

Oskar Kolberg and the Ethnographical exhibition in Kolomyia in 1880*

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Contents

- I. Introduction
- II. The first expeditions of O. Kolberg on Pokuttia
- III. The Ethnographic exhibition on Kolomyia in 1880
 - 3.1. Organizational work and exhibition committee
 - 3.2. Activity of O. Kolberg in Pokuttia in 1880
- III. Conclusion

<국문 개요>

오스카 콜버그(1814-1890)는 폴란드의 민족지학자이면서 민속학자, 작곡가이기도 하다. 그는 폴란드 민속학의 창시자로서 방대한 양의 폴란드 시와 노래, 일상생활의 모습을 수집하고 자료로 남겼으며, 민속 멜로디를 이용해 곡을 쓰기도 했다. 그는 서부 우크라이나에서도 현장조사를 실시하여 많은 저서를 남겼다. 그는 특히 우크라이나의 포쿠타(Pokuttia)를 방문하여, 우크라이나 민속을 수집하고 집대성했다. 그의 방대한 자료 수집과 분류방법, 분석은 후일 우크라이나 민속학 발전에 큰 영향을 미치게 된다. 특히 지방마다 다른 민속의 변형을 한 눈에 볼 수 있게 비교, 분석한 그의 연구는 폴란드와 우크라이나를 넘어 동유럽 전체의 민속학 발전에 큰 영향을 미쳤다고 볼 수 있다.. 본 논문은 우크라이나의 포쿠타와 콜로미야에서 수행한 오스카 콜버그의 민속학 연구와 전시에 초점을 맞추면서, 그의 민속학 연구를 분석하고 우크라이나 민속학 발전에 대한 그의 영향을 설명하고 있다.

주제어 : 오스카 콜버그, 민속학, 현장조사, 포쿠타, 콜로미야,

I. Introduction

The folklore heritage of O.Kolberg is represented by the materials from all the

* 이 논문은 200XX년도 XXX 지원에 의하여 연구되었음. 연구비 사자 내용은 학교나 기관별로 차이가 있으니 해당 예문을 참고하십시오.

** 소속과 직위를 기재 하시면 됩니다.

parts of Western Ukraine - Volyn, Podillia, Polissia, Kholmshyna, Pidlyashshya, Opillia, Hutsulshchyna, and Pokuttia. It is explained by the fact that in his activity the scholar was very much interested in unique samples of folklore within the frames of Old Polish Kingdom, having in focus the far reached area. But traditional culture of Polish inhabitants, O.Kolberg learned folklore poetics of other ethnic groups like the Ukrainians, the Byelorussians, the Lithuanians, the Luzhychanians, the Czechs, the Slovaks, and the South Slavs. He characterized his interest of mainly Slavs folklore as "the plan that guided his work and encompasses all the lands of the ancient Poland that should represent in a full all the researched regions: the materials collected mainly from Russ (Halychyna, Volyn, Kholmshchyna) form several] It is known for sure, that till the God give me the vigor and health to proceed (and I am healthy enough) I will precede working on my object of the research".¹⁾

While researching the Ukrainian territories he paid much attention to Pokuttia. Several times he visited the region during different seasons of the year, he collected the folklore, established the connections with local people, who were informers of the scholar. Being invited by a statesman from Chortovets he took an active part in the organization of Ethnographic exhibition in Kolomyia in 1880 and so on. The information about it is found in the epistolary heritage of O.Kolberg, and particularly in the preface to the four-volume edition Pokucieas well as in the surveys of the Ukrainian and Polish researchers.

The first samples of the Ukrainian poetic folklore were written by O.Kolberg in 30-s of the XIX century in Warsaw as retold by the Ukrainian serfs, brought by landowners to Poland. But the systematic collecting of the folklore ethnography material started in the 60-s of the XIX century at the Ukrainian territories. The scholarly travelling round Ukrainian territories was rather lucrative. The researcher put down the material, studied it in details, as well as commented on it. He started to publish it since 1880.

As stated by V."in the evaluation of the Ukrainian folklore O.Kolberg advanced his predecessors. The Ukrainian poetic folklore was viewed by him not only as the reverberation of antique times, but as the vital connection with civil life and it also outlined the national specific character".²⁾

In the preface to the second volume of Pokucie O.Kolberg provided the following characteristics to the Ukrainian songs: ".³⁾

1) Kolberg, Oskar (1966) 268 - 269.

2) Юзвенко, Вікторія (1961) 90 - 92.

3) Kolberg, Oskar (1963) VII.

II. The first expeditions of O. Kolberg on Pokuttia

The Pokucie four-volume edition by O. is considered to be one of the best folklore ethnographic researches about the spiritual creativity of the Ukrainians. This monograph appeared in the last period of the research and publishing activity of O. Kolberg but its final appearance is different to what he planned preliminary. The time that lies in between the beginning of planning the collection Pokucie and its final publishing differs in enlarged scope of the material and is marked with the diminishing of territorial margins of ethnographic and folklore records.

In terms of chronology we found the first recollection about the survey in the oldest edition of plan in Lud since 1969. Searching the finances to publish separate volumes O. addressed Lviv Ossolinskyi Civil Institution for financial aid. The plan of 62 proposals was presented to its director August Byelovskyi.

The Pokucie monograph is mentioned there as the volume 22 named Pokucie-Huculy (Pokuttya-Hutsuls) and accompanied with the following explanation: "compiling it, I was following the surveys of Belyovskyi, Vahylevych, and sometimes scarcely by the works of Vuytsitskyi, Holovatskyi and by the Ukrainian collections".⁴⁾ One may assert that at that time O. didn't have any of his own recordings from this region, and he could not even assume that the results of regional surveys and the cooperation with the local collectors would be so interesting and lucrative.

The appearance of Pokucie was preceded by the good deal of collector's work, conducted on Pokuttia in 1870, 1876 - 1877, 1879 and in 1880. Thus the scholar put the year of 1870 in the preface to the first part of collection Pokucie. This date is not approved neither by the saved correspondence nor manuscripts of the researcher. As A. considers: "Probably, it is a kind of mistake. Instead of 1870, it should be 1871 when O. travelled to Lviv, Bolshovytsi, Barysh, and might have visited some Pokuttia territory as well".⁵⁾ Till 1870 the researcher of folklore knew nothing about this region. In June of the same year he wrote: "In 1862, having visited a part of Volyn I have the possibility to put down some hundreds unknown to me melodies in the suburbs of Lutsk and Kovel. They are very typical for this territory so I came to the conclusions that in some other parts of Russ, in Ukraine, Podillia, Poberezhzhya, Pokuttia there should be

4) Kolberg, Oskar (1965) 303.

5) Kolberg, Oskar (2008) IX.

something more original".⁶⁾

In 1876 O. received a special financial aid from the Academy of Science to conduct ethnographic research in Pokuttia and Podillia and during August and September he made a longer trip to this region. In the Academy account he noticed that the village Chortovets near Obertyn and Zhabie (Verkhovyna today) are the chief spots of his research. The village Chortovets in that time was the property of Vladyslav Pshybyslavskiy (1830 - 1908), who treated O. Kolberg as a guest during his Pokuttia travel creating all the comfortable conditions for his folklore research activity. He helped the researcher to contact local people of Chortovets, as well as provided him with his own ethnographic records, consulted the scholar on different matters. While inviting O. to his home place, in 1877 V. wrote the following: "in order to remind our honored master the promise given last year to visit Pokuttia this year and to choose Chortovets as the main locality for the honoured master to travel in different directions he liked".⁷⁾

Zhabie in Pokuttia was the second research locality of the scholar mentioned in the Account of the Academy. Since 1855 Sofron Vitvitskyi worked as a priest there. He was the author of *Rys historyczny o Hucułach* (Historic descriptions of Hutsuls, 1863). O. Kolberg appreciated him much for his help in researching Hutsulshchyna reoffering several times to his publication in his collection *Pokucie*.

We learn much about the geography of O. Kolberg's collecting activity, his relations with local folks, and the conditions of staying in Pokuttia. So, in his account (the letter 450, from the 30th of October) he stressed that "for the detailed studies of the population features he chose rather distant location spots for the divergent features to be noticed. The hospitality of local people of Naddnistrrianshchyna was its marking identification: Barysh under Buchach and Chortovets under Obertyn. Zhabie is located near Chornagora, at the margin of Bukovyna and Kosovo".⁸⁾

In 1876 O. recorded separate folklore materials in Stanislaviv, Kolomyia and Chernivtsi, but time pressed him and he didn't manage to research these regions in detail. The language, customs, rituals and music were in the focus of his collecting. O. Kolberg established the relations with the local admirers of customs and traditions. They propose him their dwellings to stay, which were just folklore workshops. He met there his informers, the collectors of folklore, and provide them with scholarly advises.

6) Kolberg, Oskar (1965) 361.

7) Kolberg, Oskar. (1966) 39.

8) Kolberg, Oskar (1965) 658.

III. The Ethnographical exhibition in Kolomyia in 1880

As it was stated - 1880 is considered to be the most lucrative in the studies of folklore by O. It was marked by the Ethnographic exhibition in Kolomyia. He was the patron and the organizer of the catalog, as well as the collector of the exhibits. As Z. Boltarovych put - "Kolberg is one of the initiators of the exhibition Pokyttia held in 1880".⁹⁾ The exhibition was widely discussed in the Ukrainian press, thus the name of O. as the initiator was not mentioned. From the letters of the scholar we understand that a great chunk of vital work was done. As O. put - "the initiation of the ethnographic exhibition in 1880 takes a separate period".¹⁰⁾ Some of the letters in 1880 were doubled in contrast to 1879.

Three months he spent in Pokuttia in summer. We learned about it from the letter I. to O. from 23rd of March 1880. "There is a great need of coming O. to Krakiv recently in order to speak about very important issues concerning him and his publications. It comes from the just arrived letter of Pshybyl'slavskyi, who makes to you, master, some interesting proposals. The first one is your invitation to Chortovets, where you can easily go on your researching, and advise Pshybyl'slavskyi on the preparation of ethnographic exhibition in Kolomyia. The second event is the possibility to visit Pokuttia, to publish the Kolomyia exhibition stuff. The publisher was local, the paper was proper; you will manage to publish the first volume till the opening of the exhibition".¹¹⁾

V. Pshybyl'slavskyi, the curator of the exhibition, wrote a letter to O. Kolberg as to the experienced specialist in the sphere of ethnography 'with the request to assist choosing the materials, to comment on them and provide an expertise to compile systematically the exhibits, what was actually done by him' (the letter from 21 of April 1880).¹²⁾ V. Pshybyl'slavskyi admired O. Kolberg greatly.

The Polish researcher started working vigorously due to his scholarly interests to the exhibition. "I am to remember about it, because I planned to publish the third volume, the topicality of which covers Hutsuls who belong to Pokuttia as well, hope that the exhibition will evoke the public interest of the subject and help us to get money for building publishing houses".¹³⁾

9) Болтарович, Зоряна (1976) 83.

10) Гінда О., Бременко, І. (2005) 48.

11) Kolberg, Oskar (1966) 338 - 339.

12) Kolberg, Oskar (1966) 352.

13) Kolberg, Oskar (1966) 356.

3.1. Organizational work and exhibition committee

The Ethnographic exhibition was held in Kolomyia on September 15 - 30 1880 in so called Zatyshok (today the Kolomyia folklore museum of Hutsulshchyna and Pokuttia named after J.Kobrynskyi is there). The Chornogorsk department of Tatra Society was the initiator of the exhibition. On the 29 of December they adopted the decision to have the exhibition, but they started preparation in autumn next year. Markeliy Turkavskyi, the historian, specialist in literary criticism, the secretary of this society wrote and the author of essay *Wystawa etnograficzna Pokucia w Kolomyi*, wrote that the exhibition was comparatively modest and presented only some regions of the mountains. But it grew and grew larger, encompassing ethnography of Pokuttia and other neighboring districts. The exhibition promoted the crafted articles of the region. Being bought from local people they produced the newly shaped ornaments as the feedback. But not all of members liked it. As M. Turkavskyi put it "Mr.Yasynskyi and Pshybylslavskyi objected, claiming that Hutsul articles will lose their originality and form. It was the first manifestation of the interests. The observation authority was to care about it. It was the first step to organize ethnographic exhibition of Pokuttia in Kolomyia".¹⁴⁾

The committee consists of 15 members, mainly of Polish origin, headed by the organizer V.from Lviv, and the head of the committee V.from Chortovets, his deputy director I.from Zhabie and ethnographer O.Kolberg.

The representatives of the local authorities were the members of the committee, as well as the school masters, other specialists of the region: the secretary of district council M.the district commissar U.Shumlianskyi, (treasurer), the owner M.the court advisor V.the priest M.the responsible for district engineering A.district engineer V.the school inspector T.Slonevskyi, the director of female gymnasium, professor L. Vaigel.

with the folks who live in these districts, to represent the cloth and the house, tools, domestic craft. So it had to meet the following goals: to give the science the field for observation and research, secondly, according to the aims of Tatra Society the exhibition had to promote domestic craft, to develop tools, to enlarge income of poor people, and to lead to well-being of Pokuttia".¹⁵⁾

14) Туркавський, Маркелій (2004) 9.

15) Туркавський, Маркелій (2004) 10 - 11.

The collected exhibits were located in two departments: "the first encompasses hand made products, just ethnographic"¹⁶⁾ as M.noticed. It consists of 21 sub-departments and was the largest. The second consisted of 4 sub-departments which show the minerals. The exhibition was large scaled in terms of sub-departments.

L.considers the great quantity of the exhibits from different regions of Ukraine (like Kolomyia, Kosiv, Horodenka, Sniatyn and other districts of modern Ivano-Frankivshchyna) to show the richness of Ukrainian land. The best represented were: Pokuttia, Hutsulshchyna, Podillia, partially - Polish people, Armenian, Gypsies".¹⁷⁾

M.noticed that among the exhibits of subgroup "Things and the descriptions of rituals" the manuscripts and observations of different authors were presented, like O.'s work Pokucie, zarys etnograficzny, ethnographic essay of two chapters: description and music sheets, recorded either by the author or by clerk from Horodnytsia".¹⁸⁾ He mentioned about it in his letters besides he would like to publish these materials.

As it was mentioned O.was an experienced scholar and consultant and he researched the region since 1870. So his participation marked the high organizational level of the exhibition that met European standards of that time. M.Turchynovichova claimed that "he was well known with the exhibitions of that type because he helped V.to organize the General World Exhibition in Vienna (1873). He as well visited the General World Exhibition in Paris (1878), and received the bronze medal for his ethnographic work".¹⁹⁾

M. noticed, that "the medal had the engravings 'Wystawa etnograficzna w Kolomyi dnia 15 wrzesnia 1880", round location: 'Zaszczycona odwiedzinami Monarchy Franciszka Jozefa I'. The turning had the blazon of Kolomyia and a distinct signature. Well done medals bronze and silver (manufactured in Lviv by Shapiro). Besides the medal the album with photos was left".²⁰⁾

As L. put it "the exhibition manifested how gifted Ukrainians are. It became a source for further ethnographic activity, launched theoretical schooling in Pokuttia and in Kolomyia in particular, created a basis for further ethnographic museum development".²¹⁾

16) Туркавський, Маркелій (2004) 12.

17) Кречковський, Любомир (2000) 128

18) Туркавський, Маркелій (2004) 25.

19) Turczynowiczowa, Maria (1967-1968) 302.

20) Туркавський, Маркелій (2004) 37.

21) Кречковський, Любомир (2000) 129.

3.2. Activity of O. Kolberg in Pokuttia in 1880

Working in Kolomyia O.Kolberg managed to publish the first volume of Pokucie collection before the exhibition was opened. He notices that "there was a talk to publish his materials on Pokuttia, and the task for him was not hard because the study was almost ready. It was based on older observations (from 1876) with some modern comments to be fully completed for publishing".²²⁾

Three months in Pokutia was not just spent time. He was very active with gathering materials for publishing. V.Uzvenko said that "all the time long he was in contact with local ethnographic informers. Having received the data he studied it much, comment on it, and advise the correspondents".²³⁾ But the great assistance was provided to him by V.Pshybyslavskyi who invited him to his comfortable house to work and to organize folklore meetings with the informers. He exchanged proverbs with them. 400 were collected in the suburbs of Kolomyia.²⁴⁾

He was much supported by the V.V.S.couple Holembiovskyi, and others who helped him to established relations with local folks. V.shybyslavskyi was his best friend and supporter.

Since 1880 he didn't stop contacting him and proceeded with one of his best old friends V.who 'supported him with vast material like fairy tales and prose from village Spas in Kolomyia'.²⁵⁾

The scholar contacted local Ukrainian intellectuals, with their families, home teachers as well, at the locations he stayed. Such contacts were of great importance for him to be in the hub of things. The contacts help him to choose different variants of the same artistic piece in the region as well as to input some new recordings from the places of Pokuttia he has never been to.

III. Conclusion

Pokucie became the holistic research of the whole region. It is based on such an ideas of regional survey like genre and regional classification of folklore and ethnographic materials. O.Kolberg managed to work out the fixed methodology

22) Kolberg, Oskar (1966) 414 - 415.

23) Юзвенко, Вікторія (1961) 96 - 97.

24) Kolberg, Oskar (1966) 352 - 353.

25) Kolberg, Oskar (1966) 666.

of classification, compiling folklore material with the preservation of linguistic peculiarities and music accompaniment of the songs, with the development of the basis of academic recordings. The collection is the original source of folklore materials, because as Z.put: "It shows a vast picture of customs and culture according to the fixed plan followed in his works".²⁶⁾ His work is a great phenomenon in the development of the Ukrainian folklore studies. Still today the modern folklore studies have not outlined his principles holistically as a collector and researcher of the Ukrainian folklore. And the Ethnographical exhibition in Kolomyia in 1880 played a main part in research of Pokuttia and the collecting activity of O.

26) Болтаровиц, Зоряна (1976) 83.

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⟨Abstract⟩

Oskar Kolberg and the Ethnographical exhibition in Kolomyia in 1880

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Henryk Oskar Kolberg (1814 - 1890) - a famous Polish ethnologist, folklorist and composer, founder of Polish folklore studies. He collected and studied a vast body of material on Polish folk poetry, culture, and everyday life and wrote adaptations of folk melodies and dances for piano. O.published the collections *Pieśni i melodie ludowe w opracowaniu fortepianowym* (parts 1 - 2, 1842) and *Pieśni ludu polskiego* (1857). Of considerable scholarly importance are his multivolume studies *życia, mowa, podania, przysłowia, obrzędy, gusła, zabawy, pieśni, muzyka i tańce* (vols. 1 - 23, 1865 - 90) and *Obrazy Etnograficzne* (1882; 11 volumes appeared during his lifetime). Among them there are a lot of materials from different parts of Western Ukraine: *Pokucie* (parts 1 - 4, 1882, 1883, 1888, 1889), *Podole* (1888), *Chełmskie* (parts 1 - 2, 1890, 1891).

O.Kolberg paid much attention to Pokuttia. Several times he visited the region during different seasons of the year, he collected the Ukrainian folklore, established the connections with local people, who were informers of the scholar, took an active part in the organization of Ethnographic exhibition in Kolomyia in 1880. O.was the patron and the organizer of the catalog, as well as the collector of the exhibits. At that time he was very active with gathering materials for publishing, was in contact with local ethnographic informers. Such contacts help him to choose different variants of the same artistic piece in the region as well as to input some new recordings from the places of Pokuttia he has never been to.

This paper aims to focus on the analysis of O.activity on Pokuttia especially during the Ethnographical exhibition in Kolomyia in 1880.

Key-words: Oscar Kolberg, collection Pokucie, the Ethnographical exhibition, folklore studies, the Ukrainian folklore.

Key Words : Henryk Oskar Kolberg, Folklore, Ethnographic Expedition, Pokuttia, Kolomyia

본 논문은 20년 월 일에 투고되어 월 일에 심사완료하고 월 일에 게재를 확정하였음. (이 부분은 따로 기재하실 필요가 없습니다.)