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**TRADITIONAL RITUAL DISHES OF THE MEMORIAL TABLE AND DAYS
OF REMEMBRANCE OF THE DEAD BELARUSIANS OF PODVINYA REGION
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The article explores the tradition of cooking ritual dishes on the Belarusians' memorial table of Podvinya region in the XXI century. We conclude that, despite local peculiarities, kutya, polivka, kluski remain the most demanded and required dishes in the modern Belarusian society of the region.

Belarusian cuisine has a long history. Many original dishes have survived from the depth of centuries. The symbolism of food is very important. All of the family rituals existed food has a symbolic meaning [1, c. 98]. Our ancestors prepared a different number of doleful dishes in different places that had their required range and application procedure for dinner, especially doleful customs. Served usually an odd number of dishes in the poorest families – 7, the rich, the wealthy – 11 and more [2, c. 40]. Following the traditions of our ancestors, every Belarusian family of Vitebsk region committed to the 3 main ritual dishes on the memorial table and days of remembrance of the dead, namely mushroom polivka, kluski (trickled pastries) and kutya in the XXI century. "On Dziady cooking porridge, cereals, pounded in a mortar made from barley. Dried and this porridge is cooked. Mushroom soup, necessarily" [3].

The first course, which begins a ritual meal, is kutya, in terms of symbolism. Kutya – boiled porridge: oats, wheat groats, with the addition of raisins, or honey, but often the caregivers prefer to leave her lean, can add a piece of butter. Currently you can see the kutya from rice porridge with added ingredients (raisins, honey) on the memorial table. Cooking kutya did not require the expenditure of time. Groats (pearl barley, wheat), you need to sort, wash, pour in a saucepan of boiling water and cook until tender, stir periodically [4, c. 66]. Then add sugar to taste, leave porridge under the cover, so she got. Thereafter, upon the request, the hostess often add raisins, or honey, such actions do not have a generally accepted and proven character. Though preparing the kind of ritual food will not cause difficulties in the modern Belarusian society, but the whole meaning of the table ritual associated with symbolism of this dish.

Our ancestor's traditions predetermined a strict being of kutya on the memorial table. Specificity is required kutya the ritual table requires more detailed and detailed explanation of the symbolism of the main dishes of Belarusian farmers – Porridge. There is the necessity of redistribution of the total share as a child birth and death of the man. This semantics is especially clearly seen in those cases when the christening invited all the families of the village, and each of them takes with a festive dinner some porridge for their children. Thus, every child of the village has its own part of porridge, its share after the next redistribution. It is significant that mess – wedding, and ritual dish, is used whenever there is a need for a symbolic redistribution of vital goods [5, c. 52].

The owner called dead grandparents, and invited them to try ritual meal at the funeral dinner [6, c. 36]: "And grandfathers are called. I remember that mom all called. And after the festive table, you had to bid farewell to the souls of the dead, ended with the words: "the Holy fathers! Ate kutya – go home "[7, c. 364].

If we consider the notion of a share only in family rites, it was assumed that the share is given to the person once in a lifetime. Wedding and some other ceremonies (for example, housewarming) confirm that, at each new (marked by ritual) stage of the life a man is endowed with the new part, as if even one share, one more degree of dependency, lack of freedom. This is because the notion of age (birth, death) is used to indicate not only the whole life, but the individual steps (maiden century) [5, c. 80-81].

The widespread use of potatoes is the main distinctive feature of the Belarusian cookery. Potatoes came from South America, found on the Belarusian land fertile ground. Climatic conditions have contributed to breeding potatoes with high starch content and excellent taste.

Potatoes practically do not leave the Belarusians's table in all seasons. It is cooked, stewed, fried, baked, and stuffed. From it soups and salads, pies, and brushwood are cooked. Potatoes in combination with pork and

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mushrooms are particularly well. Nothing can be compared with dishes from raw grated potato chips, potato pancakes and kluski [4, c. 64].

Kluski is an obligatory ritual dish on the memorial Belarusians table of Vitebsk region, traditional symbolic meal in many areas of Pridvinje region in the late XIX – early XXI centuries. The cookery skills of the dish creation passed down from one generation of the Belarusians to another, from mothers to daughters and sons, so the recipes for kluski in the course of time have undergone significant changes, however, have local features of cooking.

For preparation of the dishes our ancestors used raw grated potatoes and stuffing. The recipe that has reached our days: wing out grated raw potatoes; add some flour, salt and mix it. From the quite thick mass form small balls, each ball roll out into a flat circle, inside of which put minced meat, then roll a ball, after that threw them in boiling water and boil for 40-50 minutes [4, c. 72]. Our ancestors cooked kluski in the stove, in large bowls, so that everyone had enough: «to all dead, alive» in the past. Cooking kluski was a matter of responsibility: the hostess saw that the dumplings are not destroyed, not stuck to the bottom of the pot, not digested because of the high temperature in the stove. The filling for dumplings is made of minced meat (pork or chicken) with browned onions, salt, pepper. Often, for specific aroma and flavor, a hostess added dried boiled mushrooms to the minced meat stuffing. The mushrooms were necessary boiled, chopped finely and added to the meat mass.

On the memorial table (funeral repast), according to Belarusian traditions, there should be a grandparent's bowl, where the hostess puts a spoon of kutya, kluski «guests from the world», a glass, and they are not removed until the next morning. Thus, according to Nikiforovsky, «grandfathers come on the earth in those days, to see how we recollect them. Therefore, during the dinner, the host should put in a separate plate with a handling of each dish, a spoon, a glass of vodka and put them on the window. Grandfathers watch it, they are present during the festive meal and happy, and irritation leave home [8, c. 296]. There is an opinion that as soon as the first pancake was baked, torn apart and put on the plate on the window, thus meant that the steam that went from a hot pancake «treat» the souls of the dead ancestors [9, c. 394]. The same is related to kluski, so Nikiforovsky wrote that the grandfathers «are fed» on the steam emanating from the dumplings, which had been put on his grandfather's bowl.

Mushroom polivka or mushroom soup is the final ritual meal on the Belarusians' memorial table of Vitebsk region. As Belarusian forests are rich in mushrooms in the summer-autumn season, the residents of Belarus collect and preserve mushrooms, use them for food each year. Our ancestors dried mushrooms on the stove, this method of procurement was more reliable, and the scent of dried mushrooms remained for a long time. The tradition of drying mushrooms for the winter is saved at present, though the common way of cooking is also sealing. You should only use dried mushrooms for a ritual polivka, according to the folk tradition; it is their aroma, mushroom broth has inimitably bright taste. The mushrooms must be thoroughly washed, soaked in cold water for 3-4 hours, then rinse. The mushrooms can be boiled in the broth that is left after cooking sausages or chicken, for 1-2 hours [4, c. 65]. It must be hot; it is a basic requirement, which adhere to the skilful mistress. Polivka is put in a separate bowl or a small glass of each attendee at a memorial table.

At a memorial table each had the right to eat and drink, all that he liked, however, as in the funeral ceremony the Grandfathers had a tradition-requirement: to drink 3 glasses of vodka or wine for the dead and try not less than 3-courses [9, c. 395]. Polivka, according to the folk tradition, is ritual dishes which, without words, symbolize the end of the memorial dinner, and it means silently stand up and go home.

Belarusian mourning rituals consist of two parts – the funeral and memorial days. According to the Belarusians' beliefs of commemorating the dead on the third, ninth, the fortieth day after his death, a funeral is seeing the man off "to the light", where he continues his infinite and eternal existence in the form of ancestor spirits and is the guardian of kindness and family [9, c. 17]. It is believed that living at all stages of the funeral rite share with the deceased, give his portion, and he died at the funeral shares with live by grace. In this respect, funeral dinner can be seen as a share distribution between the living and the deceased. This percentage does not matter, but it became more important after death [5, c. 118].

Thus, the life of the modern Belarusian society largely overlaps with the national tradition, the specific features of which already existed in the XIX century, as evidenced by the materials of many ethnographic studies of this period. And in today's society the traditional coloring of the individual ritual dishes is not only preserved, but even does not undergo radical changes in the cooking and in the ritual purpose. The urban population, not refusing universally accepted tradition of ancestors' remembrance, continues to adopt the already established by centuries of culinary preferences of previous generations, without replacing their culinary masterpieces of elite restaurants in our times. The main ritual dishes on the Belarusians' memorial table, as before, remain kutya, kluski and polivka. The preparation of such a memorial meal in every district of the Vitebsk region, though with

different local flavor, but its ritual significance is not lost for centuries. At the present stage, the recipes are not only forgotten in the current generation, but continue to live in traditional coloring, sent by our ancestors, so these three dishes are not «guests», and the most real «owners» of the Belarusian memorial table.

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**EUSTACHY TYSZKIEWICZ, 19TH CENTURY ARCHAEOLOGIST AND ANTIQUARY.
ON HIS APPROACH TO THE HISTORY OF THE GRAND DUCHY OF LITHUANIA****KATSIARYNA ANDREICHYK, ULADZIMIR SOSNA
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The article considers the basic directions of activity of Eustachy Tyszkiewicz – the outstanding figure of Belarusian history, archeology, Ethnography of the 19th century, provides its basic views on the issue of ethnicity historical and cultural heritage of the Belarusian territory and other.

To present the complex personality of Eustachy Tyszkiewicz is a challenging task, considering his family background and the historical context of his native land. Born in 1814 in Lahojsk, a small town owned by his family since 1517 in the district of Barysau, governorship of Minsk (the present capital of Belarus), Tyszkiewicz was a son of Pius and Augusta maiden name countess Plater. References to his family’s ancient roots were found in many records concerning the history of Grand Duchy of Lithuania.

The family was one of the oldest gentry of lithuano-belarusian origin in the Grand Duchy [1]. The Duchy covered the territory of present-day Lithuania and Belarus. After 1795, following the third partition of the Polish-Lithuanian Commonwealth, it became a part of the Russian Empire. As befitted upper-class children of that time, Tyszkiewicz was educated at home. He acquired extensive knowledge, especially in history and archaeology, and did so by self-instruction. On completing his secondary education at a Minsk grammar-school in 1831, Tyszkiewicz worked till 1835 in the Imperial Public Library of St. Petersburg. Then he settled in Vilna and started archaeological excavations in various parts of the country [2].

His career grew successfully, in the professional and the social plane. Results of his archaeological explorations were first published in 1842.3 A year later he was elected chief deputy by gentry of the Barysau district (the so-called „nobility marshal”) and – in 1847 – honorary supervisor of the Minsk grammar-school (since 1840 he was already honorary supervisor of the Barysau district schools). In addition to his research and social activities, Tyszkiewicz took to writing literature but, in spite of many works published in 1840s and later, fiction had never become his priority interest [4]. In the late 1840s and in the 1850s Tyszkiewicz published a