

DOI: 10.31866/2410-1176.40.2019.172695

UDC 793.33(477.43/.44)"185/190"

**REGIONAL SPECIFICS OF THE BALL  
ART OF PODOLSK PROVINCE  
(THE SECOND HALF  
OF THE XIX CENTURY – THE BEGINNING  
OF THE TWENTIETH CENTURY)**

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The aim of the article. Identify the specifics of ball art Podolsk province second half of the XIX – beginning of the twentieth century in the context of regional, historical, national and cultural backgrounds. The research methodology consists of the principles of objectivity, historicism, multifactorial character, systemic nature, complexity and pluralism; and to achieve the goal, the following methods were used: problem-chronological, concrete historical, statistical, descriptive, logical-analytical. Scientific novelty. The historical-geographical aspect and features of the estate structure of the urban population of the Podolsk province of this period are studied in the context of determining the factors of the development of ball art; classification of balls according to temporal, spatial, social and thematic criteria, as well as the specifics of secular ball etiquette, according to the regional characteristics of the Podolsk province in the second half of the XIX – early XX century. Conclusions. A study of the regional specifics of ball art as an important part of the social and cultural life of the population of the Podolsk province in the second half of the 19th – early 20th centuries. showed that compositional features and the technique of performing ballroom dances developed in accordance with Western European trends, but the thematic, temporal, spatial and social component depended on the national and cultural traditions of representatives of the higher strata of society.

*Keywords:* ball art; Podolsk province; balls; etiquette; social life.

### **Introduction**

Balls are certain socio-cultural and socio-artistic centre of the Ukrainian social life during the second half of the XIX – beginning of the XX century, being positioned not only as a type of entertainment or leisure, but also as important part of public activity. Specific features of the ball culture in Ukraine despite increasing attention of scientists to the choreographic culture in general, as well as the history of ballroom dances in particular, even today remain practically undeveloped topic among the national art experts and cultural specialists. In this case, special attention is paid to the study of balls as integral structural element of society existence, revealing regional specifics of ball art on the territory of Ukraine.

Foreign scientists devoted many scientific studies to the research of the ball art specifics, where occurrence of ball, etiquette peculiarities, costume specifics etc. were considered in the context of social culture within European countries or the Russian Empire. However, the specifics of the ball art on the territory of Ukraine, defined with the regional peculiarities, represents the issue which has not been significantly described by local cultural specialists and art experts, though some aspects were represented in the study of H. Derevianenko (“Katerynoslavski Balls”, 2002), where he analyses specific features of the ball etiquette and holding noble balls in Katerynoslav during the first half of the XX century; by H. Utesheva (“Emansipation” in Katerynoslav masquerade ball culture at the change of the XIX–XX centuries, 2008), where the scientist has studied development of the Katerynoslav ball art in the end of the XIX– beginning of the XX century, as well as in historical sketches and scientific studies, where peculiarities of holding balls on the territory of Ukraine was shown briefly, as they were not the subject of scientific interest, for example: S. Yesunin (“A walk along Proskuriv”, 2008), I. Hurzhii (“Certain aspects of daily life of Kyiv merchants in the XIX century”, 2009) etc. Analysis of source basis of the issue shows extreme necessity of the study in regional specifics of the ball art in Podolsk province in order to involve results to scientific use and educational process in higher art educational establishments.

### **The purpose of the article**

The purpose of the study is to reveal specifics of ball art in Podolsk province during the second half of the XIX–the beginning of the XX century in the context of regional, historic, national and cultural specifics.

**Presentation of the main material**

Podolsk province (Middle and Eastern Podillia, now the territory of Vinnytska, Khmelnytska, part of Mykolaivska and Odeska oblasts of Ukraine, as well the Republic of Moldova) as an administrative unit of the Russian Empire, was founded according to the Decree 17.352 by Catherine the Second dated June 5<sup>th</sup>, 1795 “About establishing Volyn and Podolsk province, first of 13 and the last of 12 districts” (*Polnoe sobranie zakonov Rossiyskoy imperii, s 1649 goda. t.23. S 1789 po 6 noyabrya 1796 (1830)*). 1880, Podolsk province consisted of 12 districts – Baltskiy, Bratslavskiy, Vinnytskyi, Haisynskiy, Kamianets-Podilskiy, Letychivskiy, Litynskiy, Mohylivskiy, Ushytskyi, Olhopilskiy, Proskurivskiy and Yampilskiy, with the center in Kamianets-Podilskiy.

Significant changes in socio-political, particularly reduction of the Polish influence after riots of 1830 and 1863, as well as activation of the Russian Empire influence (Pankova, 2003, p. 85), and economic life – transformation of class structure of the municipal population in Podolsk province into the class one became possible thanks to the specific policies of the Russian Empire and circulation of market relations in the region (Yesunin, 2011, p. 12), as well as administrative structure of the province – active municipal development, increase in municipal population etc. taking place during the second half of the XIX – beginning of the XX century, also reflected on social life of the province where balls played significant role as an important part of social and cultural movement.

S. Yesunin (2011, p. 13) as a result of holding analysis of national structure of cities in Podolsk province, pays attention to domination of Jewish ethnos and increased proportion of the Poles and Russians, whereas the native Ukrainian nation dominated only in five least economically developed cities of the region, however, it would be hardly appropriate to talk about peculiar differences in holding high society balls. It is necessary to state, that in Podillia the ball culture was popularized already in the XVII century (mainly subject to the mass organization of balls in the mansions of Polish noblemen and magnates) and during next several centuries under the composition characteristics (sequence of performing such ball-dances as polonaise, waltz, mazurka, French quadrille, polka, peculiar to the period of the second half of the XIX century; alternatively in the beginning of the XX century after polonaise and waltz, performance of popular dances such as tango becomes traditional) as well as the etiquette, that unlike the technique of performing ball dances, becoming rather developed, was totally consistent with the Western European one.

While studying specific features of holding balls by noblemen, Polish gentlemen, merchants and landlords in Podolsk province in relation to the national identity, we can pay attention to calendar (Catholic and Orthodox feasts, as well as fastings did not coincide) and ideological thematic differences. According to the old Polish tradition, Mardi Gras was celebrated on a large scale – in 1510<sup>th</sup> the establishment organized balls-masquarades during the last week before the start of Lent, so called *reduty* (Szymanderska, 2011, p. 148). However, if in the Polish cities, there was a tradition to visit special paid salons by both noblemen and representative of lower strata (masks were included into the cost of ticket – they were spread at the entrance as obligatory element of dress-code), then in Podillia the balls- masquarades were mainly organized in Nobility Assembly Houses or private mansions (for example, centers of social life and holding balls were Palaces of Orlovski in Maliivtsia, Pototski in Antoniny, Pshezdetski in Chirnyi Ostrov, Pototski-Hrokholski in Hrytsiv, Zamoiski in Dunavtsi etc.).

Some Polish noblemen held balls not only before the Christian feasts but also before paganish ones – earl O. Stsibor-Markhotskiy, who created the self-declared Minkovetska State in Ushytskyi District, on his own lands (Minkovetskiy key), and many years in a row at the night from the August 15<sup>th</sup> (according to Christian calendar during the day, Catholics traditionally celebrate the feast of the Assumption of the God Mother) to the August 16<sup>th</sup> organized the balls in honor of Ceres, the Ancient Roman goddess of harvest and fertility, preceded with various festivities at participation of noble guests from all the districts, and sometimes other countries (Kovalskiy, 1859, p. 35).

Balls in honour of various historical events were also rather popular. O. Bilobrovetz (2011, p. 16) states that in honor of the 50<sup>th</sup> anniversary of January riot dated 1863 (i.e. 1863–1864 Polish national-liberation riot against domination of the Russian Empire in Podillia. – Auth.). On January 27<sup>th</sup>, 1913, Polish landlords Bohdanovych and Zelenskiy organized and held the ball (the guests were presented with buttonholes which they used to decorate costumes or dresses) in Zhytomyrskiy Nobility Assembly House “Polonaise”.

Sometimes there were even more bourgeois occasions to hold balls: for example, 1902, M. Mozel, a merchant from Proskuriv Town organized a ball on the occasion of installing electric wiring in his house (Yesunin, 2008, p. 124).

Activation of social life in Podillia province cities in general as well as holding balls particularly had non-homogenous character, except for the period of traditional ball season which started in November, and was directly connected to several factors, among which: end of fastings (Lent – 7 weeks in spring before the Easter; Petrivskiy – 6 weeks and Spasivskiy – 2 weeks in summer; Pylypivskiy – 6 weeks in autumn and winter); arrival for rest (in the end of spring, summer) of Petersburg nobility; visits of civil servants or members of the Tsar Family etc.

As for the place of holding balls we shall state that according to the type of this cultural event (official, extraordinary, high society, social or public, masquerade balls, charitable, family etc.), they took place in the Nobility Assembly Houses (for example, balls devoted to celebration of Christmas, Christmastide, Easter and other large feasts; visits of official delegations or notable people), in theatres, clubs and other social establishments, as well as in private houses, mansions or palaces. Thus, in 1850 in the building of Kamianetska male gymnasium, noblemen of Podolsk province organized the ball in honour of the visit of Oleksandr the Second (*Derzhavnyi arkhiv Khmelnytskoi oblasti*, fund 67, inventory 1, file 578, sheets 29); during 1880–1900<sup>th</sup> in the Nobility Assembly House of Olhopil Town, the ball in honor of Princess Martselina Romanova (cousin of Nickolas the Second) was organized. If the ball was devoted to certain event or historical date, organizers made respective necessary changes at the stage of planning the ball.

We should mention that in the second half of the XIX century, provision of the balls was strictly regulated by the authorities – charity organizations could get allowance to hold social balls in order to raise money (which predefined respective program of the event – various auctions, bazars, lotteries etc.) not more than once a year and only within the Easter week, the next – during Fomin or Radonytskyi week and the period before celebrating Shrove Week (except for fasting weeks). O. Zakharova (2001, p. 243) states that organization of charity balls and their attendance by high society were considered not only the obligation but also moral duty and thus were performed consistently.

By positioning the balls as important part of public and cultural social life of the Podolsk province population in the second half of the XIX – beginning of the XX century, we have to admit that apart from entertaining and recreational function (mostly for the youth), they had great significance in development of social relations between representatives of one or several classes (for example, holding economically or politically important meetings during the ball in informal atmosphere; discussion of urgent educational and cultural matters etc.).

Among quantitative, gender, social and other limits in relation to participation in balls, we should name the following: participation in social balls (by buying the ticket or paying for subscription), as well as they could be also organized by representatives of nobility, military, civil elite, rich merchants and intellectuals (teachers, writers, artists etc.). Number of invited people depended mainly on the place and reason for organizing the ball; for instance, organizers involved in preparation of the charity balls as many rich representatives of the province population as possible, however, quantitative structure did not mostly exceed several hundreds of people. At the turn of the XIX – XX centuries, pupils of the gymnasiums including many representatives of rich families in the Podolsk province, were forbidden to attend balls (as well as masquerades, operas, theatres and other cultural entertainment authorities).

Family balls devoted to family feasts usually took place among the closest friends and relatives (not more than two dozen people) and were organized in private houses or mansions. Architecture of those palaces, mansions and large houses predefined existence of large or small ball rooms. Thus, the ball room in Adampoli Palace, whose construction was started in 1820 by the new landlord, M. Tretiak, marshal of Litynskyi District. The ball room was decorated in crème colour, parquet was made of light and dark oak, and as for the furniture, the scientists name armchairs in Empire style, sofas, artfully incrustated tables and fortepiano by Blutner Company (Aftanazi and Pazhymyskyi, 1998, p. 310).

It should be noted that in the second half of the XIX – beginning of the XX century, the balls (with respective specific structure) were held in Podolsk seminary, moreover, in cultural life of the city (Kamianets-Podilskyi – Auth.) played important role not only because chorus and wind and string bands of the seminary were considered the best in the city, but also that specially invited guests included governor and vice-governor of Podillia, bishops, civil servants of all the province authorities, directors of male and female gymnasiums, officers etc. Traditional ones included balls devoted to festival of St. John the Evangelist (September 26<sup>th</sup>) and Shrove Week, where high-school girls (in female ministerial gymnasiums in the beginning of the XX century dancing was taught as one of optional subjects, though quality of education was higher in comparison to the obligatory ones), pupils of clergy girls' schools, young city ladies and representatives of civil population were invited (Zuzyak, 2017, p. 19). Particularly dancing part of the ball followed the concert – literature, vocal and musical performances of seminarians (some performances in the Ukrainian languages),

which traditionally started and finished with chorus performance “God, save the Tsar...” (Боже, царя храни...; Prikhodko, 1967, p. 87).

One of the most official balls in the Podolsk province in the second half of the XIX – beginning of the XX century was the so called “Governor Ball”, whose organization was executed by special Ball Committee under moderation of “the first lady” in the province. According to the observations of S. Yesunin (2011), high execution level predefined strict fulfilment of the ball etiquette rules – among the invited people, there were only the noblest gentlemen, senior civil servants and officers. The ball culture of the Podolsk province achieved its new development level in 1901-19011 thanks to activity of Sofiia Eiler – the wife of civil governor of the region, State Counselor O. Eiler (Skrypnyk, 2005, p. 93), which presided the Ball Committee and ensured inclusion of new members into it – the representatives of Podolsk top society and their wives. She also paid special attention to organization of charity balls to raise money for orphan houses (for instance, during the ball held in December 1907, they raised 1615 roubles only by means of selling entrance and lottery tickets).

The only place to hold balls of top province level in the beginning of the XIX century was opening of Pushkinskyi National House on January 3<sup>rd</sup>, 1901 in Kamianets-Podilskyi. It was two-stored building in the style of late Russian classicism, where apart from the hall for festive celebrations, balls and dance parties there were also municipal theatre with the repertoire including plays by Zh. B. Molier, A. Mitskevich and operas by M. Hlinka and O. Drahomyzhskyi (*Derzhavnyi arkhiv Khmelnytskoi oblasti*, fund 3432, inventory 1, file 3, sheets 36) as well as a library.

Special attention during the analysis of places for holding balls in the Podolsk province in 1850–1910<sup>th</sup>, taking into account use of the region as an important military and strategic base of the Russian Imperial Army, should be paid to meetings of officers – so called clubs which ensured organization of cultural entertainment of officers from divisions and members of their families. Thus, from the end of 60<sup>th</sup> of the XX century in Kamianetskyi, Letychivskyi and Proskurivskyi districts, forces of infantry and cavalry divisions were dislocated and later (1875), Dniprovskyiv infantry regiment, subdivisions of Belhorodskyi regiment etc (end of the 19<sup>th</sup> century) were added, thus creating stable garrison with the centre in Proscurov town, whose cultural centre was the building of the Officer Assembly of the 46<sup>th</sup> Dniprovskyi Regiment, where balls and other festive events were held regularly (Yesunin, 2008, p. 124).

As a result of democratic easing after 1905-1907 revolution, particularly signing the rules about unions and committees (dated March 4<sup>th</sup>, 1906), number of cultural and educational committees in the south of the province increased, whose founders were representatives of the intelligence and nobility. These were mostly various groups, clubs and schools (for example, Polish club “Ohnysko” and its branch – Lira Club, opened in 1909), which rented the premises of the Merchant Assembly to hold balls, masquerades, routs, dance parties, concerts, performances, lectures etc., in order to enable the Poles (without regional, political and social limits) to have cultural entertainment (Bilobrovetz, 2007, p. 77).

Scientific novelty of the study is based on the research of historical and geographic aspect and specifics of the class culture of the municipal citizens of the Podolsk province in the second half of the XIX – beginning of the XX century in the context of defining factors for developing ball art; classification balls under temporal, spatial, social and thematic criteria was made; specifics of social ball etiquette was revealed in relation to the regional specifics of the Podolsk province in the indicated period.

### Conclusions

The research of ball regional specifics as an important part of social and cultural life of the citizens in the Podolsk province in the second half of the XIX – beginning of the XX century, proved that compositional specifics and the techniques of performing ball dances were developed under Western European tendencies, instead thematic, temporal, special and social components depended in national and cultural traditions promoted by the representatives of the upper class.

Perspectives of the further studies are based on revealing specifics of developing salon culture for the dance etiquette of Ukrainian elite on Podillia in the XX century.

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*The article was received in editors office: 02.02.2019*

**РЕГІОНАЛЬНА СПЕЦИФІКА  
БАЛЬНОГО МИСТЕЦТВА  
ПОДІЛЬСЬКОЇ ГУБЕРНІЇ  
(ДРУГА ПОЛОВИНА ХІХ – ПОЧ. ХХ СТ.)**

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Мета статті – виявити специфіку бального мистецтва Подільської губернії другої половини ХІХ – початку ХХ ст. у контексті регіональних, історичних, національних та культурних особливостей. Методологію дослідження складають принципи об'єктивності, історизму, багатофакторності, системності, комплексності та плюралізму, а також проблемно-хронологічний, конкретно-історичний, статистичний, описовий, логіко-аналітичний методи. Наукова новизна. Досліджено історико-географічний аспект та особливості станової структури міського населення Подільської губернії означеного періоду в контексті визначення факторів розвитку бального мистецтва; здійснено класифікацію балів за часовими, просторовими, соціальними й тематичними критеріями; висвітлено специфіку світського бального етикету у зв'язку з регіональними особливостями Подільської губернії другої половини ХІХ – початку ХХ ст. Висновки. Дослідження регіональної специфіки бального мистецтва як важливої частини суспільного та культурного життя населення Подільської губернії другої половини ХІХ – початку ХХ ст. засвідчило, що композиційні особливості й техніка виконання бальних танців розвивалися відповідно до західноєвропейських тенденцій, однак тематичний, часовий, просторовий і соціальний складники залежали від національних та культурних традицій представників вищих верств суспільства.

*Ключові слова:* бальне мистецтво; Подільська губернія; бали; етикет; світське життя.

**РЕГИОНАЛЬНАЯ СПЕЦИФИКА  
БАЛЬНОГО ИСКУССТВА  
ПОДОЛЬСКОЙ ГУБЕРНИИ  
(ВТОРАЯ ПОЛОВИНА ХІХ – НАЧАЛО ХХ В.)**

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Цель статьи – выявить специфику бального искусства Подольской губернии второй половины ХІХ – начала ХХ в. в контексте региональных, исторических, национальных и культурных особенностей. Методологию исследования составляют принципы объективности, историзма, многофакторности, системности, комплексности и плюрализма, а также проблемно-хронологический, конкретно-исторический, статистический, описательный, логико-аналитический методы. Научная новизна. Исследован историко-географический аспект и особенности сословной структуры городского населения Подольской губернии указанного периода в контексте определения факторов развития бального искусства; осуществлена классификация балов по временным, пространственным, социальными и тематическими критериям; освещена специфика светского бального этикета в связи с региональными особенностями Подольской губернии во второй половине ХІХ – начале ХХ в. Выводы. Исследование региональной специфики бального искусства как важной части общественной и культурной жизни

населения Подольской губернии второй половины XIX – начала XX в. свидетельствует, что композиционные особенности и техника исполнения бальных танцев развивались в соответствии с западноевропейскими тенденциями, однако тематическая, временная, пространственная и социальная составляющие зависели от национальных и культурных традиций представителей высших слоев общества.

*Ключевые слова:* бальное искусство; Подольская губерния; балы; этикет; светская жизнь.