

Iryna OLIJNYK
Kyiv

**THE “PODILLIAN DIOCESAN NEWS”
ON THE TRADITIONAL CULTURE OF PODOLLIANS,
SECOND HALF OF THE 19th CENTURY –
BEGINNING OF THE 20th CENTURY**

The second half of the 19th century was particularly significant for the development of the ethnography of Podillya. One of the directions followed by the researchers, amateur students of this period was the description of the populated areas of the region from the historical, statistical and ethnographical points of view, doing surveys and making reports. This work was being accomplished on the tsarist instruction with the purpose of receiving complete information about the socio-economic conditions and the cultural level of the land which had recently become part of the Russian empire and was practically not familiar to it.

The following organizations were established at the chancellery of the regional administration in Podillya and in other regions of the country to carry out all the tasks: the statistics committee formed in 1862¹, the Podillian diocesan historic-statistical committee² established at the diocesan administration on the basis of the Kamyanets'-Podilsky clerical seminary and reorganized in 1903 into the Podillian church historic-archaeological society³ which existed till the year of 1920. The exploration and research of the region involved wide circles of scholars, priests, servicemen, officials of various ranks, enthusiasts of local lore etc.

Considering the activity of the historic-statistical committee, which collected and recorded a considerable amount of factual material on the tradition and domestic culture of the people in the land, we have the right to state that it became the basis for the development of the first ethnographic school in Podillya. In the history of ethnography it received the name of the Podillian historical and local lore school of the second half of the 19th and the beginning of the 20th century⁴.

It was initiated and developed by a research circle of the explorers of the land in the 60s – 80s of the 19th century which was based round the Podillian diocesan historic-statistical committee, the Podillian clerical seminary and the periodical “The Podillian Diocesan News” (to the mentioned below as “PDN”) which gave full coverage to the progress of the researches work.

As all these institutions represented the interests of the orthodox clergy, the main task of theirs was to firmly establish the position of the orthodox church in opposition to the Catholicism and unionism. Their objective was to describe the churches, monasteries, parishes; to study the history of religious denominations in Podillya etc. Yet, due to the erudition and foresight, self-sacrifice and enthusiasm of the representatives of the committee, the cleric seminary, ethnographies, local lore experts, amateurs the initial aim was considerably extended.

The committee worked out the statute which determined the directions of the research work. It was planned not only to contribute religious materials to the “PDN”, but also to collect the monuments of art, literature, archaeology, ethnography, to work with ancient historic literature (acts) without which the through study of the diocese was impossible. On permission of the Holy Synod the publication of the research work was started on January 1, 1862 in the “PDN” (the instruction of August 25, 1861, № 295)⁵.

Thus, the activity of the committee and the editing of the periodical “PDN” encouraged a more regular and systematic character of the land study. It raised the renowned ethnographers, local lore experts of Podillya, collected factual material which has not been duely studied up to now, and thus remains topical. Regarding the achievements of the historic-statistical committee we can state that it formed the basis for the development of ethnographic rationalistic in Podillya.

All these arguments can be confirmed by statistics. Thus within the second half of the 19th century the “PDN” published numerous articles written on the basis of the information given by the village parish priests of the Podillian diocese and the representatives of the seminary clergy. The most active of them were: M.Orlovsky, who contributed to the “PDN” (1862 – 1882) about 40 historic essays and historic-statistical descriptions of the towns

and villages of Podillya; M.Symashkevych, who apart from such essays, published “The historic-geographical and ethnographical outline of Podillya” and a number of research works on the calendar rites of the Podillian people; M.Yavorsky who along with historic-statistical descriptions of villages and parishes created and worked as the editor of the first five issues of “The works of the Podillian historic-statistical committee” (Kamyanets'-Podilsky, 1876, 1887, 1888, 1891); H.Sitsinsky, who is considered by the contemporary expert ethnographers to be the coordinator of the Podillian scientific school of history and local lore, studied both material and spiritual culture of the land's people (raised the problems of the national peculiarities of the decorative art, wax egg painting, embroidery, folk costumes; worked on the problem of the historic development of the Ukrainian wedding rites in Podillya, burial rites and the conceptions of the people of the extra-mundane world). The famous names of such explorers are as follows: F.Strumensky, P.Tryblaevych, O.Lystova, S.Lyubatynsky, A.Dluhopolsky, M.Doronovych, Z.Shmorhynov, M.Doorokholsky, P.Lanevsky, V.Yakubovych, A.Sabbatovsky, K.Savych, O.Pavlovych, M.Bahynsky, O.Lototsky, O.Prusevych and others who studied the spiritual and material culture of Podillian people.

The “PDN” is a very significant source of the study of the tradition culture of Podillya. It published a great amount of ethnographic materials of the above-mentioned authors. In comparison to the publications on other subjects (mostly religious) they make 20% within the whole period of the editing of the “PDN” (1862 – 1905). The publications on the historic subjects (history, archaeology, ethnography etc.) make 43%. The statistical survey of the annual materials shows that the largest part of ethnographic publications appeared in the 80s of the 19th century, increasing gradually since 1862, and makes 76,5% of the general amount of articles. As to the directions of the ethnographic publications in the “PDN” fill the end of the 19th century the biggest percentage is made by the research works on the spiritual culture of the land (70%). Sporadically it published in this period works on the material culture. Till the end of the 19th century there were published certain pieces of information and small articles on the folk architecture⁶, folk costumes⁷, rite cookery⁸, household culture of Podillians⁹, handicraft and trades¹⁰. The paragraphs on the material culture of Podillians can be found in the articles about the current events in the diocese, publications on the ecclesiastical and religious subjects in the descriptions of the pastoral experience and domestic life of the clergy¹¹. In the materials on the activity, of the fraternities we can find information on the establishment, on their basis, of schools and “the fraternal trade asylum” in Kamyanets'-Podilsky (1867)¹². These data have ethnographic significance as well. They mention the number of pupils; trade specializations taught to the boys (carpentry, wood-carving, drawing, shoe-making etc.) and to the girls (embroidery); the demand and the profit from the things produced by the skilled craftsmen and the apprentices¹³.

Many materials in the “PDN” are dedicated to the subject of the relationship between denominations nations and social groups, on the level of the hierarchical administration and the ruling circles, and between the representatives of the common people as well. A large part of these publications is constituted by the information on the relations between the Ukrainian peasantry, the Orthodox Church and the Jewish people¹⁴. The relationship between various social groups of Podillya was reflected in the folk verbal art and was recorded by researches¹⁵. They are of direct ethnographic significance, as they give the possibility to realize and estimate the ethnographic situation in Podillya, expose the position of the world outlook, the mentality, the traditional law of the people; make us realize why such complicated relations were established between the Ukrainian, Polish and Jewish people in the past and understand the reason of the present ethnic conflicts in the country.

Within the period of 44 years of “PDN” publications, 100 large articles appeared (disregarding smaller paragraphs and report), connected with the spiritual culture of the people. They compose the bigger half of the ethnographic reports. These articles were dedicated to the calendar and wedding rites, the knowledge of the people, the faith and beliefs, superstitions, the world outlook and their peculiarities among the Podillians.

The appearance of research works on the spiritual culture of the people was encouraged by the publications of the programmes for collecting information about folk superstitions, beliefs, dialects, traditional laws etc in the “PDN” etc¹⁶.

Doing statistic estimation of the period of 1862 – 1905 we can find: 54 articles on calendar rites; 20 publications on family rites; 36 publications that concern the knowledge, faith, superstitions and the world outlook of the people.

As is seen, the majority of the research works are devoted to the calendar rites of the people. Thus, there were articles about Christmas celebrations¹⁷, Easter¹⁸, the Holy Meeting¹⁹, “Easter in Rakhman”²⁰, the December holidays of St. Katherine²¹, Andrew²², St. Nicholas²³, as well as the Ivan Kupala holiday²⁴, the Petrivsky fast and the holiday of “Rozpra” on its first day²⁵, the day of Sts. Panthelemon²⁶, Vlas²⁷, Kosma and Demian²⁸, George²⁹, Paraskova-Pyatnytsia³⁰ etc.

Considering the contents of the articles we can see that apart from the detailed description of the way the Podillians celebrated the calendar holidays, the authors give historic facts about the way our ancestors celebrated them in the past; interpret the Christian basis of this or that holiday, elucidate the pagan conception, the mythical

basis of the calendar holidays and its reflection in the rituals, symbols, beliefs, legends and religious views of the people.

Most of all the attention of the researches was attracted by Christmas (18 articles) and Easter holidays (16 articles). As we can observe in the publications, propagating the revival and preserving of ancient Easter and Christmas traditions, the church carefully selected the elements of folk rites and folk lore, which were necessary, denying and disregarding all the rest. Unfortunately, standing on these grounds, the clergy paid little attention to the study of folk customs, rites, folk lore at first, if the latter did not correspond to the church canons, did not have religious contents and were according to a number of ethnographers and researches who were also clergymen “the product of the original weird imagination” of the people³¹. Thus, as far as the folk Christmas tradition of Kolyaduvannya which had been long opposed by the church and folk carols kolyadkas, which for the clergy were just “a pile of strange words which hardly make any sense”, where “the events of the holy history were confused and mixed up”³².

Yet, some time later there appeared publications defending the folk lore as the bearer of history. Studying the kolyadkas, shchedrivkas, spring songs we can trace the result of imposing of Catholicism, the Polish language, repressions of the Ukrainian song folk lore and substituting them with Catholic and union church songs, which were performed by the Ukrainian people in “bad Polish”³³. Paradoxical, as it is, in the middle of the 19th century the Podolian knew more “master’s kolyadas” (in Polish) than their native, “common”³⁴ ones, according to the researches.

As the kolyadka, the folk spring song did not bear any religious meaning, but yet it became a means of propagating Catholicism and Polish ways to the Ukrainians. The spring songs were replaced by Polish songs or spoiled because of using “Polish accent”, which is mentioned by the researches of the land’s folk lore³⁵.

Quite a number of “PDN” publications concerned family celebrations and traditions: the birth and christening³⁶; wedding³⁷; funeral rites, commemorative feasts³⁸. The description of each of them was given together with historic commentary, legends, beliefs; pieces of the priests advice, their instructions (the authors of the publications) as to the harmful influence some tradition on the people (for example, the custom of “mohorych”³⁹, the wedding tradition of “going a lease”⁴⁰).

The majority of the publications on the family traditional rites concerned the funeral and commemoration customs, the people’s concepts and legends about the extra-mundane world, death as the destiny of a man, transition from the mundane to the eternal life. The authors did not only give a detailed description of the rites, but also sought their historic roots, compared the mythological conception of Ukrainians with those of the neighbouring Christian and Moslem folks. Many research works on this problem were written by E.Sitsinsky when he was a student of the seminary. A whole cycle of article on the family rites (from the birth to the death of a man) belongs to the research ethnographer P.Lanevsky.

As a separate trend in the publications on the spiritual culture we can single out the knowledge, beliefs, superstitions, concepts of the people. According to the publications, Podillya had had folk medicine since long ago, which treated not only physical illnesses but those of “the soul” too. Folk doctors, using various methods, charmed any kind of an illness⁴¹, relieved a man from a “curse”⁴², “wicked eye”⁴³.

The researchers of this problem point it out, that the people knew not only kind powers of the folk charmers but also about the “dark magic” powers (witches, magicians, demons) and the ways of fighting them⁴⁴. A considerable part of the people’s knowledge and beliefs is connected with the year calendar, the moon, the days of the week and their influence of the health, the well-being and even the life of a man⁴⁵. Many beliefs and rituals appeared as a result of “confusing” folk and Christian background (for example, for the charming and fortune telling the Gospel the cross, incense and blessed water etc are used)⁴⁶. Many of the general conceptions and beliefs have lost their initial meaning in the course of the long history, yet they continued to be kept to⁴⁷ and the violation of those was considered to be a sin and was severely judged by the people (as, for example, cutting the hair of women which became fashionable in 19th century⁴⁸).

So, as we can see, even such a short statistic survey of the materials about the culture of traditions and domestic life of Podolians published in the “PDN” within 44 years enables us to appreciate the great self-sacrificing work of the ethnographers, local lore experts, the clergy, the amateurs and enthusiasts. They collected varied factual field material, which is, undoubtedly, of scientific significance to the ethnography of the land as well as to the country in general. Its study will make it possible to fill the gaps in the knowledge about the spiritual and material culture of Podillya, to interpret the conceptional positions of the people, their mentality, traditional law and the influence of these substances on the conflict between the representatives of different ethnic, denominational and social groups in the past and in the present.

¹ Гульдман В.К. Подольская губерния: Опыт географическо-статистического описания. – Каменец-Подольский, 1989. – С. 1.

- ² Учреждение Комитета для историко-статистического описания Подольской епархии // Подільські епархіальні відомості (далі – ПЄВ), 1865. – № 13. – С. 302 – 303.
- ³ Преобразование Подольского епархиального историко-статистического комитета в Церковное историко-археологическое общество (26 октября 1903 г.) // Киевская старина. – 1903. – Т. 83. – Кн. 3. – С. 156 – 157.
- ⁴ Баженов Л.В. Основні наукові школи історико-краєзнавчого вивчення Поділля у XIX – XX ст. // Поділля і Волинь у контексті історії українського національного відродження: науковий збірник. – Хмельницький, 1995. – С. 336.
- ⁵ Сіцінський Є., Беднарівський С. Указатель “Подольских епархиальных ведомостей”. – Каменец-Подольский, 1907. – С. 6.
- ⁶ Яворовський М. Дом зажиточного подольського священника и комнатные украшения во вкусе прошлого столетия // ПЄВ, 1880. – №3. – С. 34 – 36.
- ⁷ Успенський І. Путевые впечатления проезжавшего по Юго-Западной России // ПЄВ, 1866. – № 21. – С. 785.
- ⁸ W.S. Заметка о разнообразии и изысканности пасхальных яств // ПЄВ, 1884. – № 14. – С. 293 – 302; О происхождении так называемого колива, или заупокойной кутьи // ПЄВ, 1899. – №39. – С. 915 – 922; Заметка относительно пиршеств, устраиваемых на кладбище // ПЄВ, 1897. – №15. – С. 377 – 378.
- ⁹ Яворовський М. Медоварение на Руси и остатки его при церквях Подольской епархии // ПЄВ, 1878. – № 6 – 13, 15, 18, 19.
- ¹⁰ Троїцький П. Братский ремесленный приют // ПЄВ, 1867. – № 5. – С. 155 – 162.
- ¹¹ Захаревич М. О торгах и ярмарках в воскресные и праздничные дни // ПЄВ, 1864. – №17. – С. 606 – 608; Кое-что о былой жизни нашего духовенства // ПЄВ, 1866. – №19. – С. 687 etc.
- ¹² Троїцький П. О братствах в Подольской епархии // ПЄВ, 1868. – № 4. – С. 119 – 120.
- ¹³ Отчет Каменецкого Свято-Іоанно-Предтеченского Братства за 1875 год // ПЄВ, 1876. – №3. – С. 62 – 71.
- ¹⁴ Троїцький П. Желание трезвости, образование и заметка об обществах трезвости в Подольской епархии // ПЄВ, 1862. – № 13. – С. 415 – 419; Яворовський М. О вредном влиянии, какое производят на поселян евреи, торгующие в сельских шинках // ПЄВ, 1875. – № 10. – С. 311.
- ¹⁵ А.К. О простонародных праздничных обычаях – коляде и гаивке в Каменецком, Проскуровском и Ушицком уездах Подольской губернии // ПЄВ. № 1868. – № 11. – С. 343; Синицкий Д. Наш простолюдин в отношениях своих к пастырям церкви // ПЄВ, 1862. – № 18. – С. 576 – 589; № 19. – С. 620 – 633; № 20. – С. 651 – 668; Його ж. Религиозная сторона жизни нашего народа // ПЄВ, 1865. – № 4. – С. 142 – 149.
- ¹⁶ Єфименко П. Программа для собирання сведений о народных суевериях и поверьях в Южной России // ПЄВ, 1867. – № 13. – С. 169 – 181; Программа для собирання Народных юридических обычаев // ПЄВ, 1867. – № 13. – С. 181 – 185; № 6. – С. 211 – 220; № 18. – С. 243 – 260; Программа для собирання сведений о народных суевериях и поверьях в Южной России // ПЄВ, 1869. – № 17. – С. 284 – 293; Программа для собирання историко-географических сведений о народных суевериях и поверьях в Южной России // ПЄВ, 1884. – №22. – С. 452 – 459; № 24. – С. 504 – 510; № 25. – С. 530 – 535; № 26. – С. 556 – 563; № 27. – С. 585 – 592 та ін.
- ¹⁷ Струменський Є. Некоторые обычаи православных христиан пред праздником Рождества Христова и во время святков на Подолии // ПЄВ, 1863. – № 1. – С. 26 – 37; Листов О. Святки – русский простонародный праздник // ПЄВ, 1877. – № 10. – С. 10 – 21; № 2. – С. 38 – 49; № 4. – С. 88 – 102; А.Л. Церковно-народное празднование Рождества Христова // ПЄВ, 1899. – №51. С. 1224 – 1232 etc.
- ¹⁸ Багинський М. Религиозно-общественные учреждения и обычаи древних христиан пред праздником Пасхи и во время праздника Пятидесятницы // ПЄВ, 1866. – № 8. – С. 270 – 278; Приготовление к празднику Пасхи в нашем крае // ПЄВ, 1882. – № 23. – С. 278 – 280; Яворовський М. Страстная неделя и Пасха в родном селе // ПЄВ, 1905. – № 16 – 17. – С. 373 – 387 etc.
- ¹⁹ Народные поверья и обычаи, соединенные с праздником Стретения Господня // ПЄВ, 1887. – №6. – С. 105 – 111; Древний церковный обычай, уцелевший только в юго-западном крае (Стретенская вода) // ПЄВ, 1887. – № 9. – С. 200 – 222.
- ²⁰ Churchman. Местный народный праздник “Рахманський великдень” // ПЄВ, 1884. – №18. – С. 351 – 354; – № 19. – С. 378 – 383; – № 22. – С. 431 – 438; П.В. Праздник Преполовения и “Рахманський великдень” // ПЄВ, 1899. – № 20 – 21. – С. 486 – 490.
- ²¹ Дл-ий С. Простонародные обычаи, соединенные с христианским празднованием св. Андрея и Екатерины // ПЄВ, 1886. – № 47. – С. 957 – 967.
- ²² Ibid.
- ²³ С. Св. Николай, Мирликийский Чудотворец, по народным воззрениям // ПЄВ, 1886. – № 19 – 20. – С. 367 – 371 etc.
- ²⁴ А. С-кий. Простонародный праздник Ивана Купала // ПЄВ, 1886. – № 25. – С. 499 – 504.
- ²⁵ Народные сказания о Петровом дне // ПЄВ, 1887. – № 27. – С. 646 – 651; Симашкевич М. Местный народный праздник, именуемый “Розгри” // ПЄВ, 1884. – № 23. – С. 467 – 475; № 24. – С. 493 – 500.
- ²⁶ Дложевський С. Празднование памяти св. Пантелеймона в связи с народным поверьем о “Паликопе” // ПЄВ, 1887. – № 28. – С. 660 – 667.
- ²⁷ А.С. Св. священномученик Власий и народные о нем поверья // ПЄВ, 1886. – № 6. – С. 107 – 112.

- ²⁸ С-кий. Св. безсребреники Косьма и Дамиан по народным воззрениям // ПСВ, 1887. – № 44. – С. 1014 – 1017.
- ²⁹ А. О-й Св. великомученик Георгий и народные о нем поверья // ПСВ, 1866. – № 16 – 17. – С. 327 – 336; № 18. – С. 337 – 344.
- ³⁰ Саббатовський А. Свята мученица Параскева-Пятниця и народные о ней поверья // ПСВ, 1885. – № 23. – С. 487 – 498.
- ³¹ Струменський Є. Некоторые обычаи православных христиан пред праздником Рождества Христова и во время святок на Подолии // ПСВ, 1863. – № 1. – С. 30.
- ³² Ibid.
- ³³ А.К. О простонародных праздничных обычаях – коляде и гаивке в Каменецком, Проскуровском и Ушицком уездах Подольской губернии // ПСВ, 1868. – № 11. – С. 340.
- ³⁴ Ibid.
- ³⁵ Ibid. – С. 343.
- ³⁶ Долинський С. Етнографічні замітки, зібрані в м. Загніткове Ольгопольського уезда // ПСВ, 1885. – № 36. – С. 733 – 736; Ланевський П. Сопоставление смысла... (I Рождение дитяти, II – Крещение) // ПСВ, 1886. – № 34. – С. 591 – 598; № 35. – С. 599 – 606.
- ³⁷ Ланевський П. Сопоставление смысла... (IV Накануне брака, V Венчание) // ПСВ, 1886. – № 37. – С. 729 – 737; № 38. – С. 756 – 771; Долинський С. Етнографічні замітки о свадебных обрядах, зібрані в м. Загніткове Ольгопольського уезда // ПСВ, 1887. – № 40. – С. 900 – 908; № 41. – С. 931 – 940; № 42. – С. 956 – 959; № 43. – С. 977 – 985 etc.
- ³⁸ Павлович О. Очерки некоторых верований и обрядов простонародья в Юго-Западном крае // ПСВ, 1868. – № 9. – С. 273 – 280; Историческая заметка об одном из древнейших обычаев при погребении // ПСВ, 1881. – № 32. – С. 389 – 390; Сіцінський Є. Сближение смерти с рождением и браком в народной поэзии и обряде в Подольской губернии // ПСВ, 1885. – № 24. – С. 513 – 526 etc.
- ³⁹ Беседа к сельским прихожанам о том, как ведут они себя и как должны вести в важнейших случаях их жизни // ПСВ, 1863. – № 2. – С. 59 – 64.
- ⁴⁰ Обычай “іти на оренду” // ПСВ, 1881. – № 48. – С. 570.
- ⁴¹ Бачинський М. Сельские черты и заговоры по Подольской губернии // ПСВ, 1867. – № 20. – С. 689 – 695.
- ⁴² О колдунах по настоящим народным верованиям // ПСВ, 1882. – № 48. – С. 591 – 593; – С. 50. – С. 620 – 623.
- ⁴³ Трублаевич П. Крестьянские заговоры – “вроки” // ПСВ, 1868. – № 16. – С. 499 – 503.
- ⁴⁴ О колдунах по настоящим народным верованиям // ПСВ, 1882, – № 48. – С. 591 – 593.
- ⁴⁵ Симашкевич М. Поверье о понедельнике // ПСВ, 1883. – № 40. – С. 767 – 770; На новім місяці // ПСВ, 1882. – № 23. – С. 286.
- ⁴⁶ Народные заклинания над пчелами // ПСВ, 1880. – № 20. – С. 249 – 251; Z.Z. Обычай гадать на книгах св. Писания // ПСВ, 1881. – № 32. – С. 376 – 378.
- ⁴⁷ Симашкевич М. Одно из древнейших народных суеверий (о пении курицы петухом) // ПСВ, 1886. – № 7. – С. 144 – 148.
- ⁴⁸ Z. По поводу вновь возникающего женского обычая стричь волосы // ПСВ, 1884. – № 32. – С. 681 – 688.

Ірина ОЛІЙНИК
Київ

**“ПОДІЛЬСЬКІ ЄПАРХІАЛЬНІ ВІДОМОСТІ”
ПРО ТРАДИЦІЙНУ КУЛЬТУРУ ПОДОЛЯН
В ДРУГІЙ ПОЛОВИНІ ХІХ – НА ПОЧАТКУ ХХ СТОЛІТТЯ**

Вагомий внесок у становлення етнографії Поділля зробив Подільський єпархіяльний історико-статистичний комітет, який на сторінках “Подільських єпархіяльних відомостей” публікував дослідження з традиційно-побутової культури населення краю. За сорок чотири роки свого існування він видав близько 200-т етнографічних матеріалів. Таким чином, з діяльністю комітету та видавництвом “Подільських єпархіяльних відомостей” пов’язаний більш планомірний, систематичний характер історико-етнографічного вивчення краю; поява відомих постатей етнографів, краєзнавців Поділля.