

Council “Mar Kanash”, with the Society “Maria Ushem” (Maria El’s Republic), with the Petrozavodsk Society “Memorial” (Karelia), with the Kargumyat Municipal Museum of Belomor-Baltic Channel (Karelia), with the Saransk Art Museum (Republic Mordovia), with the Estonian Institute in Tallinn, etc.

According to the national census of 1989, the following representatives of Finno-Ugric peoples live in Ukraine: Vepsians – 169; Estonians – 4202; Izhorians – 9; Karelians (including Tver) – 2276; Komi – 3959; Komi – Permyaks – 2146; Livonians – 6; Mansi – 37; Mari – 7368; Moksha and Erzya (mordvins) – 19332; Udmurts – 8583; Finns-Suomi and Finns-Ingermanlands – 1086; and Khanty – 91. The total being 68,578 persons.

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НАРОДИ ФІНО-ПЕРМСЬКОЇ ЕТНІЧНОЇ ГРУПИ В УКРАЇНІ

В статті висвітлюється діяльність Київського товариства культури народів фіно-пермської етнічної групи. Товариство представляє культурні інтереси діаспор фіно-пермських народів, які проживають в Україні. Відкрити відділення Товариства у м. Кривий Ріг, в Криму, в Сумах, Донецьку, Харкові.

Київське товариство бере участь в організації заходів з проблем життєдіяльності етнічних громад України. Створено громадську бібліотеку, в якій представлені книжки українською, комі-перм'яцькою, російською, фінською, естонською та моксианською мовами.

При Товаристві створено жіночий клуб “Суомі”. Його мета – вирішення питань соціально-психологічної адаптації в сучасному суспільстві та гендерні дослідження.

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ZORIANA BOLTAROVYCH – A RESEARCHER OF UKRAINIAN FOLK MEDICINE

It is impossible to examine folk medicine without considering the works by Zoriana Evhenivna Boltarovych, the researcher who made a great contribution to the study of this subject. Though she was interested in a number of themes in Ukrainian ethnology, and published the monograph “Ukraine in the Research of Polish Ethnographers of the 19th century” (1976), most of her time and strength was spent researching folk medicine which she saw an integral field of traditional folk culture. As a result of her prolonged work she gathered a large and, in many cases, unique body of original material. Boltarovych supplemented her field work with numerous archival sources, data from publications and specialized literature. These materials are focused not only on the folk medicine of Ukrainians, but also considered the folk medicine of many other nations¹.

Z. Boltarovych researched folk medicine in certain regions of Ukraine and published a series of articles and scholarly works². Two of her articles “Folk Medicine of Ukrainians in Polissia” and “Folk Medicine and Veterinary Medicine”³, she wrote together with the Belarus’ researcher L. Minko. These articles reveal the researcher’s interest in the specific aspects of Polissia’s folk medicine that are tied to the region’s social, economic and cultural development, as well as way of life, which fostered the preservation of traditions, including those associated with folk medicine.

The author researches such topics as the species of plants used in folk medicine, the methods of the production of plant medicines, medical substances of animal and mineral products, and the use of water and fire in medical magic. Relating the traditions, legends and popular beliefs that are connected with the gathering of medical herbs, their conservation and medicinal preparation in Polissia, the author recognizes similarities with other regions of Ukraine and even broader Slavic territories but focuses on distinguishing characteristics. For example, she highlights the use of plants characteristic for Polissia, such as acorus, marsh’s mud, mushrooms, Polissia melissa, buckwheat

flowers. She points out the use of poisonous plants, a wide use of medical plant mixtures, a characteristic feature of Polissia's folk medicine together with the wide use of medical plants' mixtures. In their folk self-treatments, the inhabitants of Polissia use a wide variety of mushrooms⁴.

It's worth mentioning that Boltarovych's publications are among the few scholarly works devoted to the folk medicine of Polissia⁵. It's also important to emphasize that this field is still unstudied and requires scholarly attention. It is timely to turn our attention to this region, not only because of the tragedy in Chernobyl, but also because of Polissia's unique natural geographical conditions (almost inaccessible forests and marshes) and demographic development, which have contributed to the preservation of many ancient material and spiritual cultural features by the regions. These features go back to ancient times and are an invaluable source for the study of ethnic Ukrainian and also Slavic history.

The monograph "Folk Medicine of Ukrainians of the Carpathians at the end of the 19th – beginning of the 20th century" by Boltarovych is an important contribution. (Kyiv, 1980) The precise topics of her research are two ethnographic groups – the Hutsuls and Boikians. The choice of the theme was stipulated by the specific features of folk medicine, encountered among the inhabitants of the Carpathian Mountains. The folk medicine of this region preserves many archaic features due to the particular socioeconomic, traditional cultural and geographic conditions⁶ Boltarovych pays particular attention to the treatments that use herbs, medical made of animal and mineral substances and considers medical magic. According to the author, the purpose of new research was "to show the place and the role of folk treatment in the life of the Carpathians' inhabitants, to dissociate the regional methods and ways of folk medicine from the actions and methods of medical magic so as to apply this knowledge in scientific medicine, and also to discover the specific characteristics of folk treatments of the Carpathian population and to identify the analogies with the folk medicine of other Eastern Slavs"⁷.

Z.Boltarovych's work "Folk Medicine of Ukrainians" is also of interest. In this work, on the basis of literary sources, of archival data, and of field research, the author makes an attempt to reconstruct folk medicine practices of Ukrainians living at the end of the 19th – the beginning of the 20th century, and to place her findings in the context of East Slavic practices.

"Ukrainian Folk Medicine" by Z.Boltarovych is more popular in character and intended for the general reader. The work offers concrete advice and recommendations for various ailments on the basis of folk remedies.

The value of Z.Boltarovych's works is that they collect, systematize and analyze age-old experiences, methods and practices of folk medicine. Boltarovych has studied numerous aspects of folk medicine including medicinal magic and treatments using herbs. She has devoted time to the study of medicine made from animal and mineral products, and has considered the origins of the popular names of diseases, their aetiology and diagnostics. The researcher claims that science is of overwhelming importance, but the achievements of folk haven't lost their significance and shouldn't be forgotten"⁸. Z.Boltarovych does not agree with those researchers who separate folk medicine from sorcery, and views such distinction as arbitrary because "the latter is not only based on irrational experiences, but its methods and ways of treatment connect rational practices with magical activities. Putting aside the magical component, it is necessary to acknowledge the rational knowledge and accumulated experiences that inform the work of specialists, who sometimes achieve phenomenal results in their branch of treatment"⁹.

Z.Boltarovych studies the folk medicine of Ukrainians within the Eastern Slavic context; she draws comparisons and analogies with the folk medicine of Russia and Belarus. She concludes that "the overwhelming majority of prophylactic cures for ailments, the world outlook regarding illnesses and their causes, and opinions about folk doctors and their means of treatment have much in common among the different Slavic peoples"¹⁰.

Z.Boltarovych believes that "the methods of folk medicine mustn't be forgotten. The studying of folk medicine requires a multidisciplinary approach, including the collaboration of ethnographers with experts in the medical biological sciences. Ethnographic studies on folk medicine can be a significant source for the discovery of new medicines and methods of treatment"¹¹.

¹ Кирчів Р. Кілька слів про авторку та її працю // Українська народна медицина. – Київ, 1994. – С. 282.

² Болтарович З.Є. З народної медицини українців Полісся // Народна творчість та етнографія. – № 2. – 1986; Болтарович З.Є. Народна медицина та ветеринарія // Бойківщина. – Київ, 1983; Болтарович З.Є. Народна медицина та етнографія // Гуцульщина. – Київ, 1987; Болтарович З.Є., Минько Л.И. Народная медицина и ветеринария // Общественный, семейный быт и духовная культура населения Полесья. – Минск, 1987; Болтарович З.Є., Скрипник Г.А. Народна медицина // Поділля. – Київ, 1994.

³ Болтарович З.Є. З народної медицини українців Полісся; Болтарович З.Є., Минько Л.И. Народная медицина и ветеринария.

⁴ Болтарович З.Є. З народної медицини українців Полісся.

⁵ Древляни. – Київ, 1996; Київське Полісся. Ч. I – Київ, 1997; Полісся України. Ч. II. – Київ, 1999; Волинь – Житомирщина. Історико-філологічний збірник з регіональних проблем. Вип. I. – Житомир, 1997.

⁶ Болтарович З.Є. Народне лікування українців Карпат. – Київ, 1980. – С. 5.

⁷ Ibid.

⁸ Болтарович З.Є. Народна медицина українців. – С. 183.

⁹ Ibid. – С. 10.

¹⁰ Ibid. – С. 183.

¹¹ Ibid.

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ЗОЛЯНА БОЛТАРОВИЧ – ДОСЛІДНИЦЯ УКРАЇНСЬКОЇ НАРОДНОЇ МЕДИЦИНИ

Зоряна Болтарович – дослідниця народної медицини українців, заслуга якої полягає у тому, що вона збрала, систематизувала, узагальнила конкретні дані багатовікового досвіду, способів і засобів народного самолікування, намагалась дослідити всі ділянки народної медицини – лікувальну магію, траволікування, – займалась вивченням ліків тваринного та мінерального походження, народних назв хвороб, їх етіології та діагностики. Була переконана, що вивчення народної медицини вимагає комплексного підходу, тісного співробітництва етнографів із спеціалістами медико-біологічних наук.

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BELIEFS AND TRADITIONS IN RITUAL FESTIVALS OF THE PRYAZOVYKI GREEKS

In the life of each nation beliefs play a very important role. These beliefs are usually connected with the official religion and certainly with primeval beliefs. Every person to some extent is a pagan. We can often hear a priest say: “Don’t forget the trizna”. This is a remainder of primeval beliefs, of which there are many examples.

Vivid remainders of pagan times are preserved in the cultural traditions Pryazovs’ki Greeks who inhabited the Doneck region. They settled there with permission of the Russian Empress Ekaterina II in 1779. This ethnic group is usually divided by the researchers into Greek – Ellins (Rumeis) and Greek – Tatars (Urums). The Way of life and the language of Urums is different from that of the Rumeis. The beliefs of the Ukrainian Greeks were studied by A.P.Kosse in the article “The ritual of sacrifice as an important part of the Greek festival “Panair”¹ and V.Shevchenko in “An attempt to describe and to explain two spring bread festivals of the Mariupol Greeks”².

This article is based on the materials, that were gathered by the author during an independent expedition into Urumian villages in the summer of 2002. The author visited such villages as Starobeshevo in the Starobeshevsky district and Andreevka, Belokamianka and Staroignatievka in the Telmanovsky district of the Donetck region³.

I would like to focus on traditional Greek festivals as they are very interesting and not well researched. In this festivals we can see the connection between the present and the past and observe the remainders of the primeval beliefs.

The first among them is the “Schanchih” (in literal translation – “mouse”). This festival was celebrated on the 25th day after Easter, and organized by an individual family that asked about 20 – 50 persons to their home. The invitation was made only by women. They called at the house and announced the place and the time of the festival. Various dishes were cooked for the festival, and there were special biscuits in the form of birds. They were baked from yeast dough. After all these preparations people went out into the fields or a hill “to be closer to God”. When they reached their aimed location the host scattered these biscuits and the other people had to catch them and eat. V.Shevchenko analyzed this custom and he came to the conclusion that all these actions are magic incarnation of mice that bring great harm to the fields. The peasants of one village, say that it is forbidden to sleep during this day. It is believed that the mice will eat all the clothes of the person who sleeps. V.Shevchenko also thinks that “the mouse” here is similar to “the mouse Apollo”, an agricultural God, who drives mice away from the fields⁴.

After all these actions in the field people used to return home and continue the celebration. Later they had a