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FOLK TRADE IN PODILLIA BASED ON THE RESEARCH WORK OF THE LAND'S STUDY CENTRES OF THE 1920s

In recent years scholars have become increasingly interested in the history and historiography of Ukrainian ethnology and in the study of Ukraine's regions. In the 1920s the study of ethnology in Ukraine was at its highest level¹. This had a positive impact on the study of the ethnography of Podillia. The study of this region proliferated in the context of the nation-wide rise in the study of local lore.

An important contribution to furthering knowledge about the material culture and occupations of the Podolians was made in the 1920s by the local scientific elite, who rallied a great number of researchers and amateur local lore students. Further consolidation of these forces was facilitated by an order of the All-Ukraine Committee for the Protection of Monuments of the Past, of Art and of Nature (AUCPMPA) which on July 25, 1920, passed and distributed among all the regions "Regulations for local CPMPA" and "Instructions" for the establishment of such committees with the rights of autonomous sections at the regional and district departments of national education. This work assumed a more organized and systematic character due to the order of Podillia Revolutionary Committee, which initiated the regional Vinnytsia Committee for the Protection of the Monuments of the Past, of Art and of Nature (RCPMPA) which included museum, library, ethnography, architecture and natural monuments divisions². Soon, with the further development of the study of local lore similar committees were founded in the Kamianets'-Podil'skyi, Maisynskyi, and Tulchynskyi districts of the region³. They accomplished a considerable amount of work as for example registering important historic and cultural monuments, preserving archival materials, private collections, libraries and other valuables, organizing explorations, undertaking research work and collecting⁴. Among the monuments which were under the auspices of RCPMPA were works of folk art and crafts, including ceramics⁵.

The methods for the research of traditions and domestic culture were defined in the "Instruction" issued by the ethnographic section and had the following goals: "a). to form a strong foundation for further extended research of Podillian ethnography and history; b) to accomplish this research in a systematical and organized way using scholarly methods and approaches". To fulfill these tasks the following procedures were outlined: 1) to begin work immediately by compiling a complete catalogue of all the articles published on the ethnography of Podillia and to start work immediately; 2) to work out a plan of systematic and organized work for collecting both hand-written and printed ethnographic material, and, eventually, to collect materials pertaining to the current social and domestic life of the people; 3) to make an inventory and classification of all the materials and, as far as possible, to supply a scholarly analysis of the various materials; 4) to encourage all qualified individuals interested in the field and to involve individuals who are not professionally involved in ethnography but have constant and close links with the folk (e.g., teachers, priests, education instructors, regional societies etc.). The "Instruction" also outlined the main forms of activity for the ethnographic section: scientific conferences, public talks, debates, prize grants for the best scholarly research on ethnography, organization of exploratory field work and expeditions for the further study of domestic life, publication of periodical literature, books, questionnaires, programs, reports on the local research activities and the foundation and development of new sections, branches and separate clubs. The ethnographic section of RCPMPA in Vinnytsia was planning to establish firm links with all the scholarly institutions that worked in areas connected to the ethnography of Podillia, however its primary objective was "the constant and close contact with the Vinnytsia branch of National Library of Ukraine"⁶ The ethnographic section in Vinnytsia pledged to organized rationally and carry out systematically its ethnographic work⁷.

In the 1920s state and public museums became important centers for the study of local lore studies in Podillia. These were established on the initiative of volunteers and existed mainly on their enthusiasm rather than the scarce state funding. The history and activities of museums in Podillia undergoes a thorough consideration in contemporary literature on local lore⁸. However, in the context of the elucidated problem, it should be pointed out that the enthusiasts who undertook the exploration and preservation of the cultural and historic heritage of Podillia

U.Alexandrovych, M.Briling, V.Gragenmeister, O.Neselovskyi, U.Sitsinskyi and other scholars and amateurs) gathered unique collections of folk art. These collections included archaeological finds and their contemporary ceramics, and represented the work executed in the main centers, the creative activity of talented dynasties and craftsmen, and the ethnographic and artistic peculiarities of local folk trades wares. The value of these collections continually increases as the majority of the renowned centers in Podillia decay and disappear. The loss of local traditions and artistic and stylistic peculiarities is the outcome of the crushing offensive of the totalitarian regime on the folk home-industry and on the originality in folk art which ran counter to official ideological doctrine.

A remarkable contribution to the study of the local tradition and domestic culture was made by the scholarly societies and establishments of Podillia⁹. In the year 1922 research departments on the history and economics of Podillia "were established at the Public Education (IPE) and the Agriculture Institutes in Kamianets'-Podil'skyi. Among their members were such scholarly representatives as professors V.Herynovych, P.Klymenko, P.Klepatskyi, and V.Hranevich, as well as the following researchers: O.Neselovskyi, U.Sitsinskyi and others¹⁰. Among the most important work of the departments was the exploration of economic conditions in Podillia in the past and at present, and the study of the productivity of the region and the ways of its economic improvement. The result of their collective activity was the publication of a number of broad collective explorations, among the most interesting of them is the work of V.Herynovych entitled "The Land of Kamianets'", its second part "The People and their Economic Activities" is especially noteworthy¹¹.

Topics on the economic and material culture of Podillia were the research subjects of the scholarly society of Kamianets'-Podil'skii, which belonged to the All-Ukrainian Academy of Science and was initiated by the Chair of the Department of History and of Economics of Podillia the Institute for Public Education Professor Klymenko. Although the scholars worked in Kyiv within the system of the Academy of Sciences since 1923, the idea of the creation of such an institution which would unite the interests of the research workers of Podillia in the country, was supported by the rector of the IPE V.Herynovich; the founder of the School of History and Local Lore in Podillia, U.Sitsinskyi; a renowned scholar, prof. P.Buchynskyi and many other enthusiasts. Professor Klymenko never abandoned this work; he took active part in the formulation of the statute and the programme of the future society and later became its curator. On June 21, 1925 a Constituent Assembly was held and U.Sitsinskyi and P.Buchynskyi were elected honorary members of the society. The membership of the society numbered 97 persons. At first, the society was headed by prof. Polonski and from October 1926 by D.Bohatski, U.Sitsinskyi worked as deputy chief and U.Fil' was the academic secretary of the society. The society consisted of five sections: Local Lore, History and Philology, Pedagogics, Nature Studies and Mathematics, Sociology and Economics. Apart from individual research work its members worked on four complex themes: 1) the countryside of Podillia, its history, nature, technology and economics; 2) the old Kamianets'; 3) bibliography of the study of Podillia; 4) archaeological excavations¹².

The work conditions of the society were extremely hard. The lack of any kind of state allowance (it functioned exclusively on membership dues), of its own work quarters (the Museum of Archaeology) made the fulfilment of the outlined research plans much harder. But, despite all this, the society worked prolifically and the number of its members grew. They succeeded in rallying the scholar, the specialist and the amateur interested in the land, do support the relationship with the National Academy of Sciences. In 1929, its membership numbered 120 persons, 110 of which were active members. At this periods 43 research works were reported at the meetings of the society¹³. The subjects embraced the history, economics and ethnography of the land (the reports of V.Gagenmeister, K.Koperzynskyi, K.Krzeminskyi, U.Sitsinskyi etc.)¹⁴. A certain part of the works of the society members was published in the periodicals or as separate books. Nevertheless, for lack of funds most of them are still in manuscript form and waiting to be studied. In 1928 the society managed to publish only one volume of its "Notes" the contents of which are of great scientific interest.

The works of P.Klymenko and V.Gagenmeister deserve special mention among the published works of the members of the Kamianets'-Podil'skyi scientific society at the Academy of Sciences.

While working in Kamianets'-Podil'skyi, P.Klymenko discovered a considerable collection of documents on the extension of the workshop system. As a result the author published a number of works¹⁵, among which that entitled "The Workshops in Ukraine" deserves special attention¹⁶. In this work the author analyzes the state of research, gives his own views on the history and peculiarities of the workshop system in Ukraine, undertakes a comparative analysis of the specific character of the workshop systems in Left-Bank and Right-Bank Ukraine, and includes a great deal of factual material, such as workshop registers, and statues of the trade societies of Podillia. The information regarding the earthenware workshops in the cities and towns of the Ukraine is also of great interest, as is the consideration of their influence on the development of rural trades. According to the author's estimates some 20 administrative areas had such professional organizations.

The establishment and active functioning of the School of Ethnography and Local Lore in the 1920's is connected with the name of a talented pencil artist, art-critic, indefatigable researcher of Ukrainian art, organizer of publications,

pedagogue and teacher of the Kamianets'-Podil'skyi IPE, and director of Kamianets'-Podil'skyi School of Art and Trades from 1916 till 1933, V.Gagenmeister¹⁷. A considerable part of his varied self-sacrificing work was encouraged by his interest in the material and spiritual culture of Podillia. V.Gagenmeister arrived in Kamianets'-Podil'skyi from Pskov in 1916. In Pskov, he finished the vocational school of technical drawing run by baron Stiglitz and worked as a teacher of ceramics at the school of art and trades patronized by M. von der Flit¹⁸.

As a practitioner of applied arts, he was brought up on the traditions of the Russian school of ceramics. He had not paid particular attention to the domestic life, customs and folk art of the people. Therefore, during his stay in Podillia V.Gadenmeister studied traditions and domestic culture of the region in his work with great interest, and involved like-minded individuals, students and followers: O.Adamovych, Krzeminskiy, V.Zhurman, V.Shavrin and others. At the H.Skovoroda lithographic workshop, with the assistance of U.Sitsinskiy and O.Prusevych, he published about 250 brochures, booklets, and leaflets that reflected and popularized the distinctive originality of Podillia dwellers. These publications were of a high artistic, graphic and textual level¹⁹. V.Gagenmeister, was also active at the RCPMPA, at the Kamianets'-Podil'skyi Scientific Society, at the AWAS, and took part in the research work of the Department of National Economy and Culture of Podillia IPE.

On summer holidays, V.Gagenmeister and the students of the Art and Trades School organized research groups that on expeditions collected samples of folk art, studied the history of famous folk-art and recorded the creative work of the craftsmen of Podillia. Later the acquired knowledge and skills were integrated into the school curriculum. This research focused on the pottery, embroidery, murals, paper decorations, folk costumes, and architecture of the countryside of Podillia. Among the works published in the lithographic workshop there are materials collected by V.Gagenmeister, that are of special interest to experts on the earthenware of Podillia: "Ancient Times in Ukraine: Earthenware in Podillia, the town of Bar " (1921). "The Potters of Batsutsa" (1927), "Grecian ceramics" (1927), " The Murals of Podillia" (1927), "Kakhli: Ukraine, Russia, Poland" (1927), "Samples of Folk Art from Podillia " (1927), "Rural Murals in the Land of Kamianets'-Podil'skii: Materials for the Study of Ukrainian Rural Art 1917 – 1927 " (1930) etc.²⁰; O.Adamovych wrote such works as "Potter bowls of the village of Budnivka" (1927)²¹, and published a collection of postcards entitled "Earthenware in Podillia: the village of Adamivka, Kamianets'ka okruha" (1929)²² etc.

Although these publications were not conceived to carry out a thorough study of the state of the trades in Podillia, they recorded and preserved important information about the most remarkable extant centers and their talented craftsmen, provided some samples of the most common wares of the region giving their artistic and stylistic peculiarities, and also made note of collections of ceramics of other nations in the holdings of Podillian museums. There are other publications of the lithographic workshop of the Art and Trades School that deserved the close consideration of experts especially those, which elucidated the activity of the school. The Arts and Trades School was the only educational institution in Podillia that had a department of ceramics in its framework. Reports, statues, surveys and other documents give complete information about the history and development of the school, its staff, its students and graduates, the curriculum and syllabus, the achievements and difficulties of the workshops, participation in exhibitions, expeditions and other actions etc.²³ Unfortunately, these materials were published in small numbers, 50 –100 copies, and now they are a bibliographic rarity. Today, not a single library, has in its collection the compete range of the works mentioned in literature of the 1920s. Some of the publications are preserved in the collection of Kamianets'-Podil'skyi State Museum-Reserve, others are in private collections. It has been ascertained that within the period of 1921 – 1931 the school published more than 40 scientific works, 6 of them were specially devoted to the ceramics of Podillia. There is another work, mentioned in the archive documents of 1928, which was prepared for publication. "Samples of the Prehistoric Ceramics of Podillia", but this author has not yet managed to locate it²⁴. It can hardly be questioned that the creative heritage and experience of V.Gagenmeister and the educational institution of art and trades which was administered by him deserve thorough study. There are some recent works on the subject and publications on the folk art of Podillia are to be reissued, and others are to be published for the first time. The significance of this work is made more remarkable by the fact that the self-sacrificing work of V.Gagenmeister and his school is connected with a prolific stage in the development of the ethnography of Podillia that has not yet been fully studied. In the 1920s, scholar and a great many amateur students were surged forward in their work by the general rise in the local lore movement and showed remarkable interest in the spiritual life and productive work of the people. This enthusiasm is reflected in the numerous publications in local lore, in the reports of scholarly institutions and establishments, in periodical publications, which gathered archival materials archives, in unpublished manuscripts, and in the objects filling museums collections. The further research of this material is one of the most significant tasks facing the contemporary ethnologist.

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Лідія МЕЛЬНИЧУК
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НАРОДНІ ПРОМИСЛИ ПОДІЛЛЯ В ДОСЛІДЖЕННЯХ НАУКОВИХ ОСЕРЕДКІВ КРАЮ 20-х РОКІВ XX СТОЛІТТЯ

Останнім часом зріс інтерес науковців до історії та історіографії української етнології, зокрема й до вивчення стану її регіональних досліджень. Часом найвищого піднесення вітчизняної етнологічної школи і виходу її на європейський рівень стали 20-ті роки XX століття. Цей період позитивно позначився й на етнографічному вивченні Поділля, яке плідно розвивалося у контексті всенародного піднесення краєзнавчого руху.

Важливий внесок у збагачення знань про матеріальну культуру та заняття населення Поділля зробила у 20-х роках місцева наукова еліта, яка в цій справі об'єднала навколо себе широкий загал дослідників та краєзнавців-аматорів.

Стаття присвячена аналізу організаторської діяльності та творчого доробку наукових осередків Поділля в дослідженні народних промислів краю 20-х років XX століття.

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THE STUDY OF HISTORIC-ETHNOGRAPHIC PROBLEMS IN THE UNIVERSITY OF ST. VOLODYMYR IN KYIV, late 19th – early 20th century

One of the features of the national-state revival of Ukraine in the late 19th – early 20th century was an increasing public interest in Ukraine's historical past.

The study and application of the historical-cultural heritage of the Ukrainian people resulted in its critical consideration and mastery in subsequent historical scholarship.

A considerable contribution to the development of historical studies in Ukraine in the second half of 19th century was made by the Scientific Historical Society of Nestor the Chronicler, founded on 24 November, 1872, in Kyiv, by historians and regional ethnographers¹. M.O.Maksymovych, the first rector of the Imperial University of St. Volodymyr in Kyiv and, later, an honorary member of the Society of Nestor the Chronicler, is considered by the majority of scholars to be the Society's founder. During the 50 years of its activity more than one generation of talented Ukrainian and Russian scholars' who made significant scholarly contributions to the historical studies creatively co-operated in this Society.

According to the extant materials and documents, the themes of interest in the Historical Society of Nestor the Chronicler spanned a wide range of historical-philological topics. There were reports on the Past and modern history of Ukraine and Russia, as well as on the general history, historiography, bibliography, study of sources, literary study, linguistics, philosophy, archaeology, ethnography etc.

Among the members of the Society who focused on Kyiv's past relies and folk-lore were such prominent historians as V.B.Antonovych, M.P.Dashkevych, V.S.Ikonnikov, V.Ye.Danylevych, P.I.Zhytets'kyi, V.Z.Zavytnevych, A.A.Kotliarevs'kyi, A.M.Lazarevs'kyi, P.G.Lebedyntsev, A.I.Sobolevs'kyi, I.P.Khrushchov.