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BELARUS IN THE SCIENTIFIC AND PEDAGOGICAL WORK OF KAZIMIR MASZYNSKI

If one is to recollect the names of Polish ethnographers who were involved in the ethnographic study of Belarus at different periods, the first name on the list must be the name of Kazimir Maszynski (1887–1959). For academics in Central Europe he is an outstanding expert in Slavic culture and the greatest authority in the field of Slavic ethnology and ethnography. This year commemorates the 50th anniversary of his death. This is the term when his copyrights expire. Using archival materials research workers of the Institute of Ethnology and Cultural Anthropology of the Jagiellonian University renovated and prepared for publication the last part of the fundamental monograph “Folk Culture of Slavs” in which Maszynski dealt with social culture including that of Belarusians.

In 2006 academics from Poland, Serbia, Slovakia, Bulgaria, Hungary and Belarus took part in the conference in Krakow that was dedicated to the 80th anniversary of the establishment by Maszynski of the chair of ethnography of Slavs in the Jagiellonian University – the first in the world¹. Presenters from the Slavic countries pointed out Maszynski’s contribution to the ethnographic and ethnological study of their own national cultures. Unfortunately, the obvious result of the conference was the conclusion that his scientific heritage dealing with the study of Belarus has not been worked out to this day. One can determine three periods in Maszynski’s life and scientific heritage: Warsaw, Cracow and Vilno, which allowed him to accomplish – to a different extent – his intentions concerning the study of Belarus and to realize himself as an ethnographer, ethnologist and founder of his own scientific school.

Maszynski’s first ethnographic expedition took place in 1914. He had been preparing for it long in advance. Back in 1912 when he was working as a teacher in the Northern Ukraine he began to put down ethnographic notes about the

¹ А. Махнач, Конференция «От этнографии славян к культурной антропологии» 14–16 ноября 2006 г. Ягеллонский университет, Краков, Польша, „Живая старина” 2007, № 2 (54), с. 64.

Ukrainian Polesye which was published all through 1913 in the journal "Land" under the title "From the Ukraine". For this work the researcher got an award from the Polish Regional Studies Society in Warsaw, which published his notes as a separate book. It was with the help of this society that Maszynski got permission and means to arrange an ethnographic expedition to the Belarusian Polesye. He prepared a 2-year project of the ethnographic study of Belarus. During his field research he was going to study the material culture and then the spiritual, social and religious life of the Polesye inhabitants. In his preface to his monograph "Eastern Polesye" (1928) Maszynski pointed out that it was difficult to find a place that could teach an ethnographer or ethnologist as much as Polesye did².

The Jagiellonian University Archive contains a document that may refer to the above-mentioned expedition to Belarus in 1914³. This is a small notebook of 32 pages written in pencil under the title "Notes on the Ethnography of Polesye and Belarus". On the first page Maszynski indicated the literary sources from which he must have decided to get the first scientific ethnographic data about Belarus. He needed them for writing his project as well as for his direct independent journey to Polesye. The list of literary sources that the ethnologist had looked through allows us to think that these notes were made at the very beginning of his career as a researcher. Their authors were such famous Belarusian and Russian ethnographers as M. Kharusin, M. Yanchuk, Dz. Bulgakovski, M. Nikiforovski, U. Zavitnevich, Yu. Krachkovski, I. Nosovich. Maszynski took special notice of the well-known work "Picturesque Russia" by A. Kirkor.

The young researcher went to Polesye in June, 1914 and set off for A. Kienievich's estate Dzerezhevichi-on-Pripyat in the Mozyr district and then to the village of Dziakavichi on Knyaz lake. Later he was going to take a boat to the village of Slavkovichi on the border of the Mozyr and Bobruisk Polesye but he did not manage. At the beginning of the First World War he was made to leave Belarus under the pressure of the local gendarmes. The gendarmes' attention to the young researcher was connected with the fact that his grandfather A. Maszynski had taken part in the 1863 uprising and had been exiled to Siberia⁴. Later he remarked that that a significant part of notebooks from this expedition has remained empty, and photo clichés almost untouched⁵.

² K. Moszyński, *Polesie Wschodnie. Materiały etnograficzne z wschodniej części b. powiatu mozyrskiego oraz powiatu rzeczycyckiego*, Warszawa 1928, s. II.

³ Archiwum Uniwersytetu Jagiellońskiego (dalej: AUJ), Spuścizna Moszyńskiego, teka DXL 19, 1.1–32, K. Moszyński, *Notatki do etnografii Polesia i Białorusi*.

⁴ AUJ, Spuścizna Moszyńskiego, teka DXL 18, 1.1, J. Klimaszewska, *Życiorys naukowy K. Moszyńskiego przygotowany w roku 1951 przez J. Klimaszewską dla „Wiedzy i Życia”*.

⁵ K. Moszyński, *Polesie Wschodnie*, s. IV.

The 1914 expedition notes were prepared for publication in 1918 but were published by Maszynski only in 1928. The thing is that one publishing house to which Maszynski applied ceased its existence in 1918, and another had not enough money to publish this edition. Evaluating his scientific activity, Maszynski wrote in his autobiography in 1952 that he considered his major works the ethnographic monograph dealing with one of the most interesting countries of Europe as far as ethnography is concerned – “Eastern Polesye”, and the other – his three-volume “Folk History of Slavs”⁶. As a matter of fact, only after Maszynski had processed all the materials collected in Polesye did he have enough energy to interpret all Slavic culture. An obvious proof of this may be the comparison of the structure of “Eastern Polesye” and “Folk History of Slavs” which in reality differ only by the subject of research: Polesye on the one hand and a community of Slavic countries on the other.

The field data that Maszynski collected in Polesye in 1914 allowed him to prepare the scientific presentation “Results of the ethnographic study of Polesye”, which he made at the 1924 congress of anthropologists in Prague⁷. After this presentation Maszynski acquired world recognition and became a member of the international anthropology institute in Prague.

In October 1922 Maszynski was invited to work at the Slavic ethnography department of the Anthropology Institute of the Warsaw scientific society. There he worked with such experts in Belarus ethnography as M. Fedorovski and Cz. Petkevich. He spent three years of his work at the Slavic ethnography department actively studying Belarus ethnography; Maszynski’s next ethnography expedition to Belarus took place eight years later. There is no information about this journey to Belarus. The reports of the society have not been preserved either, but Jagiellonian University Archive has a photo of Luninets dated 1922, which can prove the fact of this expedition⁸.

His next expedition to Polesye in 1924 is well-known. This expedition’s field notes and field diary have been preserved. In addition, there is a map prepared by Maszynski for his report to the Warsaw scientific society where the routes of his pre-WW II expeditions and the 1924 route are marked. In the Brest area Maszynski visited Luninets, Drogichin, Sporovo and other places⁹. His focus was the study of the material culture of the inhabitants of Polesye.

⁶ Archiwum PAN (dalej: APAN), Spuścizna Moszyńskiego, teka III-90, l. 18, K. Moszyński, *Autobiografia*.

⁷ APAN, Spuścizna Moszyńskiego III-90, teka I, l. 13, *Programme general de la session. Insitut international d’anthropologie. II sesion. Prague. 14–21 septembre 1924.*

⁸ AUJ Spuścizna Moszyńskiego teka DXL 23, l. 15, K. Moszyński, *Materiały terenowe różnego pochodzenia i tematu.*

⁹ AUJ, Spuścizna Moszyńskiego, teka DXL 23, l. 27, K. Moszyński, *Mapa do sprawozdania z badań etnograficznych dokonanych w r. 1924.*

Working at the ethnography department of the Anthropology Institute of the Warsaw scientific society during 1923–24 Maszynski began a planned and systemic field study of material culture – the first in Poland. He did this work in two ways. The first concerned the researcher's personal observations, description and drawings of different things, such as, for example, agricultural instruments. The second way concerned the collection of information from local inhabitants with the help of questionnaires specially prepared beforehand. Maszynski prepared two big questionnaires which dealt with material culture. One had two big parts: material culture which women were related to (food, weaving, cleaning, clothes, etc.); the other – material culture which men were related to (tilling, fishing, cattle breeding, building, etc.). However, this detailed questionnaire was made up of approximately 20 pages of questions, and Maszynski's correspondent would have had to spend a lot of time just to answer the questions. The second questionnaire prepared by Maszynski was short, had no gender divisions and made only 9 pages¹⁰.

Maszynski's systematic work with Belarusian correspondents started in 1924. While working in the Warsaw scientific society he sent small questionnaires on the society's letterhead (one page) which contained tasks, questions, drawings and one part was intended for the answers. Usually the questionnaires were type-written with drawings that were either hand-made or were carbon-made copies. Maszynski filled in some questionnaires himself, and then they had not five questions dealing with agricultural implements but required much bigger information concerning the material culture of the region where he sent them. In 1924 he sent one such questionnaire letter to A. Yablonskaya, his friend in Vilno. This letter had 16 questions and a number of additions with other questions¹¹.

The Jagiellonian University Archive preserves interesting materials that were sent by amateurs, Belarus included, in response to Maszynski's appeal. One of such informants was, for example, K. Shember from the village of Plavushka, Vileyka district. Identifying his nationality he pointed out that the language he used in everyday private life was Belarusian while outside his house he used Polish. He sent Maszynski drawings and the description of fishing appliances that were used down the Viliya river¹².

In 1936 Ya. Shturik from the Postavy district sent Maszynski three fundamental notebooks under the general title "The culture of the village of

¹⁰ AUJ, Spuścizna Moszyńskiego, teka DXL 23, l. 26–35, K. Moszyński, *Materiały terenowe różnego pochodzenia i tematu*.

¹¹ AUJ, Spuścizna Moszyńskiego, teka DXL 23, l. 29, K. Moszyński, *List do p. Heleny Jabłońskiej*.

¹² AUJ Spuścizna Moszyńskiego, teka DXL 23, l. 145–184, *Odpowiedzi na kwestionariusz do rybołówstwa*.

Petraki”. The first notebook dealt with food, domestic plants. Hunting, fishing, wild honey farming, cattle breeding; the second dealt with crop farming, and the third – with clothes, housing and building. An amateur from the Braslav district sent a map that was called “The area of Vidzka, the territory of Alfonse Bellini’s study in 1925/26/27/28”. His ethnographic expeditions were marked on it¹³.

During his first journeys to Polesye Maszynski got acquainted with a person who became his informant to the rest of his days. Petkevich helped Maszynski finish his work “Eastern Polesye”. The ethnographic data collected by Maszynski during 6 weeks in the summer of 1914 could not give him a definitive idea about different aspects of the culture of Eastern Polesye, and it was impossible to specify them after 1917. That is why he used Petkevich’s information about the culture of this region. The Jagiellonian University Archive has preserved several letters of Petkevich to Maszynski. The letters that have been preserved deal with the material culture of Eastern Polesye and describe, for example, the way pillows are made in Polesye, their sizes and what they are filled with. Or, for example, Maszynski was interested in the vessels for drinking vodka¹⁴.

It is of interest that the scientific pieces of Maszynski and Petkevich are not only consonant with and very similar to each other in their contents but also have a similar fate. Both studied the material culture of the inhabitants of Eastern Polesye. Maszynski authored “Eastern Polesye” and Petkevich was the author of “The Rechitsa Polesye”. Their continuation was their study of spiritual culture. In 1934 Maszynski published the second part of “Folk Culture of Slavs” dealing with the spiritual culture of Slavs. “The Spiritual Culture of the Rechitsa Polesye” by Petkevich was published in 1938 after the author’s death, thanks to Maszynski. As for the third part of “The Rechitsa Polesye” dealing with social culture, it also came to Maszynski who was going to publish it but did not manage to do it. Ya. Klimasheuskaya, Maszynski’s assistant who edited this part of Petkevich’s research, preserved several sections of the work and at the end of the 1990s gave them to the Belarusian researcher U. Vasilevich who translated them into Belarusian and published them in 2004 under the general title “The Rechitsa Polesye”¹⁵. As for the last part of Maszynski’s work “Folk Culture of Slavs” dealing with social culture, it had been prepared for publication before the war but was not published and perished during the war.

Maszynski’s intensive scientific activity at the beginning of the 1920s aimed at the study of the culture of Slavs, first of all the culture of Belarusians, brought

¹³ AUJ, Spuścizna Moszyńskiego, teka DXL 23, l. 26, *Karta Braslauskaga paveta*.

¹⁴ AUJ, Spuścizna Moszyńskiego, teka DXL 23, l. 9, *List Cz. Pietkiewicza do K. Moszyńskiego z 27.XII.28*.

¹⁵ У. Васілевіч, *Сага пра Палессе*, в: Ч. Пяткевіч, *Рэчыцае Палессе*, Мн. 2004, с. 13.

him wide recognition in both Polish and foreign academic circles. The result of this recognition was the position of the chair of the Slavic Ethnography Department at Jagiellonian University where Maszynski was invited to teach in 1925.

Starting with 1925 Maszynski had to reduce his research activity. It was connected with the need to give greater attention to teaching at Jagiellonian University and processing the materials he had collected. During his work at Jagiellonian University Maszynski managed to do a number of important scientific projects which, among other things, directly concerned Belarus.

One of the most important scientific projects in Maszynski's life was the preparation of the course book "Folk Culture of Slavs", which he was going to offer his students. Maszynski reminisced that only when he began teaching at Jagiellonian University in 1926 did he come to understand that without a good course book the students could not embrace all the peculiarities of the culture of Slavs through lectures¹⁶.

The first part of the course book that saw the light in 1928 was completely based on the materials that the researcher had collected himself. It dealt with the material culture of Slavs. He involved his trainees – students of Jagiellonian University in Cracow and the Stefan Batory University in Vilno to work at the second part on the spiritual culture of Slavs. In 1930 Maszynski worked out a special questionnaire for this work. It consisted of 21 sections, major instructions and about 227 questions. It is clear that Maszynski's usual correspondent would not have been able to process professionally such a huge amount of materials. Maszynski's most responsible trainees – Klimasheuskaya and E. Ambrembski were used for this work. Beside them, students who were members of the ethnological circle of the Vilno University museum participated in the ethnographic expedition of 1930 to collect Belarusian ethnographic material. They were M. Znamerouska-Pruferova, who collected the material in the area around Vilno, L. Turkouski who processed the materials in the Grodno, Luninets, Pinsk, Kobrin, Kosovo, Bolkovyssk, Baranovich, Slonim, Volozhin and Lida districts, M. Petyukevich who studied his home area: the Braslav, Desna, Postavy, Vileyka, Oshmyany districts. The questionnaires for each region contained personal instructions from Maszynski. For example, Turkouski and Petyukevich had the following instructions which were written at the very end of the supplement to the questionnaire: 1. to speak the language of interlocutors, 2. To put down not only what the questionnaire requires but much wider – practically everything that one can get from the informant¹⁷. Maszynski made

¹⁶ K. Moszyński, *Kultura ludowa Słowian*, t. 1: *Kultura materialna*, Warszawa 1967, s. 17.

¹⁷ Pracownia Dokumentacji i Informacji Etnograficznej Instytutu Etnologii i Antropologii Kulturowej Uniwersytetu Jagiellońskiego (dalej: IEAK UJ), Spuścizna Moszyńskiego, teka 7856/136, G. n. 9, *Notatki terenowe z Białorusi na kwestionariusz K. Moszyńskiego w r. 1930*.

the materials of this expedition the basis of the two parts of "Folk Culture of Slavs" that saw the light in 1934 and 1939.

Another major scientific project that Maszynski started in Cracow dealt with "The Atlas of Folk Culture in Poland" which was to cover the Belarusian territory. Maszynski collected part of the materials that dealt with spiritual culture through the questionnaire which was published in the journal of local history "Orli lot" in 1930. Through this journal he appealed to young students with the suggestion to get involved in scientific activity and to try and collect information about "Christmas Eve". Quite a great number of young correspondents from Belarus responded to the scientist's call. More than one hundred letters from Belarus are kept at the Ethnology Institute of Jagiellonian University. Usually the responses were sent by pupils of different gymnasia grades. Their geography was quite extensive – Beryoza-Kartuzskaya, Pruzhany, Pinsk, Kobrin, Luninets, Drogichin, Brest, Stolin, Lida, Novogrudok, Vilno, etc. A number of letters contained rather full answers. In the first place, they were letters from pupils who took part in some regional studies circles. For example, the letter dated 04/13/1931 was sent by V. Dastayeuskaya who was an amateur of "The Ya. Yundzil regional studies circle of the state seminary in Pruzhany"¹⁸. Besides, there came letters stamped by the regional studies circles in Vilno and Zhyrovichi. There were also collective replies, for example, one from the pupils of the 1st and 2nd grades of the state seminary in Shchuchin¹⁹. Beside this survey Maszynski offered six different questionnaires through "Orli lot". They were "Folk astronomic knowledge and some beliefs about celestial bodies" (1931), "On folk musical instruments" (1932). There must have been other appeals because there have been preserved some responses to them. For example, the pupil I. Tarashkevich sent Belarusian songs from the area of Lida²⁰. U. Pilipovich from Brest sent a notebook in Cyrillic letters that was called "Folk lyrics. Songs sung and dictated by my mother Elena Ivanauna Ablamskaya at the end of 1928 and all through 1929"²¹.

Maszynski's one more important project was the publication of the journal "Slavic people" (together with the linguist K. Nitsh), the first issue of which saw the light in 1929. After moving to Vilno Maszynski joined the editorial board of the journal "Baltikoslavia". Among the materials of these journals there were

¹⁸ Pracownia Dokumentacji i Informacji Etnograficznej IEAK UJ, Spuścizna Moszyńskiego, teka 7856, l. 1224, *Notatki terenowe z Białorusi na kwestionariusz K. Moszyńskiego w r. 1930.*

¹⁹ Pracownia Dokumentacji i Informacji Etnograficznej IEAK UJ, Spuścizna Moszyńskiego, teka 7856, l. 1209, *Notatki terenowe z Białorusi na kwestionariusz K. Moszyńskiego w r. 1930.*

²⁰ Pracownia Dokumentacji i Informacji Etnograficznej IEAK UJ, Spuścizna Moszyńskiego, teka 7856, l. 179, *Notatki terenowe z Białorusi na kwestionariusz K. Moszyńskiego w r. 1930.*

²¹ Pracownia Dokumentacji i Informacji Etnograficznej IEAK UJ, Spuścizna Moszyńskiego, teka 7856, l. 279, *Notatki terenowe z Białorusi na kwestionariusz K. Moszyńskiego w r. 1930.*

a number of articles dealing with different aspects of the culture of Belarusians. Their authors were A. Luchkevich, S. Stankevich, C. Ehrenkreutzowa, Maszynski himself and his trainee Abremski.

Preparation of a number of projects and active teaching activity could not reduce Maszynski's desire to visit Belarus once again with an ethnographic expedition. It took place in 1926 by the car "Orbis"²². The expedition was organized by L. Sawicki, professor of geography of Jagiellonian University who owned the car. Beside Maszynski and L. Sawicki the soil scientist S. Valasovich and V. Armitski who studied economics took part in the expedition²³. It is interesting that earlier Maszynski wrote that it would be interesting for him to take part in a complex expedition to study Polesye that would include a livestock expert, an ethnographer, a linguist and an artist photographer²⁴. As for the artist photographer, Maszynski himself was good at drawing and photography. The thing is that during the ethnographic expeditions he used the camera only occasionally but did a great amount of drawings himself. They were schematic drawings of things, buildings, clothes and even some of the informants. The absolute majority of 1138 drawings that appeared in the first volume of "Folk culture of Slavs" was made by Maszynski himself. However, it was not only his personal talent that mattered but also his training. He learnt painting at the Academy of Arts in Cracow under the tutorship of the famous Polish painter J. Mehoffer²⁵.

The "Orbis" expedition lasted 41 days and took place during summer vacation. It started on August 1 and ended on September 11, 1926. The route partially went through Polish, Lithuanian and Ukrainian lands²⁶. Maszynski's notes are quite interesting as they were actually made from the car window. First he tried to make drawings while riding, but this did not work well as the ride was bumpy. That is why he had to re-draw them himself²⁷.

The tradition to go on an expedition with Savitski continued in 1927 and 1928. Then Maszynski with his trainee Ambrembski took part in the study of Bulgaria and later Macedonia. 6 years later in 1934 at the time when Maszynski stopped his field study of Polesye the work was continued exactly by Ambrembski. As A. Engelking, a researcher of Ambrembski's scientific legacy, writes, "it is thanks to Maszynski that Ambrembski became enchanted by

²² K. Moszyński, *Ethnogeographische Studien in Ostpolen*, "A jorney through the Eastern Provinces of Poland in the Year 1926", Krakow 1929, s. 127–171.

²³ L. Sawicki, *Eskapada samochodowa po kresach wschodnich*, Kraków 1927, s. 10.

²⁴ K. Moszyński, *O kulturze ludowej południowo-środkowego Polesia*, „Ziemia” 1925, nr 6–8, s. 124.

²⁵ *Etnografowie i ludoznawcy polscy. Sylwetki, szkice biograficzne*, pod red. E. Fryś-Pietraszkowej, A. Kowalskiej-Lewickiej, A. Spiss, t. 1, Kraków 2008, s. 209.

²⁶ L. Sawicki, op. cit., s. 12.

²⁷ AUJ, Spuścizna Moszyńskiego teka DXL 30, s. 16, *Notatnik K. Moszyńskiego z 1926 r.*

Polesye as a scientist” and after studying under the world famous ethnologist Malinovski went directly there.²⁸ Summing up the results of the expedition to Polesye Ambrembski prepared the book “The Archaic Polesye” that was published only in 2007.

Very soon Maszynski got an invitation to head the chair of ethnology and ethnography at the Stefan Batory University in Vilno. It is not known for certain what influenced the decision to leave Jagiellonian University with its European level and traditions and move to the university in Vilno, which in those years had a regional status. This may have been a possibility to get the position of a professor (professor *zwychny*), or this may have been a desire to move closer to Polesye to continue the study of Polesye. After Maszynski’s move to Vilno the only chair of the ethnography of Slavs in Poland at Jagiellonian University was turned into the department of Slavic dialectology which was headed by M. Malecki.

One of the reasons that influenced Maszynski’s decision to move to Vilno could have been the Vilno scientific ethnographic community, which he knew well enough. The department of ethnology and ethnography at the Stefan Batory University was established as far back as 1924. From the moment of its establishment until 1935 it was headed by C. Baudouin de Courtenay-Ehrenkreutzowa. Maszynski had known Ehrenkreutzowa since his work at the Slavic ethnography department at the Anthropology Institute of the Warsaw scientific society. In 1935 she moved to Warsaw and chaired the department of Ethnography of Poland of Warsaw University suggesting that Maszynski take her former position. The department that Ehrenkreutzowa left to Maszynski had long academic traditions, including the study of Belarus. The history of the Ethnology and Ethnography department of the Vilno Stefan Batory University started in 1924 when an ethnography workshop and an ethnography museum attached to it were established. As the founder of the department Ehrenkreutzowa wrote, the main task of the department was “to fill in the lacunae in the field of Polish, Lithuanian and Belarusian ethnography”, or, in other words which she used, “on the lands of the former Grand Duchy of Lithuania”²⁹. This affected the museum, too, as it was of a territorial character. Certain regions that were in the focus of research interests of the department covered The Vilno area, Novogrudok area, partially the territory of Belarusian Polesye and Grodno and Bialystok provinces.

In 1935 Maszynski got the position of a professor at the Stefan Batory University and started to give a course of lectures “Common Features of

²⁸ Г. Энгелькінг, *Юзаф Абрэмбскі (1905–1967): да біяграфіі антраполога*, “*Номо historicus* 2008. Гадавік антрапалагічнай гісторыі”, Вільня 2008, с. 225.

²⁹ C. Baudouin de Courtenay-Ehrenkreutzowa, *Zakład Etnologii Uniwersytetu Stefana Batorego w Wilnie i jego zadania*, „*Balticoslavica*”, Wilno 1933, t. 1, s. 77.

European Finno-Ugric and Baltic Ethnography”³⁰. This course continued the traditions laid down by Ehrenkreutzowa who lectured on “General Ethnography (Africa and America)”, “Rituals of the Polish People”, “Ethnography of Poland and the Grand Duchy of Lithuania” and “Finno-Ugric Peoples”³¹.

Maszynski and Ehrenkreutzowa had certain problems in teaching students ethnography and ethnology. Maszynski decided to create the course book “Folk Culture of Slavs” and continued to work at it in Vilno. C. Ehrenkreuz went along a different path. She decided to create an ethnography museum attached to the department or, as she put it, “a laboratory of culture where students could familiarize themselves with folk culture not only through scientific literature”³².

Thanks to the efforts of Ehrenkreutzowa and Maszynski a new generation of ethnologists was prepared at the department. Following their professors they got actively involved in the ethnological study of Belarus. In March 1925 they organized a circle of students of ethnology of Vilno University that was headed by M. Dziadovich. At different periods among the members of the circle were Znamerouska-Pruferova, Turkouski, Dynouski, Petyukevich, Karybutyak and others. They invited professors in related disciplines, listened to their presentations, discussed things and presented their own papers. Apart from that, they were actively involved in scientific activity. In 1930 the Vilno magistrate allocated 1,000 zlotys for organizing a complex ethnographic expedition in the village of Meszkancy in the Vilno-Troka district where, according to Znamerouska-Pruferova, the villagers “spoke Polish, Lithuanian and Belarusian”³³. Members of the circle collected a number of ethnographic objects, interviewed local dwellers, taped folk tunes, and published the results of the expedition in the collection of ethnographic papers of young researchers under the title “Ethnographics”.

The students who were members of the circle were responsible for certain directions in the activity of the departmental ethnographic museum. Znamerouska-Pruferova was responsible for fishing, water communications, cattle breeding and hunting, Dynouski – for folk crafts and art, Turkouski – for fictility and weaving, and Svianeovich – for spiritual culture. They enriched their museum collections during their own ethnographic expeditions. Apart from this, the museum funds got the materials that were donated by private persons, including villagers from the Nonogradok province, members of different

³⁰ *Spis wykładów na trzy trymestry w roku akademickim 1936/1937*, Wilno 1936, s. 11.

³¹ *Spis wykładów na trzy trymestry w roku akademickim 1931/1932*, Wilno 1931, s. 8; *Spis wykładów na trzy trymestry w roku akademickim 1932/1933*, Wilno 1932, s. 8.

³² C. Baudouin de Courtenay-Ehrenkreutzowa, op. cit., s. 82.

³³ M. Znamierowska-Prüfferowa, *Przedmowa*, w: *Ethnographica. Prace koła etnologów studentów USB*, Wilno 1937, z. 1, s. 5.

scientific circles, for example, members of the pupils local history circle of the Mickiewicz gymnasia in Vilno³⁴.

Maszynski's Stefan Batory University students Petyukevich, Turkouski, Znamerouska-Pruferova, Karybutyak, Dynouski received great support from the professor. All of them prepared and defended their M.A. projects under Maszynski.

During his work in Vilno Maszynski's last ethnographic expedition to Polesye took place. It took place in 1932 together with the Ukrainian music expert F. Kales. The expedition lasted for two weeks. During this period Maszynski and his friend visited a few dozen villages in the Stolin and other districts. Three years later Maszynski published two articles in the journal "Slavic People". The first dealt with historiography of Belarusian folk musicology from the beginning of the 19th century to the early 1930s. This article had references to Soviet articles dealing with music. For example, Maszynski refers to Ya. Dreizin's article "October and Belarusian Music" which was published in the journal "Uzvyshsha" in 1927. It is necessary to point out that Maszynski did not pay much attention to the ethnographic materials that appeared in both Soviet Russia and Soviet Belarus. That is why Znamerouska-Pruferova was of great help to him in this work as she "got" Soviet articles and bibliography on the topic of his article³⁵. Among Maszynski's personal links with Soviet ethnographers one should recall his correspondence and exchange of scientific literature with I. Zelenin³⁶.

The second article by Maszynski dealt with the results of the expedition of 1932. Among them one should mention about 220 recorded song lyrics and 81 taped melodies. Maszynski must have done it himself during the expedition. His assistant Klimasheuskaya helped him in it. She paid for her trip herself only in order to familiarize herself with Polesye, as Maszynski puts it³⁷. Before the war he prepared for publication the texts of Polesye songs which he had collected together with F. Kales. Unfortunately, he did not manage to publish them, and now they are kept in the Jagiellonian University Archive.

In 1939 the Stefan Batory University in Vilno was closed, and its professors were dismissed. During World War II Maszynski stayed in Vilno, did private tutoring and lived by selling his library. In 1943 he prepared the last article

³⁴ M. Znamierowska-Prüfferowa, *Muzeum etnograficzne U.S.B. w Wilnie i jego przyszłość*, Lwów-Wilno 1932, s. 10.

³⁵ K. Moszyński, *Stan obecny melografii rdzennej Białorusi i Polesia*, „Lud Słowiański” 1934 t. III, dział B, z. 1, s. 75.

³⁶ A. Rieszetow, Z. Jasiewicz, *Korespondencja Kazimierza Moszyńskiego z Dymitrem Konstantynowiczem Zieleninem. Z materiałów Archiwum Rosyjskiej Akademii Nauk w Sankt Peterburgu*, „Lud” 2001, t. 85, s. 277–287.

³⁷ K. Moszyński, *O badaniach muzyczno-etnograficznych na Polesiu w r. 1932*, „Lud Słowiański”, Kraków 1934, t. III, dział B, z. 1, s. 70.

dealing with Belarus but never published it³⁸. He never again addressed the issue of Belarus. After the war he moved to Cracow and till the end of his life worked at Jagiellonian University. This was the time of his work at fundamental theoretical monographs “A Human. Introduction to General Ethnography and Ethnology” (1958) and “On the Ways of Studying the Material Culture of Pra-Slavs” (1962).

The ethnological study of Belarus in the 1920–30s had a considerable influence on the scientific and pedagogical activity of Maszynski. The study of Belarusian Polesye in 1914 and during his work at the Slavic Ethnography department of the Anthropology Institute of the Warsaw scientific society allowed him to realize himself as a field researcher, to elaborate and use a set of methodologies dealing with collecting materials, to collect a great deal of precious information concerning the material culture of Belarus, to process them and to publish the monograph “Eastern Polesye”. Maszynski’s activity as an ethnographer won him recognition in Polish ethnological science and allowed him to chair the department of Slavic ethnography at Jagiellonian University in Cracow. Maszynski used his time as a professor of Jagiellonian University to prepare the fundamental ethnological monograph “Folk Culture of Slavs”. The foundation of this work was the ethnographic material from Belarusian Polesye. Comparing the cultures of Slavic nations Maszynski came to the conclusion that Polesye is a region where the majority of archaic elements of the culture of Slavs has been preserved, thus emphasizing the importance of the study of the region for world ethnology. Maszynski used his admiration for the Belarusian ethnographic material in teaching. His trainee Ambremski continued the ethnological study of Polesye in the mid-1930s, and his trainees, students of the Stefan Batory University in Vilno, continued the study of the Grodno and Vilno areas.

Беларусь в научной и педагогической деятельности Казимира Машинского

Исследование Беларуси во время первой этнографической экспедиции в 1914 г. и дальнейшая работа в Отделе славянской этнографии Института Антропологии Варшавского научного общества до 1925 г. позволили К. Машинскому состояться как полевому исследователю. Дальнейшая деятельность Машинского как этнолога получила признание в польской науке и позволила ему возглавить кафедру Этнографии славян в Ягелонском университете в Кракове в 1925 г. В этот период Машинский готовит учебник «Народная культура славян» (1929–1939 г.). Фактической основой этой работы стал этнографический материал белорусского Полесья. Собственное обаяние белорусским этнографическим материалом Машинский использовал и в его педагогической деятельности. Исследование Беларуси в середине 1930-х годов XX в. было продолжено его учеником Ю. Абремским и его учениками студентами университета С. Батория в Вильно, где Машинский преподавал от 1935 по 1939 г.

³⁸ AUJ, Spuścizna Moszyńskiego, teka DXL 7/3, s. 1–16, K. Moszyński, *Pogranicze polsko-litewskie. Stosunki etniczne na pograniczu polsko- i białorusko-litewskim*.