

УКРАЇНСЬКА НАРОДНА КУЛІНАРІЯ XVIII – ПОЧАТКУ XIX СТ. (ЗА МАТЕРІАЛАМИ ХУДОЖНІХ ТВОРІВ Г. Ф. КВІТКИ-ОСНОВ'ЯНЕНКА)

У статті проаналізовано художні твори Г. Ф. Квітки-Основ'яненка, у яких відображено функціонування та регіональні особливості традиційної народної їжі, напоїв та продуктів харчування українців Слобожанщини XVIII – початку XIX ст.

Ключові слова: Слобожанщина, українська народна кулінарія, художні твори, Г. Ф. Квітка-Основ'яненко, кінець XVIII – початок XIX ст.

Актуальність досліджуваної проблеми ґрунтується на тому, що сучасні умови національного відродження духовної та матеріальної культури українського народу зумовили потребу активізації науково-дослідної роботи й зростаючий інтерес широкого загалу до української народної кулінарії кінця XVIII – початку XIX ст.

Особливе місце у вивченні досліджуваної проблеми посідає аналіз художніх творів Г. Квітки-Основ'яненка, у яких подано чимало описів самобутніх явищ, пов'язаних з народною кулінарією, що становлять цінне виховне, творче й формуюче ядро національної культури, ґрунтуються на загальнолюдських морально-етичних засадах, сприяють всебічному розширенню світогляду, духовному збагаченню й культурному вихованню нації.

У цьому контексті творча спадщина відомого українського письменника Г. Квітки-Основ'яненка набуває особливого значення і не втратила своєї актуальності й сьогодні. Водночас дослідження побутової культури українського народу в творчості Г. Квітки-Основ'яненка актуальне не лише з пізнання національної художньої спадщини, але й має загальнолюдське культурне значення.

Мета публікації – проаналізувати художні твори Г. Квітки-Основ'яненка, у яких відображено традиційну народну їжу та продукти харчування.

Незважаючи на те, що українським народним харчуванням здавна цікавилися дослідники культури та побуту, до початку XX ст. в етнографії практично відсутні узагальнюючі праці, присвячені народній кулінарії, хоча окремі розділи етнографічних досліджень, в яких робилася спроба дослідити це питання, з'явилися ще в середині XIX ст.

В останні десятиріччя XX ст. розпочався новий етап у розвитку етнографії. Вперше з'являються дослідження про народну кулінарію. Питання їжі та харчування досліджували Л. Артюх, В. Борисенко, В. Горленко, Т. Стельмах, С. Яценко (на території України), Л. Молчанова, І. Корзун (на території Білорусі), Л. Анохіна, М. Рабинович, Т. Станюкевич, М. Шмельова (на території Росії) та інші.

Український народ з давніх-давен славився своєю гостинністю. В чільному кутку (на покутті) майже всюди стояв довгий і вузький чисто вимитий стіл, накритий у заможних селян килимом, а у небагатих – чистим рядном, на який клали невеликий цілий "ситий" хліб, а зверху ставили солонку або насипали купку солі, неначе чекаючи гостей. Званого чи незваного гостя завжди передусім запрошували до столу. Заходячи до хати під час обіду, промовляли традиційне: "Хліб та сіль". "Все молча продовжают своє заняття, как вдруг голос чужого человека: "Добрый вечер, люди добрые! Хлеб-соль вам, кушайте на здоровье!", заставил всех встрепенуться и взглянуть на приветствующего их добрым словом" [1, VI*, с. 231]. Вважається, що гість в обідню пору приносив у дім достаток: "Той, хто нагодився на обід, той достойний, і той достойний, до якого нагодився" [2, с. 69]. Господар обов'язково запрошував його до столу, звільнивши біля себе місце: "Не угодно ли с дороги хлеба-соли покушать, что бог послал?" [VI, с. 232].

Для гостя нормою поведінки вважалося скуштувати кожної страви, що була на столі. Відмова від їжі вважалася образою для господарині. У який би час не зайшла у хату стороння людина, найпершим обов'язком господаря було нагодувати гостя, відклавши для цього будь-які свої справи. На стіл виставлялися усі кращі запаси, які навіть і господарі в будні дні не вживали: "Хозяин с радостью принимал гостя, не скупился перед ним, ставил все на стол, что имел: яства, мед и водку, чтобы не прослыть негостеприимным" [3, с. 257].

Як вказував О.Терещенко у праці "Быт русского народа": "Доныне между поселениями, живущими в отдалении от столицы и больших городов, существует обычай, чтобы проезжего или прохожего пригласить к себе в дом, накормить и успокоить его по возможности. Хозяин и хозяйка

* Цитати з творів Г. Квітки-Основ'яненка подаються за цим виданням. Римська цифра позначає том, арабська – сторінку видання.

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