adornment, headgear.

Hanus Dzvenyslava. Folk Aetiology of Childhood Diseases on the Territories of Ukrainian-Polish Borderland. The article, based on field ethnographic materials from the villages of Ukrainian-Polish borderland, considers the reasons of origins of the general, most widespread childhood diseases. It has been found that future health of a child was greatly influenced by the prohibitions related to the baby's conceiving and future behavior of expectant mothers. These rules-taboos have affected the most congenital diseases, which did not respond to medical treatment (physiological blemishes, obliquities). Most of the prohibitions were based on the principles of imitative magic and were connected with spatial and temporal restrictions, certain activities, with handling of certain objects, psychological state of a pregnant woman, etc. A separate group included the prohibitions, which were obeyed by a family after the birth of a baby. In particular, it was not allowed to give any items from the family's house after sunset, or to hang out the baby's layette articles on the outside at night, and so forth.

According to popular beliefs, a disease could be transmitted from a sick person to a healthy baby. In order to *commit* insomnia, it was practiced to pour water used for washing a sick baby under the window of the house, where there was a healthy baby. A mother was used to stealing straw from the roof of the house with a healthy child and laying it under her baby's pillow. *The evil eye* in a child was explained by the ideas about the negative impact of *basilisk-glances*.

In people's consciousness, certain diseases were explained as the motion of an evil spirit in the baby's body (e.g., epilepsy). Accordingly, treatment was aimed at driving such *evil spirits* out of a baby's body.

Consequently, most childhood diseases had inexplicable, magical explanations. Today, there is a gradual decrement of these ideas, due to the development of medicine and extension of medical culture among the population.

Keywords: infant, Ukrainian-Polish borderland, diseases, prohibitions, pregnant woman, insomnia, epilepsy, birthmarks.

Myron Hordiychuk. On the Occasion of the 140th Anniversary of the M. Drahomanov Collection *Little Russian Folk Legends and Tales: A Contribution of Ethnographer V. Menchyts to this Paper.* The article deals with the 140th anniversary of publishing the collection *Little Russian Folk Legends and Tales* by M. Drahomanov. It shed the light on a contribution of an outstanding Hromada figure, bookseller and student of folklore Volodymyr Amvrosiyovych Menchyts (1837–1916) to the mentioned collection of ethnographical materials.

The author gives an enumeration of the mentions of V. Menchyts' participation in this publication and analyses the reasons of lack of scholars' attention to V. Menchyts' contribution to the development of Ukrainian folkloristics. Among these reasons, a special heed should be paid to the ties of blood between V. Menchyts and the *bourgeois* historian M. Hrushevskyi the latter being his nephew.

Collecting ethnographic materials was one of the display of the V. Menchyts activities in the Hromada society. Ethnographic materials of V. Menchyts published by M. Drahomanov in 1876 were recorded in 1861, when V. Menchyts came to Ukraine being a member of the St. Petersburg Ukrainian Hromada. This *ethnographic expedition* was carried into practice being directed by P. Kulish. The publication of the materials is an evidence of V. Menchyts' participation in the Southwest Department of the Imperial Russian Geographical Society, as well as of connection with the sphere of figures of the Kyiv Old Hromada.

The article reproduces the history of publishing ethnographic materials of V. Menchyts. It is related to personal and scientific communications among P. Kulish, M. Drahomanov, I. Rudchenko, and V. Menchyts as well. There is also a characterisation of the available handwritten collection of the materials under study, which is located at the Institute of Manuscripts of the V. Vernadskyi National Library of Ukraine. There presents information on the existence of another handwritten variant of this collection, which was known to scholars in the 1920s.

Keywords: ethnography, V. Menchyts, M. Drahomanov, Southwest Department of the Imperial Russian Geographical Society.