

# **Toward the Question of Ethnographic Regionalization of Europe**

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In the recent decades ethnographers have been growingly aware of the ethnographic studies in the European peoples dropping behind other disciplines studying this part of the world. One of the important tasks facing the European scholarship is ethnographical regionalization of Europe.

The most solid foundation for such a generatization, which summarizes the results of ethnographic science, is provided by ethnographical atlases. Unfortunately, the work that was started on the initiative of some most prominent representatives of science on the Ethnographical Atlas of Europe in the 1960s proceeds at a very slow rate. The reasons are well-known: the folk cultures in different countries have been studied most unevenly and material collection and cartographic methods used have been different. However, comparative and typological studies in some aspects of the folk life continue, such preparatory work being necessary for the complex regionalization of Europe.

Scholars from the Department of the peoples of Europe outside the USSR of the Institute of Ethnography of the USSR Academy of Sciences continue their comparative and typological studies in the folk culture that had begun under late Prof. S. A. Tokarev.

On the basis of comparable materials collected in accordance with common prospects some works have been prepared and published on rural swellings, calendar rites and customs.<sup>1</sup> Publication of a series of family rites has been started: i.a. a three-volume publication on weddings,<sup>2</sup> and work is in progress to study birth rites and customs.

For the sake of interpreting of the factual materials we have adopted the typology of culture communities developed by Soviet science, particularly, the concept of the economic-cultural types and of historico-ethnographical provinces.

One can safely assert today that Europe can be viewed on the whole as a single historico-ethnographical province as formed on the basis of common socioeconomic development and historical contacts of long duration between its peoples. Their cultural and historical community is manifest in many aspects of their material and spiritual culture.

Worthy of attention is the similarity between the customs and rites of the wedding cycle that had been subject to a comparative-typological study whose results will be published shortly (the 19th–20th centuries period), editors Yu. V. Ivanova, N. A. Krasnovskaya, M. S. Kashuba.<sup>3</sup> The main elements of rituals and essential traits of customs repeat themselves.

The composition of the wedding complex shares in common the principle of its division into pre-wedding, wedding proper and after-wedding rites. The former involve match-making, betrothal, wedding ceremony preparations, various acts to bring the new groups of relatives together, and rites and rituals which reflects the sex and age stratification of local communities.

The wedding rites proper are more versatile but they do share much in common too: i.e. some obligatory ritual acts and oral formulae present at the bride's saying goodbye to her native home; her being met and wellcome by her husband's group of relatives, and ritual acts to secure the well-being of a new family. Organization of marriage processions and combinations between the folk wedding ceremonies (whole focal points is the bride's coming to the new family and solemn celebrations) and church wedding and civil registration office ritual have many variations as dictated by local specifics.

The after-wedding customs, i.e. introduction of the bride to the economic life of her new family and obligatory visit to her native home, almost coincide among all the European peoples.

The wedding ceremonialism of the Europeans is rich in magic effects and symbolism that reflect their ancient systems of views on the nature. And this is an evidence to the community of the European ethnographical region.

The reasons for the differences in the forms of marriage arrangements and in the accompanying rites and rituals among different European peoples should be looked for in the different natural and socio-economic conditions of separate countries i.e. in the differences between the northern and southern areas and regions, between mountainous cattle-breeders and valley agriculturists. Confessional borders were also of much importance.

Wedding traditions are historical in their nature, for their development is intimately connected with the historico-political and ethno-cultural situation of certain time periods.

Europe of the 19th–20th century was characterized by phasic type differences in its traditions as dependent on the levels of economic development and urbanization: their effect being reflected in the preservation of some archaic elements in ceremonialism as well as in the degree to which the rites and rituals are saturated with the elements of traditional culture.

The results of comparative-typological studies have shown that the spatial borders, of separate elements of material and spiritual culture do not coincide either with each other or with the borders of the peoples' residence areas. In the light of the recent data of ethnography the Slavic cultural community, whose unity was traditionally believed to be particularly intimate, seems to be divided in the 19th century into a number of subprovinces as uniting different Slavic groups with some other neighboring peoples.

The problem of ethnographical regionalization of Europe is very involved

and the work on it just begins so that the final determination of historico-cultural complexes and systems of province-forming factors will only be possible after the preparation of an Ethnographical Atlas of Europe.

#### NOTES

- <sup>1</sup> Tipy selskogo zhilischa v stranakh zarubezhnoj Evropy. Moskva, 1968. Otv. red. S. A. Tokarev; Kalendarnyi obychai i obryady v stranakh zarubezhnoj Evropy: – zimniye prazdniki. Moskva, 1973, – Vesenniye prazdniki. Moskva, 1977, – Letne-ossenniye prazdniki. Moskva, 1978. Otv. red. S. A. Tokarev.
- <sup>2</sup> Brak u narodov Tsentralnoj i yugo-vostochnoj Evropy. Moskva, 1988 g., Brak u narodov zapadnoj i yuzhnoj Evropy. Moskva, 1989 g. Brak u narodov severnoj Evropy (in press). Otv. red. Yu. V. Ivanova, N. A. Krasnovskaya, M. S. Kashuba.

## Problem der Strohstülper bei den Südslawen

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Der hier vorliegende Text stellt keine unanfechtbare, endgültige Wahrheit dar, es handelt sich vielmehr um eine Skizze, um einige Gedanken, die jedoch zeigen, wie anregend im wissenschaftlichen Sinne eine ethnologische Karte sein kann. Aufgrund dieser Anregung werden wir uns mit Bienenkörben beschäftigen, die aus Stroh und ähnlichem Material (Binsengras u.a.) geflochten sind.

Frühe Nachrichten über Bienen und Bienenzucht sind fragmentarisch und nur selten werden Bienenkörbe erwähnt von deren Form und Material ganz zu schweigen. Soweit sie überhaupt in Urkunden erwähnt werden, sind die Angaben derart gering, dass sich lediglich auf grund der Bezeichnungen einiges über die Grundelemente von Material und Form erahnen lässt. Auch in der frühesten Literatur über Bienenzucht, die in den westeuropäischen Ländern bereits im 16. Jahrhundert und bei den Slawen Ende des 18. und 19. Jahrhunderts erscheint, wird die Form der Bienenkörbe nur insofern erwähnt, als in den verschiedenen Texten diese oder jene Form als besonders günstig für die Bienenzucht bevorzugt wird. Darum bleibt uns, wollen wir das Problem der Strohstülper bei den Südslawen lösen, nichts anderes übrig, als uns anderer indirekter Schlussfolgerungen zu bedienen und nicht in erster Linie der Literatur.

Im gesamten pannonischen Raum Jugoslawiens sowie in Kordun und in der Lika bis hin zum Velebit ist der geflochtene Strohstülper wohlbekannt. Seine