

## SUMMARIES

**Mykhed Pavlo. Taras Shevchenko in Russian Critical Reception (1840–1861).** The problem of humanitarian response of the Shevchenko work was at the centre of attention of the Shevchenko studies throughout the XXth century. In 2013, the publishing house *Critique* issued the first volume of anthology *Taras Shevchenko in Criticism* which claims to be a representation of plenitude of notices in the Slavic world drawn by the work and the very personality of T. Shevchenko. The papers of the poet's Russian critics were put in the publication as well. The history of the Shevchenko poetry's literary reception reflects a process of a new discourse formation of Ukrainian-Russian relationship embracing the existential foundations of the people's national being restored to a new life.

Along with the recognition of the poet's talent, the attention of Russian critics has been drawn to the problems of treatment of Ukrainian language, as well as of the comparative approach to the Shevchenko poetry and the attempts of juxtaposition of the latter with the remarkable phenomena of, first of all, the Russian literature (O. Pushkin) and the prominent representatives of the world literature (Goethe, Byron, Mickiewicz and even Shakespeare). The estimations were not unanimous that can be explained by two factors: ideological orientation of the periodicals and ethnic origin of the critics — the expatriate Ukrainians treated the poetry of Shevchenko with greater favour. The first Russian reviewers of *Kobzar* mentioning originality and singularity of his poetry have manifested discontent on account of his verses having been *written in a particular provincial dialect which is unintelligible to most of our readers*. The discussion often oversteps the limits of the literary criticism proper — the critics take a lively interest in Ukraine and its distinctive profile, its history and song art. The criticism of ethnic Ukrainians frequently has the polemical features and is directed against those Russian critics who allowed themselves sneers regarding the Ukrainian language. It is important that the poetry of Shevchenko was a backbone and an argument for the Ukrainian writers to declare the rights of Ukrainian literature in context of all-Russian literary process.

The discussions on capability of Ukrainian literature and aesthetic value of the Shevchenko poetry recommenced after the poet's homecoming from exile. In an article placed in a Czech periodical, O. Pypin expressed a persuasion that poetry of *Haydamaks* is *tantamount to the best folk works of Pushkin and Mickiewicz by its intensity of feeling and peerless poetical images*. The *North Bee* notifying an appearance of a book of the Shevchenko verses called him *a first poet of our times*. M. Dobroliubov also adhered to the opinion.

The first essay on biography of Shevchenko was issued in early 1860.

The most ample lifetime examination of the Shevchenko creation was the work of D. Mordovtsev which was published in the columns of *The Russian Tale*. The Russian reviewers remarked on the first translations of the Shevchenko works which proved to be incapable of congenial rendering of the *Kobzar* poetry potential which is based on the national artistic code.

The criticism of this epoch has laid the foundations of modern Ukrainian-Russian cultural and social-political discourse in which the claims on Ukrainian distinctive national development have been clearly defined. As far back as in the mid-1860s, it was realized in the modality of a formula *Ukraine Has Not Yet Died*, and towards the late XIXth century, *in remembrance of centenary of the Ukrainian national spirit's revival*, it was uttered in the form of Franko's certainty *Has Not Yet Died and Will Not Have Died*. Since, as it has turned out, it was the Shevchenko poetry that has been destined to determine the existential foundations of the national being.

**Keywords:** Taras Shevchenko, *Kobzar*, critical reception, language, translation.

**Rozsokha Liudmyla. Narrations on Taras Shevchenko in Myrhorodshchyna.** Taras Shevchenko stayed in Myrhorod District of Poltava Province on board of the Kyiv Archeographical Commission and on the invitation of private individuals in 1845, and also after the homecoming from the exile — in 1859. According to the narrations and the indirect and undocumented information, he was there in 1846 too, as well as in the last years of his life.

The remembrance of the noted poet's sojourning there still continues to be in the verbal narrations of progeny of his former friends and acquaintances. The article's author has recorded the narrations of Yefrosyniya Mykhaylivna Korobka (1909–2000) — the last representative of the *Korobka* family, whose house was visited by the poet — on the itineraries of the land journeys (villages Mali Sorochyntsi, Popivka, Komyschnia), from which he brought his drawings. The local tradition tells that T. Shevchenko also visited in the villages Kybyntsi, Velyki Sorochyntsi, Khomutets, and Vovnianka. A teacher from Khomutets Hryhorii Ilkovich Khmil (d. 1964) asserted that in the 1880s to early to mid-XXth century, a painting of biblical content *Imprisoned Apostle Peter* which was supposedly signed by Shevchenko hung in a local church. A version exists that Shevchenko visited the village Bilyky near Myrhorod where in 1845 he made two drawings — *The Bilyk Tract* and *The Stinka Tract*. A Myrhorod-resident teacher Rosa Panasivna Obidna recollected the narrations from her grandmother's lips in the 1970s how Taras Hryhorovych loved children, brought them the dainties out of doors. A Myrhorod-dwelling physician Oleh Fedorovych Kyroposenko recalls the stories of his grandfather Vasyl Mykhaylovych Stelmakh (1870–1945) on the poet's relations with the villagers in a local tavern. The posterity of Shevchenko's friend Pavlo Shershevytskyi has retained the narrations on how cordially and frankly Shevchenko treated the servants and maidservants, and on his being in love with one of the latter — Malanka.

The folk narrations interpret the facts of Taras Shevchenko biography in their own way; particularly, they associate his detention in 1847 with his sojourn in the estate of Oleksandr Akkermann (in 1845). A teacher — regional ethnographer Mykola Antonovych Bilous (1923–2009), a head of a folk museum in the village Petrivtsi, had a stable persuasion that Taras Shevchenko stayed in the village Yarmaky — a patrimony of count Moritz Yehorovych O'Rourke (1805–1878) who was interested in his creation.

The regard of the Myrhorodshchyna dwellers for Taras Shevchenko has been constantly deferential throughout one and a half century. Painted and embroidered effigies of Kobzar hung in almost every hut side by side with the icons. The local female embroiderers rendered both the images of the poet and Shevchenko's painting *Kateryna*, as well as the contours of the peasant hut in which he was born, on canvas, and the words from his verses and poems were often embroidered on the towels. None of the Myrhorod painters and carvers avoided the Shevchenko theme. The Myrhorod kobza players and poets celebrated Shevchenko in their songs and set his pieces of poetry to music.

**Keywords:** T. Shevchenko, narrations, legends, Myrhorodshchyna.

**Viga Gyula. Ukrainians-Rusyns in Interfluve of Bodrog: the XIXth–XXth Centuries Ethnographical Facts on the Hungarian Rusyns.** The interpretation of the versions and changes of traditional culture is inconceivable without the research of the local and regional processes observed in settlement and population history. Temporary migration was a common process in the relation system of the peoples co-existing in the Carpathian Basin. The situation with migration both in the feudal times and in the Modern Age is alike. The recent periods brought new tendencies. Motivations of migrations in the Carpathian Basin in many aspects were identical with the ones of migrations characteristic for other regions of the European continent (e.g. equalization processes resulting from different conditions of the lowlands and highlands, problems of labour force caused by wars, changes in mobility connected with social division of labour, etc.). Another part of these migrations reflect the regional economical, political and social processes.

The present study offers data on the temporary migration of the XVII<sup>th</sup>–XIX<sup>th</sup> century ethnic groups from the Bodrogkéz: a territory bordered by the rivers Tisza, Bodrog and Latorca (Northeast Hungary and Southeast Slovakia), mainly in Zemplén County. For the first time, the article reveals a relationship to the problem of Rusyns' cultural impact and assimilation in relation to the voluntary migration of individuals. Processes due to which Rusyns became independent with a view to language and ethnicity had not been completed in the mid-XVIII<sup>th</sup> century. In this period only in the northern part of Zemplén County, the presences of Greek Catholic religion and of the Rusyns covered each other. In the rest of the regions, the confessions and ethnic groups mixed with each other. In the northeastern region in the mid-XIX<sup>th</sup> century, the Rusyns were assimilated not only by the Hungarians having formed the Hungarized communities of *Russian rite* [*Bodrogszerdahely* (Streda nad Bodrogom), *Bély* (Biel), *Boly* (Bol'), *Kisdobra* (Dobré), *Bodrogmező* (Pol'any)], but also by the Slovaks expanding along the rivers Bodrog and Ondava at that time. Assimilation by the Hungarians must have been facilitated by several factors. The most important one was, in all probability, the Greek Catholic religion, the Church itself and the thin stratum of the Rusyn intellectuals growing out of the Church. Their majority was traditionally of Hungarian commitment. Another factor could be that the settlement of Rusyns in Northeast Hungary was based mainly on the migration of individuals or small groups, and not on the moving of large communities. All these must have been connected with the temporary migration of the labour force. Up to 1918, Zemplén County has been among the largest sources of wandering workers in the Slovakian lands: since the XVIII<sup>th</sup> century we have especially numerous data considering people of Upper Zemplén who went to earn their living, to gain crops necessary for winter nourishment. Usually, they found work in the Great Hungarian Plain, on its part east of the Tisza. Naturally, at least it can be partly explained by the poor geographical conditions in the northern lands of Zemplén that it was impossible to provide all the necessary resources for the inhabitants. Hilly, eroded plough-lands, severe climate allowed of producing only the low quality crops. The system of land ownership has also motivated the migration of the larger part of population. In the XVIII<sup>th</sup> century in the northern Rusyn villages that were a source of new settlers along the Tisza and Bodrog rivers, there were no villas with whole lots, only with fragmentary lots, and there were no places in the vicinity where they could have found day-labour (e.g. *Ulich*, *Ublya*, *Zboj*). The members of harvest groups in their childhood became servants of the Hungarian peasants for a longer time. Later they got married and settled in the Hungarian villages of the region. Their traits can be followed sometimes up to our times in individual life stories. The process of assimilation of their last generations can also be well traced and examined. Their language and cultural assimilation must have been much faster than that of the groups resettled in closer forms, being a probable explanation of their relatively quick assimilation.

**Keywords:** migration, agrarian seasonal workers, land cultivation, guest reapers, domestics, Ukrainians-Rusyns, Greek Catholics, assimilation.

**Artiukh Lidiya. Ukraine in Europe: Ethno-Cultural Parallels (Based on the Materials about Folk Nourishment).** The article considers two opposite nourishment models inherent in ancient European culture. After the version of known Russian ethnologist S. Arutiunov, an author of a number of works on studying the life-support system, a nourishment model is founded on the principle of predominant and basic protein saturation of an organism out of certain food products. The European

scholars — students of culture, particularly the food historian Massimo Montanari, consider the culture of nourishment of classical, and later — medieval, Europe as an antagonism of two models — the Greco-Roman and the so-called *barbarian*. M. Montanari attributes a civilizing role to the Greek and Roman culture, and the former was based on employment of cultivated, *tame* space and poorly appreciated the primeval, primordial nature. The primitive nature occupied a rather modest place in the value system determined by the Greek and Roman thinkers and their followers. And the early Latin literature estimated an idea of *the rough* rather negative. Forest as an environment for obtaining food was alien for the Romans, while farming was a prestigious occupation both in the eyes of the plebs and the patricians. The cereals, olives and grapes have become the symbols of their own identities. Sheep breeding was a supplementary occupation, and shepherding was almost a sole modest example of employing the wild natural resources. The economical activity of the Franks and Germans was grounded rather on the usage of undeveloped space: woods, meadows, rivers, lakes, etc. Meat, animal fat, fish and milk were a basis of nourishment model. The beverages also had their own distinctions: the Greco-Romans were notable for fidelity to wine, while the northern tribes were characterized by devotion to mare's and cow's milk, wilding cider and barley-broth out of the cereals raised on small developed plots.

One cannot say, nevertheless, that this division of nourishment models was so flat: the Germans also ate the grain crops in the form of cooked cereals and small loaves of bread, whereas the Romans gladly regaled on pork, beef and poultry. However, the main protein suppliers were meat and fish for the Germans, and farm products — for the Romans. The *alimentary opposition*: developed/undeveloped, civilized/barbaric, own/alien — is observable in Europe till the Middle Ages, and somewhere — till our times.

The European historians do not give an answer to the question to which nourishment model the Kyiv-Rus tribes related since there are no materials examined enough. While considering the invaluable written and archeological sources, we on our side can judge on considerably less opposition of two nourishment models (the cereal and the meat) on the territory of Ukraine. From the ancient Rus times farming has been a determinant economic sector, so bread was one of the main products. A rather big place among the food supplies was occupied by hog raising. At the same time the Ukrainian natural resources are abundant in growing wild plants, wildfowl and fish that were a substantial fraction of local food. The high farming culture of ancient Ukraine (that is, *developed* cultural space) and general employment of natural resources on the uncultivated lands make it possible to suppose that from the early Middle Ages and even till Modern times (somewhere — till Newest times), there have been coexisting both European nourishment models on our territory. Certainly, in New and Newest times, a division of Europe, including Ukraine, into Mediterranean and Northern nourishment models becomes more relative so that it is next to imperceptible in the XXth and XXIst centuries. There remain some traditional motifs in folk nourishment which impart the peculiar flavours to the cuisines of certain ethnical communities. Meanwhile, there is an advance of professional cooking, especially in urban environment, and qualified cooks borrow the best examples of restaurant dishes of different nations and introduce them into everyday life regardless of their belonging to some country or nation.

**Keywords:** nourishment model, Romans and *barbarians*, developed and undeveloped room, vegetable food and meat products, wine and beer.

#### **Kurochkin Oleksandr. European Wandering of Christmas Manger (Towards the History of the Nativity Play).**

The accurate treatment of ethnical specificity of the traditions is feasible only with due regard for international context of the studied fragments of tangible and intangible cultures. Following from this, the author retraces the processes of formation of Christmas *manger's* area of customs in the Catholic countries of Western and Central Europe.

Christmas *manger* is mediator between the worlds of the sacred and the earthly; it models an important event of the Gospel history, namely — the miraculous Nativity of Jesus Christ. This sacral object of worship by the representatives of religious community can be rightfully rated among the items with high semiotic status.

Italy is deservedly considered to be a home of the tradition to artistically show the Christmas *manger* — *presepe* — in Catholic churches. It was initiated in Greccio in distant 1223, where for the first time St. Francis of Assisi visually reconstructed the scene of the Nativity of Jesus Christ which is mentioned in the Gospel. The impressive peculiarity is characteristic for the *presepi* of different industrial schools of the Apennines: from the Neapolitan to the Sicilian, from the southern Tyrolese to the Apulian, and from the Ligurain to the Bolognese.

In southern French departments where there are strongest positions of Roman Catholic Church, making of Christmas *manger* and the figures for it which are there called *santones* became a popular kind of folk art.

As far back as in 1803 there was a first fair of *santones* in Marseilles which considerably promoted the development of this original folk handicraft in the cities Aix, Avignon, Saint-Rémy, and Aubagne. Up to our times, the whole dynasties of the *maîtres-santonniers* have been working here and passing their own trade secrets on from father to son.

The Nativity play is known as *Krippe* on the German-speaking territories. At first this term meant a manger — a feeding-trough for cattle, and later it also became pertained to the artistic models of dramatizing the Nativity of Jesus Christ. The first church *manger* has been known in Austria (city of Graz) since 1579; it was constructed by the pupils of local Jesuit college. It was the activities of the Catholic cloistered orders in the years of the Counter-Reformation pointed at teaching and attracting the flock that the improvised dramatic stage adaptations of the Christmas plays with *manger* have changed into the constant

texts resounded in the church walls during the Christmas parochial church circular procession as well. Numerous families in Germany and Austria, especially in the villages, still practice installation of Christmas manger at the places of honour among the interiors of dwelling.

The tradition of the Christmas *manger* is also deep-rooted among the customs of the western Slavs professing the Roman Catholicism — the Czechs, Slovaks, and Poles. As in Italy, this custom has become firmly established first in the space of churches of these peoples and later has passed into the folk mode of life furthering the development of artistic handicrafts on many territories.

**Keywords:** Christmas, the Nativity play, *manger*, Evangelic characters, Christianity, folk art, centres of handicrafts.

**Bosa Liubov. Features of Traditional Nature Management in Landscapes of Southern Over-Dnipro Land: Transformation and Deformation Processes.** The modern scientific interdisciplinary studies considers nature management as a multicomponent system based on the close relationship of production, reproduction and culture as the main mechanism of interaction between community and environment and as one of the leading factors of identification process launching during the period of primary socialization.

The environmental management which has lasted for a long time in a certain Ukrainian region is considered to be traditional. Such is the area of wetland in the South Over Dnipro Land, which for the centuries was a vital foundation of the Ukrainian ethnos and numerous foreign ethnic settlers on the Dnipro, which applied their forces to development of the region. So it is important to study the peculiarities of formation of the riverine area culture, ethnic and cultural traditions as a way of preserving ecologically significant experience, as well as the problems of change of ethnic culture's ecological function in the course of time.

The empirical research base is predominantly the auctorial field materials collected during four scientific expeditions of the Ukrainian Ethnological Centre and the separate departures to Kirovohrad, Poltava, Dnipropetrovsk, Kherson and Zaporizhzhia regions. The author recorded an array of family and life story texts, memoratives, local narrations and legends, as well as the information, estimative and prognostic opinions of the region's inhabitants evacuated from the flooded area inundated by the Kremenchuh, Dniprodzerzhynsk and Kakhovka reservoirs. There have been done the ethnographic descriptions based on the participant observation; the examined local archives have been partly observed. Among the respondents who traditionally lived in the area there were the representatives of foreign ethnic progeny of the emigrants from foreign colonies established on the Dnipro River in the previous centuries — the Swedes, Germans and Swisses, who have also played a certain role in the cultural interchange in due time.

The theme sphere of selected and submitted interviews used in this research is composed of the descriptions of spatial layout of wetland landscape, former farmsteads of respondents and their traditional occupations. The second theme group is the descriptions of those changes that have occurred in consequence of relocation, their estimation and features of modern nature management. Also there is a presentation of observational materials on commemorative practices and strengthening of *places of memory* of the riverines.

Analyzing published and unpublished sources regarding study of environmental issues of Steppe Ukraine, as well as auctorial own acquirements we can receive evidence that the building of a series of hydroelectric power plants on the Dnipro in the XXth century has led to the significant changes of ethno-cultural landscape of all the Over Dnipro Land.

The conclusion is that the nature management which is adapted to the surrounding landscape is considered to be traditional. The basic factors of its existence could be only stable natural conditions, evolutionary course of socio-cultural processes, and presence of local native population. However, all these underwent considerable deformations, and therefore now we can consider only the elements of previous traditional way of life of the population, the natural and cultural landscapes which are reflected in the recollections of certain elderly people evacuated from the flooded area and fragmentarily in the scientific and belletristic literature. Those sources are extremely valuable.

**Keywords:** nature management, ethno-cultural landscape, hydroelectric power plants, commemorative practices.

**Hudchenko Zoya. Settlement and Building of the Ukrainian-Populated Village Musayit (Musaitu) in Moldova.** The article covers the results of studying the village Musayit of Taraclia District in the Republic of Moldova, conducted by the members of the complex Moldavian-Ukrainian ethnographic expedition in 2002. The village is noteworthy for many generations of its dwellers — expatriate Ukrainians from the different lands have been retaining their own language, ancient traditions, rituals and beliefs in distinct ethnic environment for two centuries.

The village arose in the picturesque surroundings of Bucak at the confluence of the rivers Greater Salcea and Lesser Salcea after the Russo-Turkish War in 1806–1812. The junction's right bank is indented by numerous ravines — *rypy* from which the water sources stream down into the river. The natural conditions were among the main factors of the village's planning structure formation and determined the phases of its settlement. At first, there has been developed the steppe belt above the *rypy*, thereupon — the lower, sloping parts of *rypy* expanding towards the river; finally, as the river became shallow, — riverside area. Eventually, there sprang up an irregular system of development with crooked short side streets, blind alleys and just one

stretched thoroughfare along the river. The names of earliest settlers (from Vinnytsia, Lviv, Voronezh, Kyiv, Over-Danube Land) are still imprinted in the place names of *rypy*.

Shortly after their arrival, new settlers built an Orthodox church of St. Demetrius consecrated in 1825, a belfry, then — a parsonage and a school. There were two taverns in the village too. But the principal development elements were peasant farmsteads. The elementary structures, such as hovels, dug-outs and *burdeykas* (a kind of dug-outs), had been long served as the shelters of migrants. The hovels in the form of conical shelters of poles dug a tilt into the ground, bound atop and covered with cane were set up on the fields of cucurbitaceous vines. The dug-outs and *burdeykas* were constructed as the lodgings at the first stage of settlers' living. Later on, they were used in more wealthy households as the subsidiary structures, whereas they continue to be the main dwellings for the poor peasantry.

For building, there have been predominantly employed the lumps of soggy clay [*chamur* (*çamur*)] that is typical of Bucak and other southern Ukrainian lands up to the present.

More advanced type of three-part dwelling *hut* — *inner porch* — *hut* in Musayit differs from the general Ukrainian one by the circumstance that one of the two *huts* was called *lower* (clean, large, festive; front room), and the other — *higher* (small). In addition, a stove with furnace out of inner porch was placed only in the small hut intended for everyday family residence. Nobody usually lived in the front room permanently, therefore a stove was not provided. The layout of the interiors, the design of overhead covers and hammering of a hut, including the magical rituals at its laying and at the house-warming party, met the general Ukrainian traditions.

Some construction works (making of *chamur*, building of walls, etc.) were done in common, by a *claque*, with subsequent paying by work for the neighbours.

In order to protect a dwelling from the harmful forces, there were the magical rituals and prohibitions in keeping with those which we have recorded in other Ukrainian areas, nevertheless sometimes the original ones occur. Thus, having been settled by the Ukrainian in the early XIXth century (ca 1810), due to monoethnicity, the village Musayit in Moldova has preserved the ancient folk traditions often in a more integral form than the latter exist in the migrants' ancestral home.

**Keywords:** landscape, settlement, building, homesteads, dwelling types, building materials, magical rites, beliefs.

**Buyskykh Yulia. Mastering of Mythological Discourse by Urban Children's Subculture: Spiritual Intermediary Practice.** Of a variety of phenomena found in the children's subculture of modern city I have selected those which are the closest to the point where game, mythology and magic converge, featuring elements of each of them. These are the so-called children's *evocation* of supernatural entities and related haunting. Due to modern studies, children's *evocations* have spread over the entire territory of the former Soviet Union since the late 1970s — early 1980s. They became a typical feature of school life and folklore and lasted at least until the early 2000s.

This study is based on the interviews — personal narratives recorded in Kyiv from the respondents mainly of my generation, born in the late 1970s — early 1990s in various Ukrainian cities. For the purposes of analysis I have selected the most representative interviews.

These forms of children's leisure were secret and hidden from adult members of the family (for example, by practicing in summer camps, in a backyard, basement, or in an apartment when parents were off), which as themselves had the features of game and were a sort of secret play. Playing in contact with the underworld, particularly by calling various entities *out of there* in order to ask a question or see something horrifying and prohibited, the child thus discovered the sphere of fear and the sphere of death. The data recorded helps us to define clearly two types of children's *evocation*: 1) evocation of mythological characters *per se*; 2) haunting of classical type, which show certain relation to girl's divination widespread in the traditional rural cultures.

Both types employ the entire arsenal of magic attributes and acts: candles, mirrors, circles drawn with chalk, a pendulum (a needle on a thread), and threefold repetition — calling a spirit from the other world, and so on. All *evocations* have a common idea of possible contact with the underworld, controllability of supernatural entities that could be achieved by performing a number of magic acts. The characters featured in *evocation* and haunting are eclectic. They include creatures from various traditional mythological traditions, urban legendary characters, and figures of famous personalities. Thus, the characters of *evocation* *per se* include, first of all, personages from various mythological systems: a typical European dwarf (known as *dwarf*, *matiukalnik*), an Irish leprechaun, and a much younger character of urban legends — Bloody Mary. The Queen of Spades, albeit not being a mythological character in the classical sense, nevertheless possesses all features of the latter and is a quite popular character of children's *evocation*.

The main functions which the aforementioned forms of urban children's leisure perform include: initializing, socializing, cognitive and partially prophetic (wholly pertaining only to haunting when children are trying to learn the future).

The certain patterns present in most of texts are worthy of notice. Firstly, it is a gender aspect: as a rule, only girls call the spirits. Secondly, a vast majority of respondents come from periphery — small districts, and rarely from regional administrative centres. And lastly: if an informant recites the texts in native Ukrainian language, the spirit *evocation* formulae proper and the names of characters are voiced in Russian. Perhaps, it indicates that in the late 1980s — early 1990s, Russian was a common language of

inter-ethnic communication, particularly in pioneer camps where children from all the corners of the former Soviet Union spent their summer holidays. They brought home knowledge from various areas of children's folklore. It also seems interesting to trace evolution of the repertoire of *evocation* from my or elder generations to the generation of modern children, i.e., to observe the mechanisms of inheriting and reproducing the phenomenon of children's evocation, changes in a composition of characters, etc.

**Keywords:** children's subculture, spiritual intermediary practice, children's *evocation*, spiritualistic séance, mythological character.

**Vasianovych Oleksandr. Weather Similarity between Jewish Sukkoth and Ukrainian Holidays.** The tradition of the vicinity of the Jews and Ukrainians on our territories numbers several centuries, and that has resulted in forming the mechanism of intercultural coexistence of the two nations when there is a combination of everyday reality and a whole complex of folkloric and mythological stereotypes based on the treatment of the *alien* which is typical of folk culture. The opposition *own/alien* is one of the main incentives of self-identification that is especially obvious in the polyethnic and poly-confessional zones. The experience of immediate vicinity could not help tracking in the folk conception on faith, customs and culture of ethnical neighbours.

The article is based mainly on the auctorial own field materials collected during the recent years, with attraction of information from electronic and mass-media containing the significant opinions on the aforesaid problems. There have been analyzed the Jewish range of problems which is rather well represented in the newest research papers pertaining to the humanities. However, almost complete absence of ethnological studies has been noted. At present, being founded on a considerable amount of field data, the holiday of Sukkoth is proposed to be focused on, as well as to be observed for the purpose of finding the semantic affinities between it and Ukrainian holidays with giving heed to their meteorological component.

The first seven days of Sukkoth were named in this way since in the course of these days, it was necessary to dwell in the hovels [*tabernacle* is *sukkáh* in Hebrew, *tabernacles* is *sukkáth* (pl)]. The Hebrews made use of the branches of olive trees, palm trees and other broad-leaved trees. In the author's opinion, such an embellishment of the hovels with green sticks is consistent with adorning (*klechannia*) the houses with greenery by the Ukrainians at Whit Sunday (Whitsuntide, *Zeleni Sviatky*). At Whit Sunday in some regions, the green bouquets are purified for the purpose of using it as the medicines. The Hebrew people associate the holiday of Shabuoth itself with embellishment of synagogue and dwelling houses with grass, branches, flowers and other verdure, as well as with fragrances. Although being inherently an agrarian holiday, the holiday of Sukkoth has grown significant enough in the practice of religious worship when Jerusalem was beautified with greenery — branches, fruits, flowers; the sacrificial cattle was embellished with flowers as well.

By means of auctorial field materials, it has been observed that the Ukrainians rather often wait for raining on Whit Sunday that also approximates this holiday to Sukkoth. At that time many synagogues had a rule to say a prayer *Hosha'anoth* related to fertility and sufficiency of water and rains in Israel. Water and wine were spilt onto a sacrificial altar, afterwards a grateful offering took place and finally a ceremony with music, dances and praises for water was organized. This ritual was associated with evocation of water as long ago as in the Talmudic epoch. Generally, the rogations aiming at evoking rain are represented widely enough in Christianity. Such divine services are more often held in a church, sometimes in a field, at crossroads, frequently near a well.

As the information archival from archives has shown, on Sumshchyna, Jewish Feast of Tabernacles (*kuchky*) was meant to be a St. Simeon Stylites Day. In the different Ukrainian regions, there is a widespread belief that it is the day from which a quantity of sparrows diminishes. After the field materials, one can observe much evidence where the sparrows are compared to the Hebrews (*zhydy, zhydky*). The comparison of sparrows with Jews is also noticeable in the agrarian magic pointed at keeping a harvest.

Thus, while analyzing the field materials and previously published facts, we can notice a certain semantic affinity of the Hebrew holiday of Sukkoth with Whit Sunday. Comparing the attributes and ritual actions during these holidays, we detect numerous parallels of meteorological nature, particularly the evocations of rain which was made by the priests by immediate using of water. The obscure foreign Jewish traditions are rather often complemented with stereotype conceptions of the Ukrainians on the Hebrew holidays. We have succeeded in noticing that now in spite of almost absolute lack of foreign ethnic element, there continues to be a stableness of opinions of the Ukrainians on the *alien* culture.

**Keywords:** beliefs, folk calendar, meteorological knowledge, Jewish Feast of Tabernacles, sparrows.

**Borysenko Valentyna. Destinies of Correspondents of AUAS Ethnographical Commission through the Lenses of History: Kost Brezkun.** In her article *Destinies of Correspondents of AUAS Ethnographical Commission through the Lenses of History: Kost Brezkun*, Valentyna Borysenko examines the unfavourable period of Ukraine's development in the 1920s–1930s when the Soviet government declared Ukrainization to enlist the support of Ukrainian society on purpose to have an influence on it. However, thousands of people started active revival of the Ukrainian culture, and the government made a decision to bring Ukrainization to a close. The participants of the process, representatives of the Ukrainian intelligentsia, firstly were persecuted and later repressed and killed in a great number.

The destiny and adversities of teacher Kostiantyn Brezkun from the village of Syniavka on Chernihivshchyna has been examined through the lenses of history. Kost Brezkun was descended from an ancient Cossack family. On graduation from Vinnytsia teachers' seminary in 1912, he taught natural sciences in the village of Stepashky not far from Haisyn. There he joined liberation detachment of Ananiy Volynets. In turbulent 1917–1918, he took part in liberation struggle of Ukrainian people on Litynshchyna but he has left the detachment and started teaching in different villages. Later he entered Vinnytsia Institute of Public Education. While studying and teaching he became a correspondent of Ethnographic Commission of All-Ukrainian Academy of Sciences. In order to maintain the Ukrainian culture, he recorded examples of oral folk art, wedding ceremonies, Christmas carols (*koliadky*) and Near Year songs (*shchedrivky*). He also gave lectures for peasants and supported Ukrainization of the churches in the villages of Lityn District in Vinnytsia Region. From his professional records of folk culture, we can observe that he was a gifted, capable and hardworking man.

In the 1930s, he was arrested for nationalistic and anti-Semitic activities. Due to efforts of his wife and evidence of neighbours of the Jews, he was discharged and thereafter left in a hurry for Vologda Region in Russia in order to escape persecution. There he worked as a teacher and director of school in Rybinsk of Yaroslavl Region; his children and grandchildren have grown there as well.

**Keywords:** Ethnographic Commission, Kost Brezkun, folk art, history, Ukrainization, folklore.