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## Section: REVIEWS

### UKRAINIAN ANTHROPOLOGY: A GLIMPSE FROM THE PAST

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*Vovk, Kh. (1976). Studies in Ukrainian ethnography and anthropology. New York: Goverlia. 356 p.*

The history of Ukrainian science treasures the names of prominent scientists who have made such a noticeable and undeniable contribution to the study of the origin, growth, development of Ukraine in order to preserve its identity, culture, traditions, customs that it is difficult to overestimate their work. The constellations of these names includes the ones of M. Hrushevsky, A. Krymsky, I. Krypiakevych, V. Hnatiuk, S. Yefremov, and Yu. Sheveliov; those scientists who faced persecution in the days of totalitarianism and were forced to emigrate from Ukraine, those ones who found their place among the representatives of the national liberation movement, yet, never leaving their scientific sphere for good. And it is to this pantheon of prominent Ukrainians where there belongs the name of a world-class scientist, anthropologist, ethnographer, archaeologist, and historian Khvedir Vovk (1847-1918).

Khv.Vovk was born in the village of Krychkivtsi, Pyryatyn province, in Poltava region, in a family of Cossack descendants. He studied at the Nizhyn Grammar School, and later pursued his degree in Novorossiysk University in Odesa and in St. Volodymyr Kyiv University. Since his student years he was fascinated with ethnography and archaeology, took part in the national liberation movement, and later on he was forced to emigrate to Europe. He published a series of thorough works on Ukrainian anthropology and ethnography, while visiting Ukraine only occasionally he was the head of numerous scientific expeditions. During the totalitarian era, his name was removed from the scientific circle.

It has been long proven that scientific world comes round and round to the ideas, theories and positions of those scientists, whose presented in the past creative activity is relevant to the present, especially if it may be perceived as a source of information and contribution to a certain research. The scientific legacy of Khv. Vovk belongs to the assets like that, leaving a noticeable trace in the scientific study of Ukrainian history, anthropology, ethnography, archaeology, cultural studies, and literature. His scientific papers on the topics of the formation of the Ukrainian nation, the special place of the Ukrainian nation among the Slavic peoples, as well as a distinct anthropological type of Ukrainians, primarily compared to Russians, make up the foundations for theoretical and methodological research of the historical past and independent Ukraine. The works of the scientist provide an invaluable opportunity for the modern researchers to conduct their comparative-historical studies, while his statistical statements, tables, maps, all meticulously created, give a way for the ongoing research of what makes up a Ukrainian person.

"Studies on Ukrainian ethnography and anthropology" by Kh. Vovk is a collection of his most outstanding works, both written in Ukrainian and translated from other languages, it was published in New York in 1976 as a tribute to the memory of a scientist under the auspices of Mykhailo Drahomanov Ukrainian Pedagogical Institute. Later in 1995 the book was republished in Ukraine on the initiative of the famous collector of folk art and the founder of the Ivan Honchar Museum. It is worth mentioning that the rare illustrative materials for the Ukrainian edition were provided by famous artist, professor of Precarpathian National University Mykhailo Fihol.

The chapter of "Studies..." entitled "Anthropological peculiarities of the Ukrainian people" attracts attention with its very objective to single out particular, unparalleled, unique characteristics in the anthropology of Ukrainians. Other chapters of the book are focused on highlighting the mental and ethnographic features of the Ukrainian people in various fields of activity, in everyday life, ways of life, customs and rites. It is clear from the very ethnic indicators of appearance included (namely pigmentation, height, head index, height index, nose index, nose profile, length of the upper limb (arm), length of the lower limb (leg), length of the lower limb compared to the bust or spine index) that, firstly, the author refers to the analysis of specific data collected during expeditions he took part in, secondly, his data are based on solid factual material, and thirdly, his conclusions are obtained from a study of various regions of Ukraine.

At the beginning of his writings Khv.Vovk states that the modern population of Ukraine is not completely homogeneous and it is not natural to expect its ethnic unity to remain unchanging for centuries: "A relatively short glimpse at the historical fate of the territory of modern Ukraine is enough to reign in extensive expectations regarding particular purity of an ethnic type from its modern population" (p. 3). The fact that huge numbers of people moved from Asia to Europe through the territory of Ukraine could not but affect the ethnic composition of its native population as well as preserve foreign traces in it. Only a complex anthropological analysis makes it possible to define those ethnic elements that have formed the modern population of Ukraine. At times the scientist's scale of such an analysis lacks in extensiveness, yet, according to the author, there is no other way to obtain reliable materials to make respective conclusions than indulge into expeditionary study (one must bring to light that recently there has been an attempt to distinguish DNA peculiarities characteristic of Ukrainians in the historical dimension, however these experiments require a fundamental scientific explanation and confirmation).

The researcher is quite skeptical when he evaluates the factor of genetic distance within the framework of certain Indo-European linguistic groups, in particular the Slavic one, as he perceives these summaries as anti-scientific attempts to unite the Ukrainian ethnicity with other East Slavonic ones by origin. At the time when Vovk's studies were published, the idea of the above-mentioned unity was widely advocated by the totalitarian regime; therefore, statements regarding linguistic similarities were widespread in the scientific and popular circles, and under these circumstances the visionary and bold look of the Ukrainian scientist was exclusively significant. Nowadays, Ukrainian scientists have adopted the theory tracing back the origin of the Ukrainian nation and language directly to the Proto-Slavonic unity, starting from the VI-VII century AD, in contrast to the Russian ethnicity and language which were formed later (see.: Pivtorak, H. P. (2015) *Historical and linguistic Slavistics*. Kyiv).

While Khv.Vovk points out possibilities of extraneous influences and internal changes in the language of the speakers of a certain ethnic community that definitely complicates anthropological characteristics, at the same time he considers the geographical spread of the main language dialects as "precious instructions" for Ukrainians. This approach gave the scientist basis to divide the Ukrainian population into three groups of the "northern band", "middle band", and "southern band"; each of the "bands" corresponds to a dialect division put forward by modern science (according to the adopted scientific views, Ukrainian language dialects can be combined into three

biggest groups: northern, south-eastern, and south-western). Reliance on dialectal differences in the Ukrainian language is reflected in the names of ethnographic concepts, objects, everyday life things, traditional rites, and they serve as a ground to establish Ukrainians as a single ethnic group with its common but unique anthropological features.

To prove the existence of a distinct anthropological type of Ukrainians, the scientist singles out significant feature of their appearance. Khvedir Vovk emphasizes that these features are not only individual, but also those ones that are passed on genetically but they do not change throughout the historical period. The scientist chooses to analyse anthropological features of the appearance; yet, he does not exclude the possibility of studying other features of ethnicity (the history of the people, their language, traditions, buildings type, and the national-cultural factor in general). The author of "Studies..." hoped that future researchers would take into account his own anthropological data: "our data and the conclusions made might not be final ones; however, they will show those things that can be said about the anthropological features of Ukrainians at the current state of our knowledge" (p. 7).

In his anthropological views and conclusions Khvedir Vovk relied on data obtained during his expeditions to various territories of Ukraine. We should bear in mind that we are talking about the materials of the late XIXth and early XXth centuries. Since then, there have taken place noticeable migration processes on the territories of Ukraine, partial mixing of ethnographically different groups, some new ethnic entities have appeared; therefore, the data provided correspond to the observations made in synchrony, and this is their undeniable benefit. A study of the slice of life of Ukrainians from a remote period of at least a hundred years away is especially important, since it provides grounds for comparison of anthropological data on the population of Ukraine in both past and present.

In his observations Khvedir Vovk considers the average anthropological indicators, and, according to him, they provide a noticeable "fluctuations"; in addition, the data obtained relate to a relatively small number of examined subjects, although the researcher insists on the high reliability of their conclusions. We cannot but take into account that the statistical data of the scientist based on the results of observations are not always relevant in the scientific aspect, for the most part we can rely on his own observations of the most experienced researcher, the "genius of anthropology", as the followers of his ideas sometimes call it.

The scientist provides the following data. According to the received observations, in the northern band of Ukraine, the hair colour of Ukrainians is getting darker and deeper in the directions from the north to the south and from the east to the west; in the middle band of Ukraine, the mixed-type hair prevails, in the southern band, dark hair colour is dominant; therefore, as the researcher concludes, in their majority Ukrainians sport dark hair and dark eyes. Regarding the category of height, the scientist provides different data depending of the Ukrainian region under study. For instance, in the northern lane population is the relatively shortest, people in the middle band show are comparatively taller, and in the southern part Ukrainians are predominantly tall. The author studies head diameters, nose profiles, lengths of the limbs, etc. and makes generalized conclusions. According to his data, Ukrainians make up a fairly homogeneous ethnic group: they are mostly dark-haired, dark-eyed, of a high and medium height, they have relatively high-foreheads and narrow faces, flat and rather narrow noses, relatively short upper limbs and longer lower limbs; and all of these, in his opinion, are characteristics of the Ukrainian anthropological type. While the author's somewhat categorical persistence in his conclusions regarding the anthropological type of Ukrainians should be taken with a pinch of salt, we cannot help recognizing their scientific value, in particular when his observations are used as a ground for comparison with the conclusions of modern anthropological and ethnographic studies.

It is worth mentioning that defining a particular set of anthropological features, the scientist relies on the features characteristic of residents on certain territories of Ukraine, in particular, the

ones concerning the population of Western Ukraine. For instance, he draws attention to different forms of nose profiles in central Galicia and among Galician Hutsuls. According to the scientist's observations, among the inhabitants of this region there is a high percentage of people with aquiline (eagle) noses, although in Galicia some people have upturned noses. However, such an anthropological trait explained by the influence of the neighboring peoples does not in any way prove that Galicians belong to a different anthropological type, as the other markers of the Ukrainian anthropological type in their appearance indicate that they do not differ from the majority of the Ukrainian population.

According to the maps the scientist presented to prove his anthropological data, Ukraine of the given time occupied the same territory as in its modern representation, it included Western Ukraine, Crimea, Donbas, yet the maps lacked information on the southern parts of Ukraine and parts of its eastern region. According to the author, the research and observation were conducted on the territory no less than 2-3 povits (counties). The conditions in which the expeditions took place were extremely difficult as that was the period of the civil movement uprising and national struggle intensifying; consequently, the scientific value of these studies is especially high.

"Studies..." contain numerous tables, which present data on the anthropological features in percentage. If we study and evaluate these data, the scientist's conclusions seem quite convincing (the author described certain parameters only in numbers (their percentage) and the reliability of his conclusions would have been higher if there was also provided the number of respondents). However, despite the given shortcomings, the thorough and exhaustive statistical material gathered by the scientist sparks fair interest. Moreover, the table also included data on the anthropological characteristics of the population of the Kursk region, Kholm (Chełm) region, Voronizh region, and Kuban territory, with the explanation that they were populated by Ukrainians (the author did not specify how he had managed to study these territories; yet, the very fact of including these territories in the overall statistics is quite telling). There is no denying that scientist's decision to include the above-mentioned territories with the Ukrainian population in his study is very symptomatic.

Having made his scientific observations of the anthropological features of Ukrainians, Khvedir Vovk came to the conclusions that were extensive and far-sighted; they opened the prospects of describing people with their characteristic features and gave grounds to talk about their identity, uniqueness, and anthropological independence. The scholar argues that Ukrainians are a "fairly homogenous tribe", that means that their anthropological features are a powerful proof of their difference, a separate anthropological type. Obviously, one can trace certain deviations from this type, comparatively in small numbers, among the people living in the outlying territories, and this fact is explained by close proximity of other ethnic groups and their neighbours' influence; these deviations are the proof that the original, oldest composition of Ukrainian population was heterogeneous.

The author assumes variations in the anthropological type features of Ukrainians, in particular, certain features being more prominent, can be traced when moving from the north-east to the south-west, while they are being the most distinct in the middle and southern bands of Ukraine. It is only natural that in the modern conditions when the ethnic groups do only simply exist but are moving around and getting mixed the distinct territorial anthropological differences are lost to a certain extent; yet, that does not lessen the significance of the scientist's observations on the anthropological state of the population made a relatively short ago. Historical and cultural heritage of the past always finds its way to the future generations, so the scientist's conclusions remain relevant, as they give Ukrainians grounds to view and realize themselves as an ancient historical nation.

The comparative analysis of the anthropological features of Ukrainians and other Slavic peoples, presented in "Studies..." by Khverdir Vovk, gave him reasons to point out Ukrainians' kinship and affinity not with Russians, but primarily with the Southern Slavs and partly with the Western ones; the scientist called this unity that excluded our northern neighbor the Adriatic one. After all, all the conclusions gave ground to include Ukrainians into the Carpathian group of Slavs; and this idea has been repeatedly expressed in modern studies and researches, for example, by famous Ukrainian linguist V. Nimchuk. At the same time Khverdir Vovk stated that the "Great-Rus tribe" had long had a "mixing" tradition; therefore, it could be viewed and recognized as purely Slavic only from certain standpoints, for instance in the framework of linguistics (p. 32). While Khvedir Vovk expressed his views on the origins of Ukrainians, Russians, and Belarusians, they were compared with the existing theories put forward by different Ukrainian, Western European, and Russian scientists, including A. A. Shakhmatov, and it made the book sound both scientific and theoretical.

The anthropological features presented by the scientist are accompanied by his thorough research of the ethnographic features of the Ukrainian people, and this is not by chance, as the lifestyle, everyday life, work, traditions, rites, and beliefs are integral components of the generalized image, psycho-type of a Ukrainian, whom Khvedir Vovk describes. What's important, Khvedir Vovk starts his description of the ethnographic differences of Ukraine in terms of the characteristics of folk occupations and crafts – hunting, fishing, husbandry, arable farming, pottery, metal, wool, and plants processing etc., he addresses the peculiarities of their settlement, housing, churches, etc. His observations regarding customs, rites, folk female and male clothing are among the treasured heritage on the ethnography of Ukrainians (one should remember here similar in topics books by O. Voropai ("The customs of our people", vol. 1, 2), V. Shukhevych ("Hutsulshchyna"), etc.), as they have been created in the times of the Ukrainian studies persecution.

The scientist's conclusions on the ethnographic features of the Ukrainian people are symptomatic and, they ultimately serve the purpose of defining their difference from the other anthropological types. The main idea of his research and observations is making the scientific and general worlds see that Ukrainian people share a common set of anthropological ethnographic features irrespective of the region of Ukraine they reside on, and therefore, "[they make up] one ethnographic whole, completely different and separate from other Slavic peoples" (p. 214). In the ethnographic framework, Ukrainian people preserve a large amount of historical antique heritage, and it testifies to their resistance to other people's ethnic influences. There is no denying that time has passed since Khvedir Vovk published his studies, and Ukrainians have not been exempt from deep civilizational processes, consequently, Ukrainian population does not adhere to all the ethnographic traditions as much as earlier, but many ethnographic features determined by the researcher (in particular, wearing of embroidery, ways of rural houses construction, celebrations of folk and religious holidays, etc.) have been inherited from ancient predecessors almost unchanged. According to the scientist, our southern and western neighbors can relate to certain of these features to a large scale.

In his description of anthropological and ethnographic features of the inhabitants of certain territories, the scientist takes on the position not of an outsider and observer, but of a researcher who seeks to explain both the stability and variability of different factors. In his commentary Khvedir Vovk heavily relies on the ethnic conditions, in particular when regarding the impact on and of the ethnically distinct neighbors. For instance, the relatively greater height of the Ukrainians in the southern band, in his opinion, brings them closer to the groups of southern Slavs. The scientist also pays attention to the diet of people as the factor influencing their growth and height, the quality of food in certain areas is largely dependent on the possibilities of raising livestock and harvesting crops.

Anthropological and ethnographic studies of Kvedir Vovk are far from making up simply a fond memory of a prominent scientist, patriot who suffered persecution and various adversities in the times of forceful imperial oppression of Ukraine. His works serve as a reference material to modern researchers, his ideas become the source of new ideas, theories, statements, while his hypotheses and assumptions prompt modern anthropologists, ethnographers, historians, and linguists to look for a new approach to the history of the Ukrainian people. As Yu. Ivanchenko, the author of the preface to the modern edition of "Studies..." by Khverdir Vovk, puts it, "after several hundred years of decimation and destructions of Ukrainian culture, the research of Khvedir Vovk becomes an invaluable source of knowledge of the past of our people" (Yu. Ivanchenko. Prominent scientist and patriot of Ukraine). The name of Khvedir Vovk has received its permanent place in the history of Ukrainian science. His works still serve Ukraine helping its people to find their voice and defend their statehood and independence.

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