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**PUBLICATIONS OF UKRAINIAN FOLKLORE IN THE UCRAINICA COLLECTION
(BASED ON THE MATERIALS OF THE SCIENTIFIC LIBRARY OF ODESSA NATIONAL
I. I. MECHNIKOV UNIVERSITY)**

The article describes the main features of the Ukrainian folklore collection of the 19th century from the “dispersed” Ucrainica collection in the stocks of the Scientific library of Odessa National I. I. Mechnikov University. A brief analysis of the publications by G. S. Ilkevich, F. Bodenstedt, A. Metlinsky, M. A. Markevich, P. S. Efimenko, Ya. F. Golovatsky is given.

Keywords: Ukrainian editions, Ucrainica, Ukrainian department, Ukrainian folklore.

In the early 1820s in the Central scientific library of the city of Odessa (the name Scientific library of Odessa National I. I. Mechnikov University was bearing in 1924-1930) a special department of Ukrainian book – the Ukrainian cabinet was established, aimed at the acquisition of Ukrainian books and forming a special collection. In 1925, the cabinet was reorganized into the Ukrainian department (Ucrainica). According to the data for 1928, the total amount of books in the department was about 50 thousand units, 25 thousand titles [1, p. 143]. The Department of Ucrainica included books published on Ukrainian and other languages that related to the history of Ukraine as well as the development of Ukrainian linguistics and literature [2, p. 117]. The stamp «UCRAINICA» placed mainly on the title page or the upper cover of the binding (Ill. 1) indicated that the copies belonged to the collection. Nowadays the books bearing the stamp do not form a separate collection in the Scientific Library of the Odessa National I. I. Mechnikov University being scattered in the library stocks. The staff of the department of rare books and manuscripts revised the library stocks in order to find out the books coming from the collection Ucrainica which will make possible to reconstruct the Ukrainian book collection. About two hundred copies with a stamp «UCRAINICA» have already been identified. These are books on Ukrainian history, history of Ukrainian linguistics and literature. A large part of the Ukrainian department is presented by the samples of Ukrainian folklore. The turn of the 19th century was marked by the appearance of the first significant theoretical works in the field of Ukrainian folklore and of the collections containing the samples of national oral tradition published in Kyiv, Kharkiv, Lviv, Odessa and as well as in foreign publishing houses.

The articles deals with the most interesting copies of collections of Ukrainian folk literature from the stacks of the Scientific Library of the Odessa National I. I. Mechnikov University. A Ukrainian folklorist, ethnographer and teacher Grigory Stepanovich Ilkevich (1803-1841) was one

of those who first took interest in the original sources of Ukrainian folk literature and started its studying and collecting. He was fluent in Polish, German, Russian, and knew Latin and Greek.

In 1822-1835, G. Ilkevich worked as a teacher in Kolomyia, in 1835-1841 he was teaching in Horodenka. In 1820, he started organising ethnographic expeditions to the Galician lands in order to gather folk songs, proverbs and sayings. The first materials collected by him were published in the compendium called *The Mermaid of the Dnister River* («Русалка Дністрова»).

A collection *Galitsky sayings and riddles* («Галицкии приповедки и загадки») was published by G. Ilkevich in 1841, in the Armenian congregation of Mekhitarists in Vienna. That printing press since 1830 had specialized in publishing of Slavic books. Ivan and Yakov Golovatsky were editors of the collection [6, p. 40]. The title page of a copy kept in the stocks of the University Library bears an inscription by Jacob Golovatsky: «To the library of the Imperial Lyceum in Odessa, Ya. F. Golovatsky, 1859» (see Ill. 2).

The manuscript of the collection was ready for printing as far back as 1838. It contained 2225 passages written in a Polish version of Latin alphabet and also translated into German, they were arranged alphabetically according to the Polish alphabet. In 1840, the publication was entrusted to Jacob Golovatsky, who, in turn, handed the manuscript to his brother Ivan to Vienna. Ivan and Yakov Golovatsky fulfilled their mission responsibly and added to the collection bywords from their own archives, which were located 60 riddles with the replies collected by Ivan Biletsky which made a separate section in a 115-paged book.

The next step that the brothers took was to replace the Polish Latin font with a civic font, leaving the corresponding alphabet order; they also removed a parallel German translation of the verses as well as a foreword. In 1841, the *Galician sayings and riddles* were printed in the typography of the congregation of Mekhitarists with a circulation of 500 copies .

In 1845, a collection titled *Poetic Ukraine. A collection of Little Russian folk songs* («Die Poetische Ukraina. Sammlung Klein Russischer Volkslieder») (Appendix: 7) was published in German in the German cities of Stuttgart and Tübingen by Friedrich Bodenstedt (1819-1892), professor of Slavic and Old Greek languages in Munich, a German writer and translator.

In 1840, F. Bodenstedt moved to Moscow where he worked as a privatetutor in the family of Prince Golitsyn. In his spare time, he was studying Slavic history and culture. Here he met a poet Vasyl Krasovy (1810-1854) who gave him lectures on the differences between Russian and Ukrainian folklore. In 1843, Friedrich Bodenstedt moved to Tbilisi where he worked as a tutor in the family of the Caucasian governor, General Neiedgart. F. Bodenstedt's interest in Ukrainian folk art further enhanced after his acquaintance with an inspector of the Tiflis Gymnasium I. V. Roskowshenk, T. Shevchenko's friend, a poet O. Afanasyev-Chuzhybinsky and a Polish writer T. Lada-Zablotsky who was engaged in the study of Ukrainian history and ethnography. Bodenstedt started his own work on translating Slavic folklore into German.

Poetic Ukraine ... was the first attempt by F. Bodenstedt to acquaint German readers with the Ukrainian poetic culture. The collection consists of 33 lyrical songs and 12 historical dumas (132 pages). In his preface Frederick Bodenstedt noted that «in no other country, the tree of folk poetry does not give such wonderful fruits as Ukrainian» [Appendix.: 7, p. VIII]. Provided that if his work could provoke some interest, he planned to continue the publication of Georgian, Armenian, and Tatar folk songs.

Ambrosiy Metlynsky (1814-1870) was an important figure in the development of Ukrainian folklore. Professor of the Kyiv (1848-1849) and Kharkiv (1849-1854) Universities, Metlynsky is known to be a folklorist, ethnographer, poet, linguist, publisher. Throughout his life he was engaged in the study of folk poetry not only as a literary, but also as a linguistic phenomenon the collection *Folk South Russian songs* («Народные южнорусские песни», 1854) (Appendix: 3) being an example of his research activities. Besides his own contribution, the collection includes songs and *dumas* compiled by Nikolai Belozersky (1833-1896) who was at that time a young 21-year-old collector and journalist, an enthusiastic researcher of the archives of Chernihiv monasteries.

In the beginning of 1853, M. Bilosersky set about helping A. Metlynsky to order dumas and songs. The collection contained about 1000 songs. The publisher gave up alphabetic order and divided them according to the time when they were popular in the following order: *Everyday life songs* («Песни житейские») (lullabies, love, wedding, family-related songs, memorial chants); *Songs of the Year* («Песни годовые») (*vesnyanki*, mermaid songs, *kupala* songs, *petrivki*, mowers', rowers', harvest, autumn songs); *Instructive songs and thoughts* («Песни и думы поучительные»); *Dumas and songs of the former times* («Думы и песни былевые») (belonging to the Cossacks epoch, from the Cossacks times to the Unia, from the Union to Bogdan Khmelnytsky, epoch of Bogdan Khmelnytsky, from the beginning to the end of the 18th century, unknown times); *Everyday life songs* («Песни бытовые») (Cossack, chumak, barge hailers' and orphans' songs, soldiers', craft songs); *Comic Songs* («Песни шуточные»).

Making the final selection of songs A. Metlynsky favored those «nowhere printed (except for a few exceptions), and were indeed worthy of attention. Avoiding arbitrariness in combining songs from several variants ...» [Appendix: 3, p. X]. The collection ends with rules for writing down dumas and songs composed by M. Belozersky himself, as well as a list of *kobzars* (bandura players) and lyre players.

As to *Folk South Russian songs*, one should mention the fact that A. Metlynsky, as a linguist, drew attention to the peculiarities of phonetic and lexical phenomena, and when writing down lyrics, he preferred the folk pronunciation, while preserving its originality. In his introduction, he outlined the main goals of the work on the collection: «... to present a collection of folk Ukrainian songs, and not samples of local changes of the prevailing pronunciation» [Appendix: 3, XI].

Thus, the collection *Folk South Russian songs*, edited by A. Metlynsky, became a classic example of the publication of folk songs, the collection materials remaining a valuable source for the research of Ukrainian songs and folk culture.

An important contribution to the study of folk life was made by Nikolai Markevich (1804-1860), a historian, ethnographer, folklorist, archivist, poet, translator, musician and composer. He collected considerable folk material in the publication *Customs, Beliefs, Kitchen and Drinks of the Little Russians ...* («Обычай, поверья, кухня и напитки малороссиян ...», 1860) (Appendix: 4) presenting the familiar and unfamiliar world of Ukrainian folk culture: mythology, calendar holidays, customs and rituals of the family cycle, everyday life, folk medicine, national cuisine.

The work on the collection started in 1850. According to the author's conception, the essay was supposed to «compile an extensive collection titled «Inner Life of Malorossiya from 1600 to our time» [Appendix: 4, p. [3], but it hadn't been not completed. The collection was published by I. Davydenko after M. Markevich's death. The publisher, «desiring to make these precious works of the indefatigable and conscientious investigator of the life of Malorossia accessible to the public», titled the collection himself, as he mentioned in the preface to the publication [Appendix: 4, p. [3]. As to the content, the collection consists of nine sections: *Celebration rites and beliefs* («Праздничные обряды и поверья»), *Spring* («Весна»), *Separate beliefs and superstitions* («Поверья и суеверья отдельные»), *Quack botanist* («Знахарская ботаника»), *Special kinds of diseases and their treatment* («Болезни особенного рода и лечения их»), *Omens after animals* («Приметы по животным»), *Lyuboshchi* («Любоши»), *Weddings* («Свадьбы»), *Folksy cuisine, desserts and drinks* («Простонародная кухня, десерты и напитки»).

Folklorists also started the research such a genre of folk literature as incantations. A Ukrainian ethnographer, statistician and bibliographer Petr Savovich Yefimenko (1835-1908) was one of the first researchers who systematically collected Ukrainian folk customs. In 1858, P. Yefimenko prepared a small collection of Little Russian incantations in order to publish them in the *Chernigov provincial journal*, in the preface to which he noted that «the slightest attention had not ever been paid this subject, which is of such interest as for history, ethnography and mythology» [Appendix: 6, p. I]. Later on, he didn't give up this work and in 1874 he published the *Collection of Little Russian Incantations* consisting («Сборник малороссийских заклинаний») of 221 incantations (Appendix: 6). P. Yefimenko indicated all the sources and collections from which the texts were selected in the preface and following each incantation. The collection also included precepts, sayings which are similar to spells.

The compiled material had the following sections: love, marriage, health and illness, private life, crafts and occupations, public relations, attitude to nature, attitude towards supernatural beings. Spells are marked by their shortness and traditionally were transmitted mostly in oral form

which led to some changes in their content. Nevertheless, spells are an important source for those who are interested in getting some knowledge of beliefs of the Ukrainian people.

The stacks of the University Library contain valuable editions compiled by Yakiv Fedorovich Golovatsky (1814-1888), a Ukrainian ethnographer, folklorist, poet, linguist, historian, educator, and public figure. Along with Markian Shashkevich (1811-1843) and Ivan Vagilevich (1811-1866), Yakiv Golovatsky organized a group *Rus Trinity* («Руська трійця») (1833-1837), launched an its frames fruitful activities on the study of popular language, various branches of Ukrainian culture, collecting monuments of history and ethnography, recording oral folklore specimens, as well as their study, systematization and publication. The result of the collective activities of the researchers was the first almanac *The Dniester Mermaid* («Русалка Днестрoвая», 1837) (Appendix: 5), written in popular Ukrainian. A copy of the collection bearing Ya. Golovatsky's inscription «To the library of the Imperial Lyceum in Odessa, Lviv, 1859 Ya. F. Golovatsky» is conserved in the University Library in the department of rare books and manuscripts. The collection consists of four sections. The first section *Folk Songs* («Пісні народні») opening with the scientific research of Ivan Vagilevich *Introduction. On Ruthenian folk songs* («Передговор. К народним руським пісням»), is followed by two more parts: I. *Dumas and Thoughts* («I. Думи і думки») and II. *Ritual songs* («II. Обрядові пісні»). A lyrical poetry by M. Shashkevich, his narrative fairy tale *Olena* («Олена»), poems by I. Vagilevich *Madey* («Мадей») and *Zhulin and Kalina* («Жулин і Калина») and the folk song *Two Wreaths* («Два віночки») by Ya. Golovatsky were published in a special section of the collection *Lines* («Складання»). The third section titled *Translations* («Переклади») contained Serbian folk songs in the translations of M. Shashkevich and Ya. Golovatsky and a fragment from the Czech *Rukopis královédvorský* («Краледвірського рукопису»). In the last section *Olden time* («Старина») historical and folklore works, business documents and bibliographic records on Slavic and Ukrainian manuscripts were published.

A separate publication of Ruthenian folk songs, collected by Ya. Golovatsky, was printed in three parts entitled *Folk songs of Galician and Hungarian Rus* («Народные песни Галицкой и Угорской Руси», 1878) (Appendix: 2). The collection contained historical, household, ritual songs, dumas and other samples of original Ukrainian folk art that were recorded by Ya. Golovatsky during the expedition in Western Ukraine in 1830-1840. He also added a wide range of ethnographic, historical and geographical essays of Galician and Hungarian Rus as well as statistical information.

The first part of the paper describes geographic-statistical and historical and ethnographic features of Galicia, north-eastern Hungary ([Appendix: 2, Ch. 1, p. 557]) and Bukovina, as well as information on political division of these territories. That is followed by Galician folk songs divided into two sections: Dumas (cossack, recruiting, haydamak, chumak and burlak, economic and shepherd's), and thoughts (both folk and coming from educated audience). Yakov Golovatsky also

completed the first part with a map of the population of Galicia, Ugria and Bukovina with explanations and comments specifying the maps executed by Pavel Jozef Šafárik (1843).

The second part called *Ritual songs* («Обрядные песни») contains the collection of calendar ritual songs of winter, spring, summer and autumn cycles, family and household as well as historical songs. The third part *Diligence and Additions* («Разночтения и дополнения») complements the section of ritual songs. The contents of all the songs presented of three parts and the *Alphabetical pointer to the beginning of the songs* («Азбучный указатель по началу песен») are given at the end of the work. Each book is accompanied by illustrations depicting national peculiarities of everyday life, customs, clothes of the people of Galicia and Bukovina. Both the *Dniester Mermaid* and the *Folk songs of Galician and Hungarian Rus* became important works in the history of Ukrainian folklore and publishing exposing characteristic features and national and cultural views of Yakov Golovatsky [6, p. 38].

It should be noted that the provenance of books from the collection of *Ucrainica* in the stocks of the University Library dates back to the libraries of the Richelieu Lyceum and the Novorossiysky University which is evidenced by the stamps on the book copies. The University library as well as its predecessor, Lyceum library were growing along with the educational institutions and were completed with scientific and artistic editions that were considered necessary to meet academic requirements. Books on Slavic studies, in particular on Ukrainian studies, were no exception.

The mentioned collections of Ukrainian folklore studies published by G. S. Ilkevich, F. Bodenstedt, A. L. Metlynsky, M. Markevich, P. S. Efimenko, Ya. F. Golovatsky which completed the Ukrainian Department of the Central Scientific Library of Odessa are of significant historical and cultural value. They are also worth attention of the scholars working in different branches of literary studies, ethnology, history and book science. The prospects for studying the «scattered» collection of *Ucrainica* in the stocks of the University Library are related to the subsequent finding of copies of the Ukrainian books and the reconstruction of the collection to the full extent.

Appendix

Publications of Ukrainian folklore in the *Ucrainica* collection

1. Галицкии приповедки и загадки / зобрания Григориєм Илькевичом. – У Видни : напечатано черенками О. О. Мехитаристов, 1841. – VI, 124 с.
2. Народная песня Галицкой и Угорской Руси : у 3 ч. / собрания Я. Ф. Головацким. – М. : в Универ. тип. (М. Катков), 1878. – Ч. 1–3.
3. Народные южнорусские песни / издание Амвросия Метлинского. – Киев : в универ. тип., 1854. – XVIII, [2], 472, IV, [2] с.
4. Обычай, поверья, кухня и напитки малороссиян. : Извлечено из нынешнего народного быта / составлено Николаем Маркевичем ; издатель И. Давиденко. – Киев : в тип. И. и А. Давиденко, 1860. – [6], 171, [3] с., 1 л. ил.

5. Русалка Днестровая = Ruthenische Volks-Lieder / [сост. и авт. предисл.: М. Шашкевич, И. Вагилевич, сост. Я. Головацкий]. – У Будиме [Budapest] : письмом Корол. Всеучилища Пештанского, 1837. – XX, 133, [3] с., 1 л. ил.
6. Сборник малороссийских заклинаний / составил П. Ефименко. – М. : в универ. тип., 1874. – [2], VI, 70 с.
7. Die poetische Ukraine eine sammlung kleinrussischer volkslieder, / ins deutsche übertragen von Friedrich Bodenstedt. – Stuttgart und Tübingen : J. G. Cotta'scher Verlag, 1845. – XII, 132, [8] S.

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ВИДАННЯ УКРАЇНСЬКОЇ ФОЛЬКЛОРИСТИКИ У КОЛЕКЦІЇ USRAINICA (ЗА МАТЕРІАЛАМИ НАУКОВОЇ БІБЛІОТЕКИ ОДЕСЬКОГО НАЦІОНАЛЬНОГО УНІВЕРСИТЕТУ ІМЕНІ І. І. МЕЧНИКОВА)

У статті подано характеристику збірників української фольклористики XIX ст. із «розпорошеної» колекції Uscrainica у фондах Наукової бібліотеки Одеського національного університету імені І. І. Мечникова. На початку 20-х рр. XX ст. у в Центральній науковій бібліотеці (у 1924–1930 рр. таку назву мала сучасна Наукова бібліотека Одеського національного університету імені І. І. Мечникова) було організовано окремий відділ української книги – Український кабінет, метою якого стало збирання та комплектування українського книжного фонду. У 1925 р. кабінет було переорганізовано в Український відділ – Uscrainica. Відповідно даним від 1928 р. загальна кількість книг у відділі нараховувалося приблизно 50 тис. одиниць, 25 тис. назв. До відділу Uscrainica зараховували книги, надруковані українською та іншими мовами, які стосувалися історії України, історії розвитку українського мовознавства та літератури. Вагому частину Українського відділу складають зібрання зразків українського фольклору. Початок XIX ст. ознаменувалась появою перших значних теоретичних праць у галузі української фольклористики та збірників усної народної творчості. У нашій статті розглянемо найбільш цікаві примірники збірників української народної словесності, які зберігаються у фондах Наукової бібліотеки Одеського національного університету імені І. І. Мечникова. Охарактеризовані у статті збірки української фольклористики Г. С. Ількевича, Ф. Боденштедта, А. Л. Метлинського, М. А. Маркевича, П. С. Єфименка, Я. Ф. Головацького, що увійшли до Українського відділу Центральною науковою бібліотекою, розкривають історичну та культурну цінність та становлять інтерес як об'єкти дослідження для науковців зі спеціальних галузей літературознавства, етнології, історії і книгознавств. Перспективи вивчення «розпорошеної» колекції Uscrainica у фондах Наукової бібліотеки ОНУ імені І. І. Мечникова пов'язані із подальшим виявленням примірників української книги та відновлення фонду у повній мірі.

Ключові слова: українська книга, Uscrainica, Український відділ, українська фольклористика.

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ИЗДАНИЯ УКРАИНСКОЙ ФОЛЬКЛОРИСТИКИ В КОЛЛЕКЦИИ USRAINICA (ПО МАТЕРИАЛАМ НАУЧНОЙ БИБЛИОТЕКИ ОДЕССКОГО НАЦИОНАЛЬНОГО УНИВЕРСИТЕТА ИМЕНИ И. И. МЕЧНИКОВА)

В статье дана характеристика сборников украинской фольклористики XIX в. из «рассеянной» коллекции Uscrainica в фондах Научной библиотеки Одесского национального университета имени И. И. Мечникова. Предоставляется краткий анализ экземпляров, собранных и изданных Г. С. Илькевич, Ф. Боденштедтом, А. Л. Метлинским, Н. А. Маркевичем, П. С. Ефименком, Я. Ф. Головацким.

Ключевые слова: украинская книга, Uscrainica, Украинский отдел, украинская фольклористика.