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Village of the Watchmen

In the Cycle of Historical Events

To the reader

It is said that because of the fate of one person in a certain time you can see the pain of the whole nation. Thanks to the events that took place in the village of Storozhiv, Korets' district, Rivne region over the past few centuries, you can see the turbulent historical atmosphere of the entire Rivne region.

The village, located on both banks of the Korchik, which from time to time crossed the border between Tsarist Russia and Poland, between Soviet Ukraine and Poland, had many tragic surprises. It offers the reader an interesting journey into the past of his native land from ancient times to the present.

This is a story about the fate of our grandfathers and great-grandfathers, who went through the hardest trials, survived and endured, passed their native, God-given land to their children and grandchildren. They managed to remain people in the most brutal conditions, to preserve the history of the village. Often distrustful and stern, with sad faces in the photos, they are full of dignity and self-respect, because the main commandment in their lives has always been Labor.

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The River of Our Destiny

Korchik is a river in Ukraine within the Shepetivka Savutsky District of the Khmelnytsky Region, the Korets' District of the Rivne Region, and the Novohrad-Volynsky District of the Zhytomyr Region. Left tributary of the river Sluch (basin of Dniepr.) Length 82 km, pool area 1455 sq. km. The valley is terraced, in some places 2-4 km wide. Channel width from 1 - 2 to 22 m, clay up to 1.7 m. The slope of the river is 0.9 m. There are ponds. Korchik starts as a stream south of the village of Romanova. It flows mainly to the north, partly to the northeast. It flows into the Sluch near the north-eastern outskirts of the village of Ustyia. Main tributaries: Zharikha (left); Titizh, Nettle (right). It also has a fairly dense network of small nameless streams that feed it. The river is slow and very winding. After the snow melts, it rises from the shores and floods large areas. The share of groundwater and rainwater in the supply of the river is about the same.

Korchik ... Good old Korchik. Old and eternally young, because the rivers are given to rejuvenate every day, to renew their waters. They say you won't enter the same river twice, because in a minute it will have a completely different source.

Korchik has always served people faithfully and selflessly. Along the way, a hard-working woman turned the wheels of mills, sawed frames, looms, cooled dry steamers of distilleries and tar factories. Ponds were set up on it, used for rafting. The villagers here soaked hemp, washed clothes, watered the cattle and gained health from its healing well. In summer, Korchik gently caresses everyone with his soft streams, like a father in its pure waves. Never in my life have I known a nicer font than the one in my childhood in the warm waters of the sink.

There were also sad decades when his living water could not be drunk or treated. Korchik could not endow the fish with a fight or simply admire the view of his picturesque village ladies. Imprisoned with barbed wire, the border river had the same difficult fate as the people who settled on its banks.

You have clean water, generous springs and good people, dear Korchik, the river of our destiny.

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1. I dedicate to the bright memory of Baba Salima

I always felt a special energy connection with grandmother Salima. No one has ever shown me such sincere understanding and love. No, she didn't hug me, didn't hug me, didn't kiss me, didn't caress me with words (apparently, it's not customary in Storozhiv), she just felt my desires and supported all my inventions. My grandmother had no prohibitions for me. You can bring a company of children, grandma will find a delicious slice of bread and a big salty cracker for everyone. Do you want to play in the shop - all the women's "blouses" and "skirts" from the closet are lying on the bench. If we have a "wedding" today, they get tulle for the bride's veil, and the grandmother cuts flowers from shavings for all the "guests". She always played with us. We squealed with pleasure when she, like us, rolled down the slope on the thick grass.

Grandma knew all the forests around the village, took me with her, told different stories from every corner, knew where foxgloves grow, where the beauty of cycads, where the pigeons are, and first she sent me there, and then she checked all the places herself. She knew the letters but could not read because she only went to a Polish school for one month and then took care of her younger brothers and sister. But I was always amazed at how wisely she looked at the world, how modern she was in her 90s. Grandfather Anton and grandmother Salima were not wealthy, because they left everything they earned on the farm with calluses in the Kherson region, and returned with only icons and a few bells. Grandfather built a house, made a wardrobe, a washstand, wooden beds, two benches, a couch, two tables - that's all their wealth. This house was almost never closed. If the door is supported by a stick - Baba is in the garden or has gone to the forest.

It always smelled of pine shavings, because my grandfather spent the whole winter planing in the kitchen, making windows and doors for people, and we, the grandchildren, made luxurious castles out of blocks. I never heard them quarrel. Tall, strong red-haired grandfather Anton and little skinny dark-skinned Salima were a good couple, always joking, often singing together. Everyone was comfortable in their home.

I dedicate this book to her, my dear Baba Salima because she passed on to me the love for her native land and for the people of our village.

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2. Introduction. The Human Race is Kept in Memory

Everyone must know their people
And in their people themselves.

Gregory Skovoroda

The history itself can be told by the past itself, left to us in the form of buildings, roads, tools, books, household items, and we tried to take advantage of this.

Every generation of people has witnessed and participated in certain events. Human labor was invested in everything, a part of the human soul remained in everything. The treasury of folk memory has preserved legends, songs, ballads, legends that require our careful treatment and research. It is simply indifferent to forget about the past of the native land - it is a manifestation of contempt for ancestors. The human race is remembered. It seems we are not late. But if this work had started earlier, we would have had more witnesses to historical events

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Nothing on earth is eternal. Everything has a beginning, and everything has an end. One era replaces another. Both valuable magnates and owners of their own souls are forgotten. Tomorrow will be history today. And if something is not written in the words I, it seems that it did not exist at all. We gradually collected information from the long-lived of the village, searched for it in the archives, analyzed images on maps of the 16th-20th centuries.

We just couldn't help but write this book, having everything we need for it. There is experience, there is great support from the villagers, there is a sincere interest of all to get historical information about their homeland. We are grateful to everyone who called, shared the memories of their ancestors, who found out some details. Special thanks to my best assistants: sister Natalia Kirillovna Pavlyuk (born 1961), aunt Anna Pilipivni Buslenko (born 1945), Anatoly Andreevich Buslenko (born 1966), who communicated with residents of Storozhev, Ustia, Vesnyane, Korets', Frankopol. Rivne, Kyiv, Slovyansk. We are grateful to Anna Viktorivna Tyshkevych, who kindly gave us the opportunity to use her research on the history of Storozhiv and sent slides with views of the village and its surroundings. I am very grateful to my son Peter Nikolaiovich Piontkivskyi (born 1976), who provided me with historical information from the Internet, cartographic materials, wrote an interesting article about the owners of the Storozhiv lands. They have the most knowledge in their memory. Tamara Illivna Goduna, Fedir Antonovych Yarmoshyk, Valentyna Hryhorivna Mykolaychuk, Kyrylo Yakovych Pavliuk, Mykola Oleksandrovych Pyatenko, Eva Martynivna Bovtorchuk, Valentyna Ivanovych Gerus, Ivan Antonovich Bondarchuk, Nina Ivanivna Tishkevich, Nadia Kindrativna Pyatenko. Without their help, we would never have been able to reveal secrets of the past. With God's help, we all did what one man could not do. Now that we have looked into the depths of the centuries, we know the true history of our village, learned about the lives of our ancestors, workers who worked from dawn to dusk, each of us also feels like a master on this earth. This is our Motherland from time immemorial. Here, on a high hill near Korchik, our ancestors once stood guard. They were the first to plow this land. Without that great-grandfather, without you, without me, without all of us there is no nation. They created the history of their native land, and now it's time to take up the plough share of this difficult plow and make your own furrow. We will try to write our page of history in an interesting and meaningful way, to live and work for the benefit of our native village, to promote its prosperity, to preserve the priceless heritage given by centuries.

3. A Journey In The Past

Name of the Village.

Like every locality, Storozhiv has several variants of the name. Some believe that the first to settle here were guards who were supposed to guard the lord's ponds. The second version is as follows: the name is associated with guard posts, as the border was systematically crossed through Korchik.

Let's express the third version. Since 1482, the annual attacks of the Tatars on our lands. The Tatars devastated Ukraine, destroying all the achievements of civilization in 200 years. It was a ruthless destructive force. In 1496, they completely burned Korets' and destroyed all the inhabitants "from young to old." Therefore, high watchtowers were erected throughout the territory, which announced the approach of the Tatars with fire and bells. The name of the village may be related to how it was an important watchtower for the surrounding settlements, which gave a signal through Novoselytsia, Slobidka to Ustya, or to Horodnytsia, or to Maidan. The village of Ustya is older than Storozhiv, there was the main manor farmstead, manor estate, and Storozhiv in 1629 was considered a settlement of the village of Ustya..

Mounds

Mounds are silent witnesses of historical events. The territory of the modern Korets district was inhabited in ancient times. Remains of ancient settlements, ramparts, and ditches can still be found in Korca, Mezhyrich, Sapozhyn, Stovpina, and Garaluz. Flint knives, arrowheads, spears, scrapers, stone axes, hammers have been found in and around many villages, indicating that the area was inhabited as early as the Stone Age.

Let us turn to a very respected scientist, the founder of Ukrainian archeology Volodymyr Antonovych. The scientist traveled all over Volin and in 1902 created the "Archaeological Map of the Volin Province". He developed the method of excavations, researched sites of the Stone and Bronze Ages. His map depicts ancient settlements, hundreds of Yankees, ramparts, caves, cemeteries and mounds. In particular, in the village of Ustya he marked 11 mounds, in Gorodnytsia 20, Khodurki 24, Kurchytsya 15, Danychev 93, Yuzefina 12, Storozhiv north of the village above Korchyk there are 5 large mounds, and west of the Zapust tract - as many as 50 smaller, Kurgany tract stretches along the river to the picturesque valley of Din.

So far, none of the historians have been interested in establishing at least the time of their origin. Excavations were carried out in Korets', 15 mounds were discovered, as well as a large ancient Russian garden, on the site of which a castle was later built. In 1930, Polish archaeologists conducted excavations in the village of Ustya. As a result of excavations, a settlement and a burial mound were discovered from the period of Kievan Rus. It is clear that in the XI - XII centuries. our territory was inhabited by Slavic tribes. The area near the village of Velyka Kletska [Great Dumpling] was recently inspected.

Settlements of the Kievan Rus' epoch of the 10th-11th centuries, reliably dated by modern archeological methods, were discovered for the first time.

Mounds are rarely single, often placed in groups, sometimes they include several hundred, even several thousand mounds. As a rule, a large group of mounds is ancestral a cemetery of some noble family. During the excavations, burnt ashes or just burials were found in the mounds. Weapons, utensils, and food were almost always placed in the grave. If it was a very noble person, horses, slaves, women of the deceased were buried in large mounds on the side. In the pre-Christian period, the bodies of dead common people were burned. In Kievan Rus', cremation and the custom of burial mounds ceased with the introduction of Christianity, although the dead were buried in remote corners according to the old rite until the 14th century. Why in Volin are mounds almost always near rivers?

Our pagan ancestors prayed for the living and the dead by the running water. They believed: "And the dead, having drunk living water, on a white horse goes to heaven, and sits there for a while, and gets a new body. And we wash our bodies, and we wash our souls in the pure waters of the living. And when someone dies, he bows to Svarog. And grandfather Svarog says to him: "Go, son, to that eternal happiness. And see that your grandparents rejoiced and rejoiced because they rejoiced in your eternal life to the end. And you will see beautiful flowers, trees and meadows in our paradise. And you will be with us the harvest, and you will gather barley, and you will gather millet and millet in the corners of Svarozha.

Svarog - is the supreme God of the Slavs (3 Veles book of monuments of the pre-Christian period.)

Deserted Lands

In the thirteenth century. Khan Batu's troops (Golden Horde) flooded Volhynia, leaving behind ruins. It was very difficult to revive life on scorched earth.

In 1467 the Tatars attacked Volhynia with great force. Of the many villages, only fires remained. The old were brutally killed, the children were thrown into the fire, and the young, industrious were taken to the yasar. More than 10,000 boys and girls from Volin the Horde led a series with their hands tied and drove away large herds of cattle. The large defensive cities of Karaul, Kachibey, Torhovytsia, Zhyvotiv, Komarhorod, Skvyra, Krasne, and others ceased to exist.

In 1606 the Tatars again went to prey in Volhynia. Now they have changed their tactics: even at the border, they have dispersed into small units and dispersed. The horde did not expect that the Volyn princes Ostroh, Zvyagolsky, Koretsky, Zbarazhsky Zaslavsky, Sangushki during this time created two strong defensive lines with well-fortified castles. The first line consisted of Korets, Zviahel, Chudniv, Polonne, Krasyliv, Kolodno, Chernekhiv, Starokostiantyniv, and Bazalia. The second line was formed by castles in Stepan, Dorogobuzh, Ostroh, Rivne, Satiev, Dubna. The defenses of these castles were reliable. The horde was furious: the booty was meager, ten thousand Tatars themselves were taken prisoner.

French engineer and military cartographer Boplan, while in Polish service, went to Ukraine to create the first master map. This manuscript map of 1639 is stored in the Military Archives in Stockholm, contains 275 names of settlements and 80 names of rivers. The map is entitled: "General plan of uninhabited lands, which are usually called Ukraine." Let's pay attention to the expression "uninhabited lands". Desolation in the seventeenth century. this is a consequence of the Tatar raids, which stated: "We have nothing to go to Ukraine, we took everything there, soon there will be no soul." Boplan marked on the map not Storozhiv, but the town of Zviahel, the town of Kurchytsia, the town of Horodnytsia, the village of Ustya, and Korets' on the Korchik River.

The Right Way

The initial meaning of the word "correct" is the first, good. So writes the etymological dictionary edited by N..M Shansky. Indeed, this path is very old and also witnesses historical

events. 120 years ago, residents of Storozhiv and Gorodnytsia told Mr. Teodorov that the road was built by Tatars. Are you surprised? We too.

Gorodnytsia used to be a big city, devastated and burned by some Cossaks that came here because of Sluch. Above Sluch, on a large mountain there was once a castle. Now the foundation and the bottom of the cornice are being dug up. It is said that from the top of this castle you could see the Gubkowski Castle, located 25 km from Gorodnytsia. In its forests, as well as in neighboring villages, there are many chalk azaleas (Azalea pontica-stone bush, a special kind of plant), which only Tatars from the Crimea could bring here. To the south of the steppe is a road (from Pishchev to Olevsk), called the "right way", built by the Tatars; fleeing from them people, as they say, once kept Holy Passover in impregnable swamps, now drained near the village. Please, and in memory of this I called this place "Holy Vine"

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It turns out that the right way is the road Pishchiv - Sukhovolya - Storozhiv - Horodnytsia - Olevsk. And from the first to the last point, passing through the then impassable forests and swamps of 70 kilometers, it is still wide, paved on a high promenade. On it could ride five riders or heavy timber trucks.

Only an influential and rich man could organize the construction of such a road. Such a man, endowed with great power, was Prince Jan Karol Koretsky (1588 - 1633). In 1622-1633 he held the position of Volyn castellan from the Polish King Sigismund III. Castellan performed military, judicial and fiscal functions in the administrative district. That is, Karol Koretsky controlled all the fortifications, was a commissioner who was responsible for preparing military units for war, oversaw the judiciary, monitored compliance with all laws in Volhynia. He had at his disposal 10,000 Tatar prisoners, who were often used to dig ditches and build shafts around castles. In our opinion, it was Karol Koretsky who, through the efforts of the captured Tatars, paved the way to Olevsky Pisz, which was also under the rule of the then aristocratic Poland, because the lack of good roads hampered the development of the village trade.

Captive Tatars were settled in the suburbs of Ostroh, Dubna, Lviv, and Korets'. After ten years of forced labor, they were able to return home. But, as a rule, only a few returned: during this time they already had families, received permission to build their own mosques and freely practice their religion, and their Khans were even granted noble rights.

Not far from Korets' was the whole parish, and everywhere in the Korets' principality were scattered small settlements called Mukhariv, Mkhariv, which, according to the study of Mikola Teodorovich, means "Tatars live."

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Dwelling

A full-fledged settlement could arise only under two conditions: the availability of water and fertile land. Korchik is a quiet stream on the river, but it is always rich and rich. Soils in Storozhiv are mostly sandy, meadow and sod-podzolic, but when applying fertilizers give a good harvest.

The first houses began to be built over the river. In the XVI - XVII centuries there was still an ancient Slavic type of housing - one large room with two windows, a hayloft and a stitch - a closet. In view of the savings, a barn and a shed were added to the house. Thus, long houses were formed, where under one thatched roof there was both housing and utility rooms. Many still remember such homes.

In the eighteenth - nineteenth centuries, people have already begun to build houses for two or even three rooms. Life forced. After all, two or three families lived in each such hut. Let's count. In 1870, the redemption documents state that there were 48 homeowners and 222 men in the village. Add at least 200 females and divide by 48.

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About nine people lived in each house together. Tight, but friendly. It is impossible otherwise. Here is how the Ukrainian poet I. Hnyatiuk wrote about it.

Although it was difficult for us, not enough
But, as fingers on one hand
Side by side, in growing
We huddled in a family fist

Interior

Traditional one-room Ukrainian housing is characterized by monotonous planning. At the entrance - the stove, in front of the stove on the diagonal of the penance, where there was a table or chest, hung icons decorated with towels. Behind the stove is a wooden bed for sleeping, on the bottom of which straw was placed; along the walls - benches, bowls at the door, shelves. A cradle for everyday clothes was hung near the stove by the floor. On holidays, the benches were decorated with striped carpets and rugs. Due to the lack of wood, the stuffing [plastering] in the houses was made of clay. Every Saturday they were lubricated with a solution of red clay, covered with fragrant grass for a pleasant smell.

Storozhiv streets

Every town or village is founded near water. Where there is a river, lake, pond, the sea - there will be life.

The first houses of our village were built on both banks of the Korchik. The oldest settlers did not think about the convenience of access to the house. Water is the main factor of choice. The first sign of the oldest streets is the chaotic, disorderly placement of buildings. Level streets will be cut later.

Then they began to settle around the pond (modern Travneva Street), which in the XIX century. there was also a watering hole, and along the corner leading to the church and cemetery.

The central street began to be actively built up after the resettlement of people from the villages. According to Korchik, the villagers continued Naberezhna Street. The youngest is the section of Tsentralnaya Street that leads to Vesnyany. Back in 1910 there was a forest. In 1950-60, the collective farm allocated a place to build a new street, which is now closest to the school and is called Cherry. And the youngest street, Molodizh, is near the collective farm garden. It is said that the land here is not fertile, which is not surprising, because for over a hundred years they made bricks. on the water there, dug everything around many times, dumped the dead earth up.

Everyday life

Flax, hemp, sugar and fodder beets, beans, millet, poppy, cucumbers, pumpkins, onions, garlic, buckwheat, peas, rye, barley, oats, tobacco have long been grown on every farm. The orchards were mostly cherry, apple and pear trees initially grew only in homestead gardens

(they had to be able to inoculate). Potatoes appeared later, when in 1840 their seeds were sent to Tsarist Russia.

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The daily food of our ancestors is rye bread, which the hostess herself baked every week; borscht, millet porridge (they say that such porridge promotes longevity); pancakes from rye flour on sourdough. On Sunday, marjoram was cooked with meat and mushrooms (meat only for the holidays); baked pies with beans and poppy seeds, sprinkled with sugar beets. For the winter they salted a barrel of cucumbers and fermented a barrel of cabbage. Flax and hemp were used to make oil and they caught fish in the river; if there was a cow, then, of course, consumed dairy products.

They were sure to observe the fasts.

There were no wells, water was brought from Korchik. By the way, in Novohrad-Volynskiy, where in 1839 there were 522 houses (of which only 5 were brick), 6120 people lived and there was no well. Water was brought from Sluch.

How did they dress?

Under foreign rule, our people have preserved their national clothes as a symbol that has carried through the ages of eternal suffering and oppression. Preserving national clothes is not backwardness, but a deep sense of homeland and loyalty to the traditions of parents and grandparents. This is a sign of every cultural nation. Language, faith, clothing, customs - all this is an effective protection against national decline.

Typical women's clothing is a long embroidered linen shirt, a rich skirt painted with elderberry, a white embroidered apron with a scarf on his head. Embroidered scarves have always been white, on the four corners of the scarf it was fashionable to plant ornaments with flowers of roses, cornflowers, carnations of red, pink, yellow, blue with green leaves. A beautiful scarf is the most valuable thing for a woman. Special respect for the handkerchief is still felt by the peasant women

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Dresses will be sewn in the XIX century. Briefs as an element of women's and men's clothing will also appear in the late nineteenth century. Women's long shirts - the oldest clothes of our ancestors - survived until the middle of the twentieth century. Older women in the 70s and 80s, like my grandmother Salima, wore linen shirts with long embroidered sleeves. Girls in the 1940s and 1950s wore blue, red, and burgundy corsets over embroidered shirts. I remember when it was necessary to wear corsets for a concert at the club, all the girls in 1967 still found them with their relatives.

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Men's traditional clothing: underwear-shirt and underwear embroidered shirt (Everyday with a little embroidered manezhka, festive - 3 wide embroidered insole), wide comfortable pants linen, painted, winter cloth, hat and. in winter, and in summer both. Without a hat. no men, no women, no boys, no girls went.

Outerwear for all - a set of gray or black cloth, fitted to the figure, for winter cover.

From snow to snow, everyone walked barefoot. Floors [sandals ?] were woven only in the cold season. Boots were bought alone for life, so they were very careful for special occasions. They went to church barefoot and put on shoes near the church.

Fashion did not change as often as now, because there was no need and opportunity to update the wardrobe often. As for everyday clothes, they were guided by practicality, festive clothes were decorated with beautiful embroidery.

How to wash and iron clothes

In the 17th and 18th centuries, soap was not yet used. The role of soap was performed by wood ash. In 1967, I also saw the grandmother of my classmates, Pylypchuk Rai and Vali, who lived near a shop in the center of the village, use old gallstones. In a wooden gutter - a wide cone-shaped tall vessel without a bottom, which was placed on a wooden tray, put clothes, sprinkled with ashes (ashes). Then pour boiling water several times. It is a kind of digestion and disinfection. After a few hours, the wet clothes on the rocker were taken to the river, lined with wooden linen and rinsed. Everyone went to the river to wash clothes both in summer and in winter in the ice-hole. Our soap industry arose only in the 19th century. with the help of a ruble and a rolling pin. They ironed with a rolling pin. They wound a shirt, or pants, or a tablecloth on a rolling pin and, holding it tight, rocked it on the bench. Surprisingly, after washing and ironing my grandmother's clothes smelled good and were smooth

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In the 19th century, some ironing was done with hot frying pans through paper or old linen. They were replaced by iron irons, in which hot coals were applied with scoops or tongs. The hostess swung such an iron, its bottom heated up and nicely smoothed the fabric.

Mill

It is believed that the millstone is the simplest and wisest tool for processing grain. This small hand mill stood in the corner of the house of each village home. Two flat round stones stacked on top of each other in a wooden box, and a handle that moves the top, mechanization. But without it is an economy as without hands. This is it.

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Every morning the master removed the canvas, poured warm, cooked grain down his throat, and began to twist the top stone with a handle. The grain was ground between the stones, and flour was collected in a thin stream in wooden beds. While the firewood was burning, women's hands shook the soft flour into the makita and made grout, pastries, and dumplings from it. In the 19th century, millstones were considered a relic of the past. The peasants were already grinding flour in the mills, paying a tenth of the grind. But during the war, the millstones rang again in every house and everyone was happy: "It's good that they didn't give up."

Wedding. What dishes were prepared and what was given?

They asked my father and mother, and I asked for bread, salt, for the wedding. He traditionally invites Tatiana Gerusya in national clothes with her friends Zhanna Buslenko, Antonina Slyusarchuk and Nadezhda Karplyuk in 1987.

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Young couples married in the fall from the Intercession to the Philippian fast. "Saint Pokrovonko [Holy Intercessor], cover my head," the girls prayed.

Traditionally, all wedding guests were gifted: The young girls handed out colorful ribbons, men and boys were tied separately with towels, women - a handkerchief, and all the guests - a wedding flower.

We always went to weddings with bread. No one took the children to the wedding. Traditionally, the following dishes were prepared: jellies, stewed cabbage, cold soup with fish and mushrooms, stuffed cabbage rolls with heads and millet, jellies. Later, vinaigrette became fashionable. No one prepared dozens of dishes or tables on two floors. Baked pies, loaves, donuts with garlic. Ate with wooden spoons from large bowls. Aluminum spoons appeared only in 1930. On this occasion, we would like to mention the kind words of village cooks, who kept the secrets of cooking such branded watchmen's stuffed donuts, cold soup. Eva Martynivna Bovtorchuk, Nadiya Valentina Pyatenko, Antonina Tyshkevych. At the wedding, women sat separately, men separately (tradition is preserved) Men were given vodka, women - dried fruit compote, which is fermented in a warm oven. There were no drunks at the wedding, because one glass went round and round. Women, drinking compote, became red-cheeked, cheerful, talkative. Guests drank little, but sang a lot with pleasure and expressed poetic and humorous wishes.

I'm giving away a box of clay so that there will be baptisms in a year!
I wish you to live long, not grow old and hump in front!
I give a bunch of garlic to love the taste!
I give you an oak with a plow so that your son can be a general!
I'm drinking a bag of wheat for you, it's lying on the Polish border!
I drink a wreath of onions so as not to crush each other's muzzles!

As a gift to the young, each couple carried a pound of rye (2 buckets) in a new linen bag. And then there were incendiary dances under the accordion. It seems that quite recently women jokingly ridiculed Tyszkiewicz Rostyk, Mishura Stepan or Mishura Matviy:

Harmonist, harmonist
Eats onions well
As the street goes,
Then shout: "Where are the onions?"

Narrated by Anton Vasilyevich Filchuk (born 1900)

So when we were invited to the wedding, I picked up the bread on a towel or handkerchief (naked bread should not be worn) and left. And already on the second day they came to the "Gypsy region". The women there changed their clothes and gypsied around the village, taking everything that was not good for the new farm. And the men gave the young as a gift a pound of rye. He tucked a nice clean bag over his shoulder and carried it. There the grain was poured into the silo, and the bags were taken away. Some still came to her on the third day "to tie the bag." He drank a glass, ate pickles and went home.

How were our ancestors treated?

Until 1948, there was no medical facility in the village. Only healers were engaged in treatment. Midwives gave birth. But people themselves knew a lot of auxiliary herbs.

From the story of Vira Illivna Filchuk (b. 1925)

My father, Ilya Stepanovych Karplyuk, told about his grandmother Teresa Karplyuk, who was a midwife in the village. Many children were born, and there was no peace for Grandma Teresa. They came day and night. She lived on the other side of the Korchik. There was a small bridge, but in the spring it was necessary to cross to the other shore by boat. By the way, many owners had boats.

When Baba Teresa died, the whole village came to see her off. First, the black body was transported to the left bank of the river, then in a cart drawn by three pairs of oxen, taken to Korets'.

Asked about my father's story, Sister Raya and I once went to a Catholic cemetery in Korets', found the grave of our great-grandmother Teresa with a stone tombstone, and prayed for the peace of her soul.

In the XIX century. A very respected woman in the whole district was the midwife Oleksandha Mykolaychuk who died in Kobylna after giving birth.

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Sorcerer. Accident

My husband Anton is an orphan. His father Vasily, son of Yarema, died at the age of forty. He drove home rye, sat on the sheaves, the structure was wrong in the pit, fell and hit inside. And his mother, Catherine, lost use of her legs at the age of forty. She was still young and strong in her arms, but her legs would not listen. She was bedridden for four years. At first Anton took care of her himself, and then we got married. Then these people said to go to the grandfather-healer in Golychivka, how to go on a forest road above Gulyanka, which will be twelve miles to Korets, and all to Golychivka. Not very far.

That grandfather says, "There was a plant at the end of the field, a treatment for the ailment.. Your mother untied her and weakened. Don't worry, I'll do it in the morning. - Grandpa murmured, poked the weed with smoke, gave the treatment.

A day or two passed, my mother called:

Anton, come here, I have a big toe. A month later, the swelling was gone. We taught her to walk. She walked for more than twenty years, she helped to raise all my children. If we knew, we would have gone to that grandfather earlier, and she would not have suffered for four years.

Recipes of our Grandmothers

- Chamomile tea with honey or willow tea expels colds from the body.
- Serum cleans the blood well.

- The spleen is healed by warm yogurt.
- Bushko's child is in pain - drizzle with plantain juice.
- The crushed garlic removes edema.
- The child does not want to eat, there is no appetite - give wild berries, mint or cherry tea, fresh, dry, boiled.

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- Dill in every meal put or black beets - weakens.
- Bleeding stomach - a decoction of raspberry leaves
- If a pregnant woman is nauseous, raw potato juice or fresh raspberries.
- Pumpkin seeds remove heartburn.
- Eat bitter and sour - good for the liver and bile
- Swollen phalanges of the fingers - drink daily compote of dried wild pears or tea from young pear twigs.
- Carrot juice, garlic cleanse blood vessels, strengthen veins.
- The child is nervous - chamomile tea.
- If you want white teeth, remember about garlic every day.
- Women's menstrual pain - a decoction of corn stigmas chamomile
- Cough - drink cabbage juice with honey or eat currants with honey.
- Fresh raspberries immediately bring to mind the drunk.
- Sore throat - carrot juice rinse.
- Red beets heals the whole body, stops the growth of tumors.
- To bring down the temperature - put red beets- put red beets with vinegar on your feet.
- Trouble with the heart - that's what hawthorn.
- Trouble with the lungs - drink nettle juice or a lot of cooked food.

Cosmetics of our grandmothers.

- Pigment spots whiten viburnum berries.
- Oat straw bath relieves sweating
- Sour cream, sour cream whitens the face, quickly removes sunburn.
- So that the skin does not wither, drink a decoction of dried nettle leaves in winter.

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- Instead of shampoos, they washed their hair with egg yolk.
- Light hair can be gilded with a decoction of onion, brightened with a decoction of chamomile.
- Pumpkin skin boiled in milk smooths out wrinkles.
- Rash on the forehead - warm up over boiled water, covered with a towel, then rub with crushed laundry soap and salt for a minute, and then wash off: hot water - cold, hot - cold.
- Drink viburnum tea - breasts will be girlish for a long time.

Were there any trade establishments?

In the XVI - XIX centuries. shops and entertainment establishments were taverns. Here they sold vodka, sausage, meat, you could order hot dishes. The big inn was between Storozhiv and Kobylnya near the Boykova river (water was needed). On the map it is marked as Bryhidka hamlet, it had four rooms: a tavern with a kitchen, an inn, a stable, a dormitory. Here the traveler could have lunch, rest, spend the night.

Another tavern [Shinok] was in the village, on the turn from the pond to the church. There was also a large farm. A Jew had his own bakery, baked bread and sold it to anyone. His wife traded. Only Jews worked for him: they took care of cattle and poultry, baked bread, brought vodka, cooked food, fished, and cleaned. The host himself served guests and played the violin.

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The big house under the straw [thatch?] on the turn to the left is a former tavern, where in 1945-50 there was one class of a seven-year school and a village council.

There were not permanent shops and stores for trade in the XIX century . Another Jewish family, Hershko and Hinehlya, traded in fabric and barrel herring, matches, salt, and candles. Hinehlya was a merciful woman, if necessary she gave goods without money, people then paid. And everyone remembered the following: when someone came with a pot, she poured a quart of le marinade (marinade) from a barrel of herring for free. And I ate this delicacy for three or four days, soaking potatoes.

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Fairs

In the 16th-17th centuries. Korets' was one of the largest cities in Volin - seven thousand people. It was the third most populous city after Ostroh and Lutsk. Korets' was allowed to hold fairs once a month. Horses, cattle, poultry, peasant clothes, grain, and wooden utensils were traded here. Only autumn food fairs were allowed in Horodnytsia. So, to buy or sell some goods, the villagers went on foot or rode oxen to Korets' and Gorodnytsia. At the end of the 18th century, weekly auctions in Korets' have already been allowed.

What was the money?

In the 17th century. throughout the territory of Ukraine there was Prague money (1 makota with money, 2 money), Lithuanian, Polish zlotys and dinars, coins for half a penny, silver thalers. Since 1704, 3 Russian money (ruble, hryvnia, kopeck) prevailed on the territory of Ukraine. Copper, silver and gold coins were issued. The silver ruble was equal to the thaler. In 1769 for the first time began to produce paper money under Catherine II.

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Jews

At the end of the XIX century forty Jews lived in Storozhiv. Several Jewish families lived in Budky, 929 in Hrodna, 15 in Kobyln, and in Korets' out of 12,000 inhabitants, 10,000 were Jews. Here they had their own synagogue, published books in Hebrew. Such a large number of Jews in Korets' is due to the fact that they did not have the right to settle where they wanted. By a special order of 1791, Queen Catherine II determined for them the line of settlement, individual cities and towns to live. In Volyn it is Berdychiv, Zhytomyr, Korets' and some others. The result of this restriction was a large concentration of Jews in certain cities. According to the 1921 census, 4,946 people lived in Korets'. 78.6% were Jews, 10.5% were Ukrainians, the rest were Poles, Germans and Russians. The Jewish community had two synagogues here, and schools. During the war the Nazis built a Jewish ghetto in Korets' to relocate all Jews, and in about May 1942, 3,220 people were shot in one day.

Before the war, the Jews Hershko and his wife Hinehlya, who traded in their house near the People's House, lived in Storozhiv. Another Jewish family, Berko and his wife Myrla, treated people with folk remedies. Another Jewish family kept a tavern. Others were engaged in handicrafts: sewed hats, boots, suits. All of them were friendly to Ukrainians.

Twenty years ago, the grandchildren of the Jew Pai came from Israel, asked to show the location of his grandfather's mill and farm, and took pictures. And they showed special interest in our mowers, who cut the hay in the old way. They jumped out of the car and, as an amazing exotic, photographed a cart with horses carrying hay and a young woman sitting in a truck from different angles.

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Wells with cranes

The first wells in the village appeared in the early twentieth century. Prior to that, water was carried from the river. Three wells with taps for the whole village were in bulk. The well was dug and equipped with a group of men from all over. One was in front of a modern club near the yard of Horpina Wieliczka (daughter Marta, grandson Volodymyr Pavliuk). The second is the edge of the road near Mykytka Tyszkiewicz. The third one is on the high bank of the Korchik River near Stepan Pavlovich Buslenka.

The entire depth of the well was made of oak logs, and oak obscurations were also made on top. On a high onion "crane" you pumped a bucket of pine with an oak bottom. The bucket was girded with metal or hazel hoops. There was a bench for buckets near the well. The water from such wells was especially tasty and soft. The wooden bucket kept the water cool and natural in taste. They also went for water in pine buckets and carried them on rocker arms. These three wells were still used in the 1960s, although the wells were already made with cement all around and crank handles. The most delicious was the water near the house of grandfather Nikita and grandmother Maria, no one passed not to get a drink.

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What happened in our region in the 17th and 18th centuries

In "History of Little Russia" by the Ukrainian ethnographer and writer M.A. Markevich (years of life 1804 - 1860) Zhytomyrskiy

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local historian Petro Gradovsky came across interesting events from the history of our region. Here are some of them (preserved contemporary vocabulary).

1619. Snow fell on the Ascension of the Lord, with frost; in the field from the great snow and the winter big sheep froze.

1652. there was a great pestilence throughout Ukraine and a great number of secular and spiritual people died.

1654. Augusta (August) day 4, on Wednesday, the sun was completely darkened for two hours, it was night at noon and the stars (dawn) were visible in the sky. (Solar eclipse)

1664. There was a broom of stars in the sky, and one rose from midnight to sunset, the other from evening to sunset, and there were two Sundays. (Comet).

1666. The sun changed, but not completely. (Solar eclipse).

1678. A large star with its tail appeared in winter and lasted for several weeks. (Comet).

1681. Marta (March) of the month of the day 23. The thunder was against Lazarus' Sabbath, with a very terrible lightning.

1682. Earthquake. On the feast of the Apostle Matthias, November (November) 16 the earth shook.

1690. The locust was large almost all over the world.

1695. The winter was long and there was a lot of snow, up to the time of Saint George the Great Martyr.

1697. Famine year. That year, there was a rise in prices in Ukraine, Poland, and other nations.

1710. Locusts were great all over the Siver and Transdnieper. The same year there was a great plague in Kyiv and the surrounding towns and villages.

1745. Fall of cattle and dogs destruction. In Little Russia, there was a large loss of livestock in all regiments. And it was ordered to bury dead cattle in the ground without removing the skins. And because the dogs ate dead carrion and carried it around the houses, it was ordered that the dogs be shot everywhere.

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1748. Another invasion of locusts in Little Russia and on other European nations. They ate grain and hay, and overwintered in many places, as a result of which the young locusts were reborn from the seeds the next year, but were uprooted in various ways.

1749. There was another invasion of locusts in Little Russia. In the very harvest, they ate spring bread and unmown grass. Bread was very expensive.

1753, 1754. Dry summers. Summer and autumn were dry, and water was scarce. The winter was heavy with snow, but dry and without thaws. And the snow piled up so much that it was impossible to bring the necessary wood for construction from the forest.

Let's pull back the curtain of time a little and take a look at the year 1848. A cholera pandemic swept through Tsarist Russia. 1.7 million people fell ill, 700 thousand people died. Over the past 30 years, this is already the sixth wave of this viral disease. Decisive measures had to be taken immediately. The source of infection is a sick person. The virus is transmitted with contaminated water, through household items, it is spread by flies, fleas, and bugs. Therefore, quarantine was established in infected villages, entry and exit were prohibited, water was ordered to be boiled, dogs and cats were to be destroyed, corpses were to be burned, and large mourning ceremonies were not to be held. In the watch book for 1848, priest P. Voyna registered 34 deceased who died of cholera and scarlet fever, another 14 - for various reasons. As a rule, families got sick and died. After the memorial service in the yard, the priest recommended cremation, but the relatives mostly decided to bury them near the house. Hanna Pilypivna Lavrenchuk (born in 1946), who at one time also followed the history of our village, learned from old people that the entire right side of the central street from the cemetery to the church

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and further from the church all the way to Velichki - turned into a long row of single graves. Houses on this side often stood empty.

It turns out that the cholera virus has been stored in the ground for centuries. In 1970, there was an outbreak of this disease in Odessa, when the old cemetery was disturbed.

[Cholera is considered bacterial, not viral]

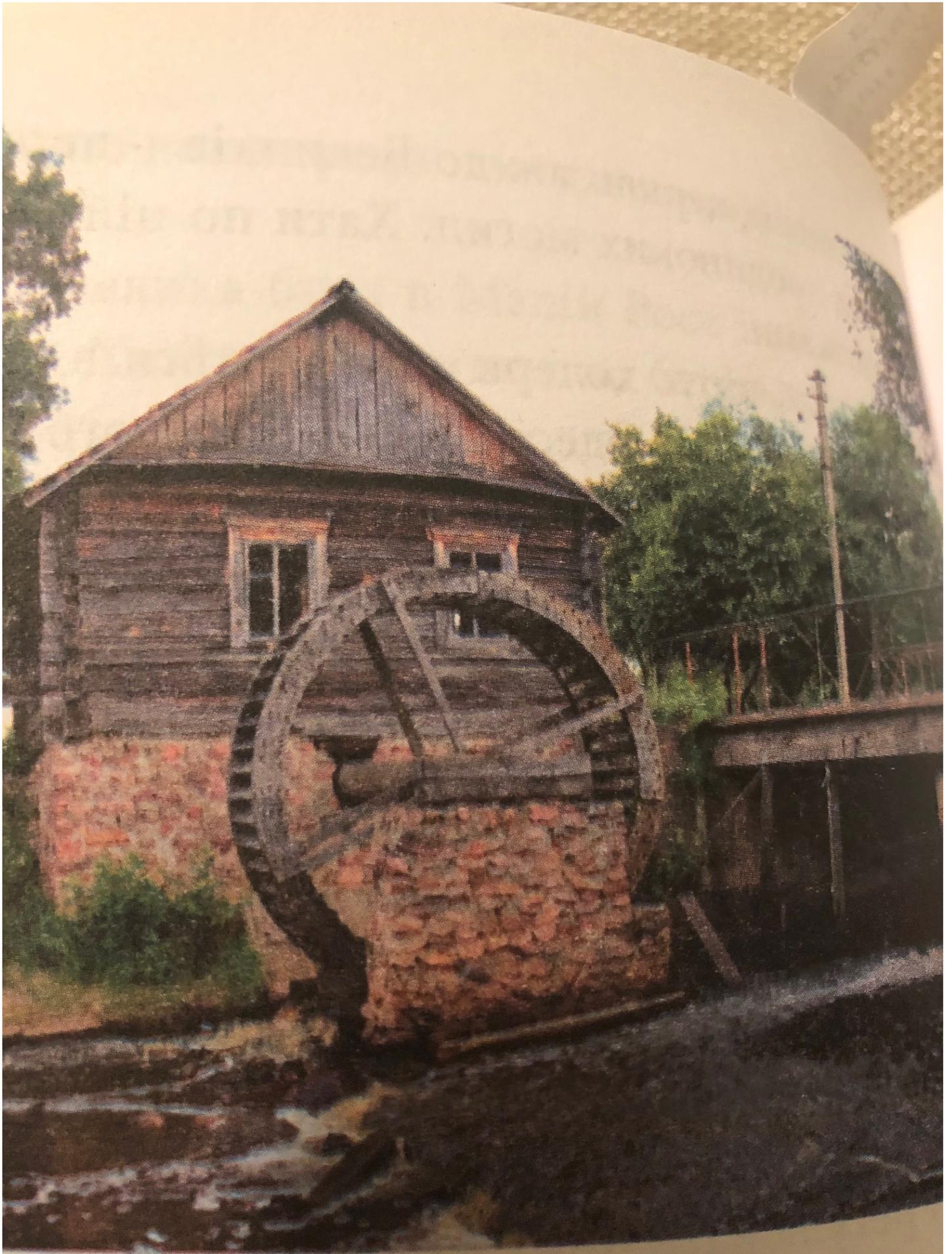
Water Mills

The construction of water mills was a very difficult task. First of all, the dam had to be closed, it took a lot of hands. Then the river was completely crossed so that the powerful water pressure contributed to the rhythmic operation of the wheels. Mills were built at a certain distance from the dams, and water came to them through special channels. To regulate the water level, a floodplain was built, which helped to avert the danger of floods, regulate the supply of water to the wheels and ensure the smooth operation of the entire complex structure of the mill.

According to the Military Statistical Survey of the Volyn Province, at the end of the 19th century there were 1,885 water mills in Polissya, including in Storozhiv, Morozov, and near Kobyl. Currently, only one such operating mill can be seen on the outskirts of the village of Mezhyrichchya, Ostroh district. In 1910, the floodplain pond on the map of the village Storozhiv is no more, the border on the river eliminated the mill. In 1929, our mill was rented by a certain Yarmolynsky, but he could not resume its work. Over the years, the water washed away the barn, leaving only the remains of oak piles on the site of the mill.

Tamara Fedorivna Gordiychuk (born 1954) tells. All the children from the district came to swim "at the mill". There were other suitable places for swimming, but the village company gathered here.

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In the 60's the mill was not there. The boys dived deep into pond and said they were standing underwater where there were pillars and a stone bottom. One pillar was even like an oar, you could hold on to it and relax while swimming. Once, of course, there was a water mill,

it was located just below Mount Madevsky. They did not dare to dive into the water, because there, in the depths, on the site of the mill, was a whirlpool

Having planned the construction of a filwark

[**Folwark**^[a] is a **Polish word** for a primarily **serfdom**-based farm and agricultural enterprise (a type of *latifundium*), often very large.]

in Storozhiv, you used a convenient place with a ready floodplain-pond. The economic complex of filwark-mills processed agricultural products and prepared them for sale. Here they not only ground flour, but also shredded buckwheat, rye, wheat, barley, millet, and whipped oil. Flour, cereals, oil, flaxseed flour, of course, gave more income than unprocessed goods.

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The water mill also served the peasants so that they would not have to travel thirty-nine lands to pluck gravel or cereals for porridge, grind buckwheat for pancakes. All water structures in the village: a mill, a cloth mill, a furnace, a tar factory - were built where there was a triangular channel.

The wide pond in the middle of the village.

This will not be about the chain of ponds leading to Hulyanka and appearing on the map of 1900-1910. Let's talk about a huge pond in the middle of the village on the river Korchik. Printed on all maps of 16-19 centuries. In 1910 there were already marked meadows. According to the documents of Maria Potocka in 1870, it became a floodplain for the mill and a watering place for those people who settled around it. There were many rivers here holding fish: crucian, pike, perch, tench, bull, perch, roach. (Swans came every spring. So it was a decoration of the village for its practical purpose.)

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To depict natural and anthropogenic objects on the above fragment of the map (and others under the text use symbols, explanations of the most important of them are given in this table.

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An ancient legend recorded by N.K. Pavliuk

When the veil of many mysteries of the past was lifted, we could not unravel the main mystery: when did the ponds appear and who built them? After all, the name of the village is not connected with them. And here's how the answer comes as a gift for our work. Fedor Antonovich Yarmoshyk comes from Slovyansk for the Christmas holidays and tells a legend he heard from his grandmother and grandfather. Yevheniya Yakivna Yarmoshik (born 1922) said that once the pond system ran along the river Kropyvnyia, which flows into Korchik near Madiivska Mountain. Three ponds were dug in front of Korchik's mill. Near the Maidan (modern Stavyshe tract, where everyone picks blueberries) there were also ponds along the rivers Kryval and Richitsa. Now the rivers have become shallow, and then they were full of water. Legend has it that the pond farm was created back in the 16th century and belonged to the owner of the manufacturing town burned by the Tatars on the Maidan. We are amazed: so many ponds? For the purpose of what? We worked hard and found the answer in archival documents. In 1567, King Sigismund issues an order to reduce the duty for Volyn merchants who take pond fish salted in barrels to the

Kingdom of Poland, because due to the high duty, the merchants return with the goods. Other documents show that the huge pond farms of Prince Bogush Koretsky and his son Eugene in Volhynia provide salted fish to many European countries. It was transported in barrels to Lviv, and there across the border to the "Kingdom of Poland" Joachim Koretsky - father of Jan Karol, who owned the village of Storozhiv in 1629 (invoice of floating tax). Joachim Koretsky received from his father Bogusha a "family nest" - Korets' with 21 villages and Mezhyrich with 36 villages (from the family of Prince Koretsky).

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Who built the ponds?

According to research, we make assumptions: ponds in the 16th century, apparently, were built on the lands of Bogush Koretsky, later his son Joachim. Most likely, they did not do it themselves, because Bogush Koretsky was building castles - one in Bratslav, the other in Vinnytsia, and was a threat to the Tatars, repeatedly smashing their troops. He built monasteries in Korets, Horodnitsa, Marynin and built many churches in the villages. Joachim Koretsky was also more involved in public affairs than economic affairs. He kept a detachment of troops to protect the homeland from the Crimean Tatars. He was also a staunch defender of the Orthodox faith. As a rule, they leased their lands to Jews who were well versed in commerce and knew how to make money.

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Jan Karol Korecki was a high-ranking figure in the kingdom of Sigismund III. He leased his 56 villages, including Storozhiv, to Mr. Ivan Babynsky who did not engage in fishing business. For their military needs, the Koretsky princes kept herds of horses in Zherebylivka, and in Kobylna, grazing mares with foals, young animals were raised to replenish the herd.

We find out the lexical meaning of the term "production city", about which about which E.Y. Yarmoshik spoke. It turns out that this was the name of a settlement, where any industry was developed, including food. If barrels were made there, fish was caught, cleaned, salted, delivered to Lviv, salt was brought back, then, of course, it was a manufactory town.

Tatars

A month later, another person Nina Ivanivna Tyshkevych, told about the manufactory town burned by the Tatars. According to family legend, she even knows the place of the bloody massacre between the Tatar hordes and the Polish army. This is a large valley on the right bank of the Korchyk in the northern part of the village, which is flooded every spring. Her ancestors said that further, under the forest, there was neither a Tatar nor a Cossack cemetery - chaotically laid large sharpened stones. Nina Ivanivna Karplyuk's grandmother Tatyana Antonivna said that once she and other teenagers, hearing the story, decided to look for evidence of its authenticity and bury it in the cemetery. But the sudden fear that overwhelmed the children during frequent activities drove them away. No need to worry about the dead whoever they are, because we do not know what the consequences will be.

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Modern Ponds

The current Storozhiv ponds are relatively young. They were excavated in 1900 by order of Count J. Potocki. At the beginning of the 20th century, ponds and apiaries became an indispensable fashion attribute of landed estates. A large apiary for the master was arranged near Boyko. And he decided to build a pond complex in Storozhiv on an unnamed swampy river, which flowed through their dacha on Gulyanka [Revelry] and flowed into Korchik.

Many hired people from our village worked digging ponds. Martin Ostapchuk, Yarema Ostapchuk, Matviy Gordiychuk, Yakiv Dmytruk, Prokhor Voyat told the children about their work there. They say they have never seen the number of fish that were later released into the ponds. Prokhor Voyat was the first guard to be attached to these stocked ponds. GP Buslenko learned about it. from EM Botorchuk and VG Mykolaychuk. The last pond near Gulyanka was dug by collective farmers in the 1960s.

And although the fantastically rich count did not show generous mercy to the common people, life itself was arranged so that the ponds remained a valuable gift to the Storozhiv community, as well as well-kept forests around the village, as a botanical garden, which became a state reserve.

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And now you can rest. Let's laugh!

The village tavern stood in front of a wide pond. On weekends, men came here to chatter and drink a glass. When a man comes to visit and says: You are sitting here and do not know that now the water from this pond is flooding everything here.

Indeed, people have seen water approaching, flowing across the road, flooding the floor, rising higher and higher. Frightened, they climbed on the tables. The owner of the tavern took the lock in his teeth, rowed with his hands, was afraid to drown.

Here comes a fresh, indistinct man and is surprised. - Are you crazy, people, why did you climb on the tables and row with your hands?

It became clear to everyone. The fright passed, they began to laugh. There was a long talk about the host with a lock in his teeth and how the wandering hypnotist pranked.

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4. Owners of Korets' with Adjacent Villages

From 1341 - the princes of Ostroh.

Since the beginning of the XV century. - Princes Koretsky.

From 1775 - Prince Joseph (Joseph) Czartoryski.

Since 1799 - the daughter of Clementine Czartoryski, who receives these lands as a dowry.

In 1841, a deed of gift was issued to her eleven-year-old granddaughter Maria Sangushko, who in 1851 married Count Alfred Potocki.

From 1889, after the death of his father, the government was run by Józef Potocki.

The period of serfdom

Ukrainian lords seized the best lands, the Grand Ducal charters enshrined them in hereditary possession. Peasants were forced to work two days of serfdom a week or perform duties: give fur, wax, chickens, eggs, yarn, wool, linen, chop and carry firewood, grope hemp, build dams, bridges, clean ponds, children's logs, help with hunting . Since 1569, along with the possessions of the Ukrainian lords of Ostroh, Sangushki, and Koretsky, the estates of the Polish magnates Potocki and Czartoryski appeared. The peasants already had to work 3-4 days of serfdom.

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In Ukraine, serfs accounted for 42% of the population, and Polish law deprived peasants of all rights. The population was also annoyed by quarrels of feudal lords, who resolved their disputes with weapons, villages, cities, estates were taken from each other.

One of the valuable documents concerning Korets', the surrounding towns, villages and directly Storzhiv is the lifting register of the Volyn voivodeship of 1629 (This is the first documentary mention of the village). In it the owner of the village of Storozhiv is listed Karol Koretsky.

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Prince Karol Jan Korecki (years of life 1588 - 1633)

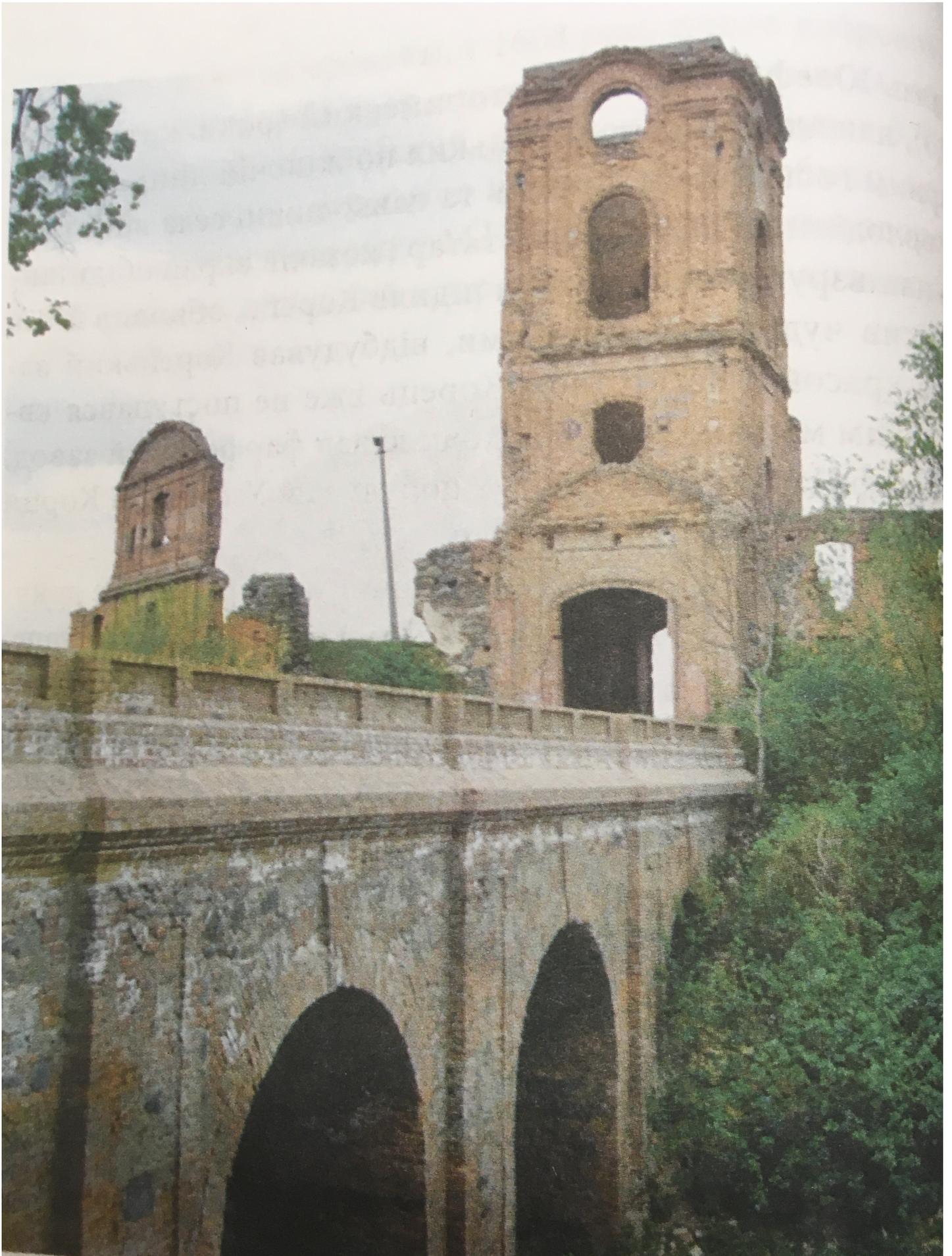
- military, statesman of the Commonwealth. Studied at Leiden University, volunteered in 1608, was captured by the Swedes at sea near Amsterdam, transported to Sweden, was 5.5 years in captivity. In captivity he joined the union. After the exchange of prisoners he returned home in 1613 in poor health. From 1622 he was a Vinnytsia elder, a castellan from Volyn in 1622-1633.

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Prince Joseph Clemens of Czartoryski (1740-1810), a descendant of the Koretsky princes in the female line, was a very good master. Korets' and the surrounding villages, which he captured after the attacks of the Tatars and Cossacks, were extremely impoverished and half-destroyed. He raised Korets', repaired it, decorated it with luxurious buildings, and rebuilt Korets'. In terms of beauty and wealth, Korets' was no longer inferior to European cities. A large income was provided by a porcelain factory built here by Józef Czartoryski. All residents of Korets' began to live more prosperously

It was Joseph Czartoryski who allocated lands for the Uniate Church and the church in Storozhov (there is a document drawn up in 1775) and in all the villages belonging to him. Awarded the Order of St. Stanislaus and the Order of the White Eagle (the highest award of the Commonwealth)

In Storozhev in 1780 Józef Czartoryski built a brickyard (near the modern sawmill). Then he converted Koretsky Castle into a prince's palace with a fashionable baroque decor at the time. It took a lot of bricks, he upholstered the outer walls, made a beautiful arched bridge. Unfortunately, all this is lost. In 1832, Korets' Castle caught fire, all the interior walls were burned, and all the houses on the southwestern outskirts of the city were burned.



Modern view of the ruins of Korets' Castle

The castle was not restored, and the brickyard in Storozhiv worked until 1910.

A small brick palace of Jozef Czartoryski remained in Korets', which is located near the Church of St. Nicholas.

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Under the Czartoryski princes Storozhiv became a filwark village, because an economic complex was built here, on a mountain near Korchik.

[**Folwark**^[a] is a [Polish word](#) for a primarily [serfdom](#)-based farm and agricultural enterprise (a type of *latifundium*), often very large.]

Józef-Clemens Czartoryski, Prince of Korets', later became the father of five daughters, one of whom, Clementine, born in 1780, became the wife of the handsome Slavutych Prince Eustace Sangushko.

Princess Klymentina Maria-Teresa Czartoryska (1780 - 1852) received from her father as a dowry Pishchivsky key to the villages and town of Korets. The marriage of Prince Eustace Erasmus Sangushko (1768-1844) and Princess Clementine Czartoryska from ancient Korets' was very happy.

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Incomparable in appearance beauty, faithful and courageous life friend of the prince, was an unpretentious and modest woman.

Klimentina was a great Polish noblewoman with a strong patriotic and economic spirit, but at the same time she was usually modest in her needs.

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Prince Eustace Erasmus Sangushko was educated at the Military Academy in Strasbourg, became a general of the Commonwealth, went down in history as an aide to Napoleon, a great rich man and industrialist, had a network of cloth factories, a cloth mill also functioned in Storozhiv. Distilleries also made a profit, one of which, working in Storozhiv., he gave to his granddaughter Maria before marriage (there are documents stored in the Kyiv State Archives). Documentarily, the Storozhiv lands were owned by women for 100 years, first by Klementyna Czartoryska-Sangushko, then by her grand daughter Maria Klementyna Sangushko-Potocka (1830-1903) from 1841.

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In fact, all economic affairs were done by men, and more precisely, the janitors (managers) whom they appointed or hired.

Women came to their villages from time to time for the sake of interest (for hunting trips). They had dozens of such villages, each with a small hamlet where possible to stop.

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And they lived constantly in their great palaces. Clementine and her husband, Prince Eustace Sangushko, lived in the town of Slavuta, 50 kilometers from Korets'. Today, the stables and the church of St. Dorotheus remain from the Sangushki residence in Slavuta.

On December 12, 1841, Klementina Czartoryska-Sangushko issued gift documents to the inheritance of her to Maria Sangushko, whom she raised and pitied the most, because "their beloved and dear Manusya" was left without a mother. She owned the entire Pishchiv key in the Volyn region together with them, hayfields, forest and other lands 19249 acres of land, estimated at 703 thousand rubles.

Pishchivsky Key is the villages of Pishchiv, Zherebylivka, Storozhiv, Staryi [old] Maidan, Kamyanka, Kobylia, Sukhovolya, Shitnya, Povchyn, Didovychi, Tozhyr, Molodkiv Osychny, Molodkiv Pusty, Hrud, Pylypovychi, Knyazha, Muzhylovychi and the town of Yarun.

The key - land, united to belong to one owner, named after the settlement where was the central estate of the nobleman.

On September 9, 1847, Maria Sangushko received 9 more filwarks in the resort. Earlier, in 1838, E. Sangushko's grandfather also designed 34 farms for him. The central estate of the key was in Pishchev. Maria's grandfather E. Sangushko and Roman Adam's father Stanislav Sangushko (1800-1881) managed this huge farm at different times.

Maria's father Roman Sangushko was actively and profitably engaged in farming: he divided the forest into sectors, created numerous nurseries for growing tree seedlings. In Storozhiv, in addition, he appointed a forester and foresters, cut down old trees, rafted the logs to the river Sluch on Korchik. Barges carried logs to Ustya from Storozhiv.

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Roman Sangushko opened a resin factory outside the village near Korchik, where they cleaned the resin collected from pines by cutting. Tar was expelled from the uprooted stumps. This process was led by a janitor who built his house nearby.

Roman Sangushko's cherished dream was to achieve the status of a statesman. They gathered at the tavern for the holidays, talked lovingly about their master Roman, and called his name with great respect. The guards recall "When Mr. Roman came, the children ran in front of him to open the gate for him (a small manor house was on a pond opposite Mount Madevsky).

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The children knew: he always had treats for them or gave pennies. "We will not idealize the Sangushkiv-Potocki family very much, but it is true that during the 250 years of their rule in Pishchivsky Klyuk there were no cases of corporal punishment, no one raised their hands against the worker. Roman (deaf due to a concussion), who communicated with people with a pencil and a sheet of paper, traveled all over his daughter's land, walked along the line and worried about improving the welfare of the peasants.

After marrying Count Alfred Potocki (1817-1889), in 1851 Maria lived in Slavuta for another 10 years, where she grew up with her grandparents Sangushka. Here she has three children (son and two daughters). In 1861 her husband took her to a new palace in Lviv (their youngest son Józef was born here).

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Elimination of Serfdom

It should be noted that 67020 peasants were released from Maria Potocka's estates 14 years earlier than in Russia as a whole. The fact is that Maria Potocka's father Roman Sangushko was a man of advanced liberal views, took part in the revolutionary movement against serfdom, and for this he was sent along with the Decembrists, first to Siberia, then to the Caucasus. During this time, Roman Sangushko 's parents re - registered all their estates with his daughter, their 11 - year - old grand daughter Maria. Returning from exile, Roman simply becomes the manager of his daughter's property.

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In 1847, a wave of revolutionary uprisings swept across Europe, and serfdom, a shameful form of property, was abolished. Roman Sangushko managed to convince his daughter of the need for emancipation on her possessions. He was the only landowner in Russia who practiced free employment, replaced serfdom with free rent (tax).

On February 19, 1861, Tsar Alexander II issued the Manifesto on the Abolition of Serfdom and the "General Provisions on Peasants Freed from Serfdom." According to these documents, the peasants became personally free, but the landlords retained ownership of the land. The royal decree protected the interests of former serfs. The villagers were released without land. They had to buy land from the former owners. Meanwhile, for the use of land had to pay a tithe of 4 rubles 8 kopecks. The process of buying and selling land in the village. Landowner Potocka began guarding in 1866. The Audit Commission went to each yard, measured and evaluated the land for fertility of 4 rubles. 50 kopecks / ha up to 50 kopecks Each homeowner was billed. Because someone refused to pay, this land could be bought by other peasants. It was not until 1870 that the entire amount you demanded from the landlady was collected, and the peasants received a charter and a court list of new landowners. Peasants of other villages belonging to M. Potocka acquired their lands much later: Gorodnytsia - 1897, Zherybylivka - 1887, Shitnya - 1885, Pishchiv - 1895, Kurchytsia - 1887, Sukhovolya - 1896 ., Povchin -1896, Tozhir -

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Peasants who had a small tax:

Names 1-24:

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Peasants on foot:

Names 25-38

Gardeners:

The peasants took 46 tithes of 1474 fathoms into land use. (Reference: 1 tithe = 1.0925 hectares) total redemption amount of 5680 rubles.

54 tithes of 226 fathoms of land inconvenient for cultivation were given to the peasants without ransom: clays, mounds, swamps, sand ravines, as well as a cemetery - 1 tithe 561 yards.

222 males lived in these houses (states), 37 beans were not included in the lists. According to statistics, in all villages then there were more men than women.

Reference: At that time extremely impoverished peasants were called beans, for whom even the tax was paid by the village community. There were 62 houses in Storozhiv at that time. Thus, 14 homeowners did not have the funds to buy land from the owner

The redemption deed was read in the presence of peasants Oleksandr Shirm, Zakhariy Shandur, Pavel Ostapchuk, Feodosiy Bondarchuk, Prokopyi Parkhomysyn, **Prokop Kostyuk**, Ignatius Bondarchuk, and Ivan Novak. Instead of these illiterate peasants, Grygoriy Bolbanyuk, a peasant from Pishchev, invited them to sign. Seals from the village of Storozhev were affixed by the village headman Stepan Karplyuk and the conscientious Grygoriy Saychuk (trustee).

From the landlady Potocka, who sold the land, the deed of redemption was signed by her lawyer Yasinsky. The number of lordly lands, left for use by the landlady is not specified. The act is accompanied by five maps of the village, which shows the sold land. Where the ponds are now, he wrote "Gentlemen's inner dacha". Around the village - "Lord's Forest". The tract. "Mount Madevsky" on the map marked "Economic filvarok".

[Filvarok or folwark - in Poland, Lithuania, Ukraine and Belarus in the 14-19 centuries, a lordly agricultural hamlet, a diversified economy focused on the production of grain for sale. During the serfdom in the filwarks was used the labor of serfs, later - hired.]

And the "Lord's House" is marked on the high bank of the pond, where May Street is now located. One bridge is marked near Madevsky Mountain, the second - near the church, the third - at the end of the village. The arrow points in the direction of the brickyard - on the territory of the collective farm garden. Materials were taken from the fund of the Volyn province on peasant affairs.

Supplement to the Redemption Deed

Countess Maria Romanovna Potocka sells part of the land she received from Princess Klementyna Sangushko to the Czartoryski princes in 1841, namely: 48 yards in the village of Storozhiv (from the land around the village is located Public lands to be redeemed, consist of two main parts: Public lands, which are being bought, consist of two main parts: 1) arable land, adjacent to the village on all three sides, lying on the western side of the Korchik River, along which stretch small hay meadows. 2) forest hayfields, located 2-5 miles from the village, including the area of forest reserve in the tract of Kutka. In addition, 6 separate fields are scattered west of Storozhiv among the lord's forest. To the east, above Korchik, there are 3 hayfields and 3 separate estates (in lists 46, 47, 48), surrounded by lordly forests. The village with its lands in the north borders on the lands of the village Ustya, in the east with fields of economies and forests, in the south with church lands, economic filvark.

[Folwark^[a] is a **Polish word** for a primarily **serfdom**-based farm and agricultural enterprise (a type of *latifundium*), often very large.]

To the east and south - the river Korchik. Vodopi is located in the river Korchik and a pond arranged on it.

The last owner of the Storozhov lands

The youngest son of Maria and Alfred Potocki - Józef (Joseph) Mykola Potocki (years of life 1862 - 1922) - the last descendant of the Volyn branch of the Potocki. He came to Korechchyna, where he inherited a total of 3,000 hectares of land in the early 1890s. After receiving a European education, the energetic young Józef has many ambitions, many new ideas, and wants to live luxuriously.

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Józef Potocki, the youngest son of Maria and Alfred Potocki. was a favorite of fate. The clever and handsome Joseph, who was educated in Europe, will inherit almost all of his parents' property, which is millions of dollars. The eldest son was a player and a reveler, therefore his parents gave him a meager share of the inheritance. Józef put part of the money in a Swiss bank, part of it in securities: he bought shares in gold mines in Africa, built several estates in Poland and in Paris, and then came to Volhynia and began farming. He is building 8 sugar factories (one of them in Korets'), which brought in millions of rubles of profit. The plants were equipped with the latest European equipment. With 60,000 hectares of well-groomed chernozem, Józef Potocki was proud of his high yields, and his agronomists constantly bring vegetables to exhibitions in Russia and abroad.

In Shepetivka, Józef Potocki owned two sugar factories - "sugar beet" and "refined sugar". Potocki's "sweet" enterprises also functioned in other areas. At that time, sugar was twice as expensive as meat. For example, the revenue of sugar factories in Shepetivka, the villages of Klubivtsi and Kremenchug in pre-revolutionary times reached a staggering amount - 2.3-2.5 million rubles. Józef Potocki spent only a small part of his insane income on workers' wages (on average, he paid them 30-35 kopecks a day). He invested in banks and spent on the development of other enterprises (except sugar production, woodworking, etc.). And he took a very decent amount for his own entertainment - hunting and traveling. In the 1890s, for example, Joseph Potocki hunted in India, Ceylon and Somalia (Africa). Through active economic activity, Josef Potocki helped to raise the living standards of the population in Volyn - he discovered new products, developed forestry and fisheries,

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He also supported Polish schools. From 1896 to 1901 he was vice-president of the agricultural society in Kyiv and honorary chairman of the agricultural society in Starokonstantinov.

In 1898, Józef Potocki built a sugar factory in Korets', reopened the cloth factory, and opened two tanneries and a brewery.

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A new stage of Korets' rise began. Its forests, which provided not only commercial wood but also firewood for sugar and distilleries, were restored by foresters according to the latest science.

Potocki's estate complex in Antoniny, Khmelnytsky region, impressed with its excessive royal luxury.

The Botanical Garden in Antoniny, the Botanical Garden in Slavuta, the park in the Storozhiv Forest created by the best European designers, the menagerie in Antoniny, the menagerie in Pischev, which impressed the whole of Europe, 500 purebred Arabian horses, for which was created a palace-stable in the Baroque style, luxurious kennels for hunting dogs, 42 firefighters, gymnasiums, hospitals, hotels, brass band - and all this is the best in the world.

The Arabian horses brought world fame to the athletes - the couple Józef and Helena from Radziwill Potocki, who participated in international equestrian competitions and always won.

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Józef Potocki was very ambitious man. Everything should be the best for him. He owns his own electricity, water is supplied everywhere, telephone, cologne factory, garage for 9 cars (unheard of luxury), gilded carriage. His plane made a record flight from Antonina to Zabara (near Korets) in 36 minutes. And all this costs a lot of money, everything impresses with English chic, French elegance, Dutch purity. How did the peasants live on his lands? Compared to the possessions of other lords, Potocki's peasants did not suffer either. Residents of neighboring villages have always considered the guards [Storozhiv villagers] the wealthiest, because they had the opportunity to earn money at the lord's enterprises.

In 1919 Józef Potocki lost a significant part of his lands, left with his family for Poland, then for France and until his death. In 1922 he lived in the castle of Montresor. (died at the age of 60 after a car accident).

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Menagerie

In Pishchev, Count Józef Potocki founded a menagerie and reserve with an area of 2,500 hectares

World-renowned scientists came to Antonina's bridge to meet the count - the creator of the largest menagerie park on the continent, which surprised the most famous European zoologists.

The park was named "Pylyabin" in honor of the Potocki family coat of arms. Of great interest to zoologists high level of acclimatization of animals.

Feeding troughs for animals and food were placed everywhere in the territory of Zyryn. water, built shops and attics, where the grass could hide from the weather.

The whole menagerie is divided into sectors, between them will be laid. there are no viewing paths for the deck chair. There were the faces of lakes for geese, ducks, swans, poetic swamps for herons. cranes, black storks, thrushes, rivers flowed, where beavers roamed, otters and nutria swam.

In addition to Volyn wolves, foxes, hares, roe deer, elk and wild boar, there were four species of deer, mouflon, bison, chipmunks, ermines, raccoons, bears, lynxes, wild cats, exotic ostriches and camels, peacocks, and pheasants, flying eagles and hawks. Potocki also had a

lion, which he brought to his children from African hunting. At first he lived in a palace, and then he was placed in a separate menagerie
So he was placed in a separate room. Among the visitors to the "Dust" were both ordinary European and Russian rich, and world-famous zoologists. And this is not surprising, because in Antoniny worked real specialists who were able to bring the work of acclimatization of various exotic animals to a high scientific level.
It is unfortunate to acknowledge our savagery, but, unfortunately, the Pishchev Zoo was destroyed during the revolutionary coup. M.W. Charlemagne wrote:

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“ At the end of 1917 Bolshevik soldiers destroyed the Pylyabin Zoo. In the park, in addition to a large number of other animals, 35 bison were killed, and half of the western forest was cut down and burned. “ The soldiers had fun...

5. Historical Reference

XVI - XX centuries - this is a time of continuous wars and constant redistribution of territories. The struggle for Western Ukraine has been going on for centuries with varying degrees of success. 1569 After the Union of Lublin, all Ukrainian lands were united into one state - Poland. At the head of the colonial campaign in Ukraine were Polish magnates Potocki, Zholkevsky, Kalinovsky, Zamoysky, Strusi, Yazlovetsky, Konetspolsky. They occupied vast areas of sparsely populated lands, real provinces. Smaller gentry from Poland came to serve these magnates, becoming tenants, housekeepers and governors of their lands.

1648 - 1654

The National Liberation War led by Bohdan Khmelnytsky.

Ukrainian Hetmanate was under the protection of Russia.

The turbulent events of the national liberation war led by Bohdan Khmelnytsky took our region by storm.

The town of Korets' and the surrounding villages found themselves in a zone of small skirmishes between the Cossacks and Tatars on the one hand and the Poles on the other. Mercenary Tatar detachments fought with Ukrainians. In 1649, as a result of the battles in Korets', 20-30 houses were left from the pre-war number 1124. All 20 towns and 200 villages of Samuel Koretsky were destroyed. He barely escaped from Korets'. The village of Storozhiv, which was the largest in the possession of Jan Karol Koretsky, (120 houses), lost 100 yards, some villages ceased to exist.

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For example, there is not a single yard left in the neighboring village of Topcha. At the beginning of the summer, the troops of both countries suffered from starvation because the peasants had nothing to take away. The listing register of 1654 showed that the population of Korets' volost decreased 5 times in comparison with the listing register of 1629.

Witnesses of these historical events in our village are the remains of Tatar and Cossack cemeteries. As the Cossacks and Tatars had time to shape stone and arrange the graves of their fallen soldiers, this is evidence that Polish cavalry units were defeated in the battle near Storozhiv, and Cossacks and Tatars stayed here for several weeks.

In the 1980s, they stumbled upon a grave filled with skulls. It is impossible to establish who committed the massacre of these people. Tatars? Cossacks? Prince Koretsky?: Yes, yes! After returning to Poland in 1650, despite the amnesty announced by the Polish king to peasant detachments, Prince Koretski brutally punished his subjects, who supported the Cossack troops, he put them on a stake, cut off their heads. When the news of Koretsky's arbitrariness reached Warsaw, the king became very anxious and appealed to the prince not to disturb the peace.. It is unknown what happened in Storozhiv, on whose side the villagers were. The ancient cemetery has preserved many mysteries of history.

Volyn researcher VT Borshchevych from Lutsk concludes that the seventeenth century for Ukraine is a time of great national misery. I quote: "The usual thing was not only the defeat of each other's opponents, but also what happened after the victory - the destruction of towns and villages, torture of people, bullying, robbery. This is how the Poles acted after the victory.

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The Cossacks behaved in the same way as their enemy, but the greatest atrocities were committed by the Tatar horde. As the war took place on the territory of Ukraine, first of all Ukrainians died, Ukrainian riches were looted, Ukrainian villages, cities and fortresses were destroyed. The scale of the destruction is both in relation to the enemy and in relation to his people. " (Greater Volyn: past and present. Abstracts of the International Scientific Conference on Local Lore, Zhytomyr, 1993.)

Our good village could not be sold after this destruction. In 1797 there were only 34 yards, in 1870 - 62 yards, 14 of them - very poor fools.

In the 1940s and 1950s, there were several dozen burials with massive stone Cossack crosses on the territory of collective farm buildings, which witnessed fighting on the outskirts of our village between Cossacks and Polish troops during the national liberation war led by Bohdan Khmelnytsky. (1648 - 1654). One such cross is still behind Korchik on the territory of the former village, the other - behind the building of the former village council.

The story of my father, Feodosii Antonovych Filchuk (born in 1928) was confirmed by Lavrenchuk Hanna Pylypivna (born in 1947) and Anatolii Kyrylovych Pavliuk (born in 1959). Oleksandr Ivanovych Bondarchuk (born in 1968) learned from a resident of the village of respectable age that, according to legend, the ancient treasure above occupied a large area from the stream to the modern Korotka Street. There, at the end of the cemetery, there was once only a sawmill of a rich Jew, sold for demolition to Matviy Mykhailovych Gordiychuk (b. 1891), who built a house out of this wood. In general, many people say that Matviy Gordiychuk knew very deeply the history of our village and square. He said that it was a very old Storozhiv cemetery, which new generations have already fallen asleep and forgotten.

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There were Cossack stone crosses, and separately Tatar graves with pointed stones, but mostly it was the last refuge of our ancestors of the 16th-17th centuries. The abandoned cemetery was later overgrown with forest. It is sad that human memory is very fragile, but this is the fate of old necropolises around the world. The modern cemetery is relatively young. It appeared on the map sometime in the late 18th century.

Mykola Oleksandrovych Pyatenko also reported on a large cemetery and a mass grave on it, excavated during the construction of the water tower.

1667 - 1701 According to the decision of the Andrusiv Peace, Ukraine was divided into two parts. Moscow gave Western Ukraine to Poland. Border on the river Korchik.

1702 - 1704 Uprising led by Semyon Paliy, return of Ukrainian lands to the Hetmanate.

1704 - 1793 Volyn is again part of Poland. Border on the river Korchik.

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1793 - 1918. After the second division of Poland, Volhynia passed to the Russian Empire.

1918 - 1920. Soviet power is established.

From 1921 to 1938, the Soviet government ceded Western Ukraine to Poland. Border on the river Korchik.

1939 - 1940 The lands of Western Ukraine are annexed to the USSR, Soviet power is restored.

1941 - 1944 Ukraine is occupied by Nazi Germany.

1944 - 1990. Ukraine is part of the USSR.

1991 Ukraine's independence is proclaimed.

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У фільварку

On the filwark

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6. FROM THE TREASURY OF HUMAN MEMORY

Who lived on Mount Madevsky?

On Mount Madevsky, as it is called in Storozhiv, there was a filwark. What is it? Filwarks in Ukraine emerged in the XVI century, as the most economically profitable farms.

[**Folwark**^[a] is a **Polish word** for a primarily **serfdom**-based farm and agricultural enterprise (a type of *latifundium*), often very large.]

In European style, wealthy gentlemen built premises for the production and processing of products, and appointed a janitor-economist (farms changed from time to time), who was responsible for running the farm. There was a flax mill, where oil was extracted from flax seeds and hemp. There was a water mill nearby, where they cracked cereals and ground flour. By the way, before that they ground from the surrounding villages, for it was only here that the milled white flour of a special wood-grinding was ground and sifted. It also brought the gentleman extra income.

There are a lot of people working in the filwark who worked as serfs there. A wire fence was stretched around the entire hill. Here they processed agricultural raw materials grown in the estate itself. Ladies of Czartoryski, Sangkushki, Potocki

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exported filwark products through the Baltic fishing port of Gdansk to Western Europe. They also had a monopoly on selling their goods to third parties. The house of the housekeeper was nearby, on the river Kropivna.

That's what NK Palyuk learned from fellow villagers.

Nina Ivanivna Tyshkevych recalls from legends that her grandmother Tatiana Antonivna Karplyuk (born in 1903), at that time a young girl lived with her parents near the estate of Mr. Madevsky, the river manager. Tatiana's father, Anton Samulovich Karplyuk, was an elder in the village. Tatiana often saw Mr. Madevsky and his family crossing Korchik on Sunday. Near the mill was a wide dam with a lime alley on both sides. On Sunday, the gentleman rode in a carriage across the dam to Korets' to the church.

Anton Petrovich Gordiychuk (b. 1946) remembers that Vasily Ivanovych Bondarchuk (who died in 1985) often boasted that in his youth he was a coachman for Mr. Madevsky.

Cloth Factory

Galina Stepanovna Godun (born in 1956) explores.

My grandfather Ilka had a good cloth skirt, which he loved and cared for.

"I traveled halfway around the world with a pussy skirt, it saved me from the cold more than once."

During the First World War, my grandfather was held captive for seven years from 1914 to 1921. He spread his skirt and hid. . When, in the middle of the winter of 1935, they were taken out of the farms in the Dnipropetrovsk region, they all warmed themselves under their skirts in a cold, strange house. These clothes - a long gray cloth with a hood - he inherited from his father Stepan Samuilovich Karplyuk. And the canvas, said the grandfather, is ours, from Storozhiv. The cloth factory was near the water mill of our house on Korchik. On the river, this place is now called the "old mill". My grandfather said that in the village many people bought such cloth

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and sewed sieves, kirei, skirts. People could exchange cloth for sheep wool. But that was a long time ago. Neither grandfather Ilko nor grandmother Paraska remember that mill and looms. All this was told to them by their parents

That structure on the water, which is often called a mill, is actually a loom. The looms also used the power of water. The water set in motion the shafts, which in turn lifted up six massive wooden logs. Falling down, the logs beat the wool in a special mortar.

In the early 19th century, the cloth industry became very popular. The largest cloth factory in Volyn was located in Novohrad-Volynskiy, where 1,356 serfs and 6 freelancers worked. In Korets', 326 serfs worked at the cloth factory. In terms of the number of manufactured products, the Korets cloth factory was second only to the Rivne one. Many Ukrainian landowners bought equipment for small factories abroad. 30 serfs each worked at a cloth factory in Mezhyrich, in the villages of Samostryly, Sapozhyny, Bludovy, Usti, Stovpyny,

Storozhiv, and others. Reviews of the quality of Ukrainian cloth can be found in one of the greatest French writers Honore de Balzac, who visited the village of Verkhivnya, Berdychiv district, where there was also a cloth factory: "Ukrainian cloth produced in small rural factories is very good. They sew a fur coat for me for the winter on a polar fox from a local cloth, and and that cloth is worth the French". In 1845-46, almost all cloth factories went bankrupt. The reason - overproduction of goods, impossible sales. Factories stopped, emptied and gradually collapsed.

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To find out the age of shards from the garden of O.Ya. Pavlyuk, we turned to the Zhytomyr Museum of Local Lore. After a survey, archaeologist Oleksandr Oleksandro Tarabokin, a senior researcher at the research department, found that the fragments of black pottery date back to the 16th-18th centuries. Such pots and makitras were very popular during this period. In addition, among these samples are fragments of utensils of the period of Kievan Rus XII-XIII, XIV-XV centuries.

My house is on the spot where there must have been a factory, not far from the church. The people call this land above Korchik "lordly". A hundred years after the destruction of the factory, but even now the garden is very poorly cultivated. How many stones and bricks were covered, and it is still rotting. And shards from ceramic ware we collect and we take out buckets.

"Maybe it wasn't a distillery?"

"A distillery?" We said "burner". She was behind Korchik, where the river forks, on a hill.

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And here is something else, maybe some porcelain factory.

- The factory is so far from the river? Every business needs a lot of water.
- So the river just flowed over our garden.
- After the descent of the pond, it changed course, the old river is still clear, there is a small stream. And outside the city the border passed.
- Was it possible to fish?

Fishing was forbidden. But the young boys took a risk. Pavlyuk's father Yakiv Yosypovych (born in 1899) said that at dawn he would go through the garden to the river and throw a fishing line. The fish were already swarming, just throw it in- already biting. Then he pulls as much as necessary, and crawls home.

Assumption: this could be one of the first stores in Ukraine of the Korets' porcelain and faience factory of Prince J. Czartoryski, which let out production from 1790 to 1831 (cups, teapots, tableware, candlesticks, piece plates, vases, jars for drugstores)

Hunting

In autumn, dozens of distinguished guests gathered for horse hunting, which is not rare for Europe. Everything for hunting was located in a romantic day grove near the palace in Antoniny. The famous artist V. Kossak decorated this holiday of hunters. Everyone was waiting for specially trained horses, capable of fast riding without roads. Hunters sewed romantic

costumes, hats. The whole procedure was supervised by a hunter - a hunting manager. The whole hunter's staff and kennels with dozens of hounds

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He accompanied hunters with networks of hounds, and greyhounds accompanied the horse hunters. This was a favorite pastime of aristocrats. They hunted mainly deer, which were taken to the forest the night before. The place of hunting and decoration changed every year. So our ancestors could observe such or, perhaps, a more modest course, because in the Potocki forests the Potocki family had 8 hunting lodges.

The family urge to hunt prompted the count to restore the inner dacha in Storozhiv - Gulyanka, founded by his grandfather, a passionate hunter J. Czartoryski. He is building a reception room, a dance floor. It was his friends who went to have fun, and maybe see our grandmother Salima in 1913 (she was 11).

When J. Potocki had to ride four horses in a carriage to his dacha, the whole count's road, as it was called, was put in perfect order: it was leveled, the roadsides were dug up, leaves were swept in the forest, and branches were gathered.

From the memoirs of Salima Hryhorivna Filchuk (born in 1902), I once saw the ladies go to Hulyanka. A whole cavalcade of carriages drawn by two or four horses. Horses are so beautiful, combed, shiny. Carriages - one better than another, was even gold. And in carriages respectable ladies and gentlemen in expensive outfits, in hats with feathers. My father, Hryhoriy Fedorovych Bondarchuk, told me that there, on Hulyanka, was a manor house, a dance floor, a swing for young ladies, and a tent for musicians. The music played very well, the ladies danced. The cooks came earlier and cooked fish, soup with mushrooms, game,

I don't know who destroyed that house, but then people went there for a long time with oxen and brought stone to the foundation of the cellar.

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Gentlemen's forest

The forest around the village was manorial. No landowner allocated the smallest plot of land for the use of peasants. Ukrainians rightly remarked: a good gentleman does not beat, does not scold, but does not give anything. A season ticket to the entrance to a large forest to collect berries, mushrooms or nuts cost 1.5 rubles, a one-time entrance to the forest - 5 kopecks. There was also a big problem with firewood in this forest village. Both Sangushko and Potocki took care of their forest, even for their own needs - for sugar factories and distilleries - they bought firewood from other landowners. Therefore, the villagers used straw, fire, dry plant tops as fuel, and sometimes foresters allowed them to dig up needles, gather bushes, or use hooks to throw twigs on good sticks sticks as fuel.

Sallma Hryhorivna Filchuk (born in 1902) told. We were forbidden to go to the lord's forest without a ticket, but we really wanted to see what kind of menagerie there was. Everyone talked about him, as if there, behind a metal fence, lived deer, wild boar, bears, even wolves.

I was a friend in the family. Ustina's older sister helped her mother with the household, Peter helped her father, and I nursed the younger ones, Yukhim, Nastya, and Anton. One day she took them to the lord's forest to look at the wolf. They were doing well, the children were tired. We approach the high fence. Hold your breath and wait - there is no wolf. When something big, black, scary jumps out from the side and shouts, "What are you doing here?" The little ones started screaming in fear, not in their own voice, I lingered and heard something leak from me. This came the rider on horseback.. He whistled his whip in the air, looked at the puddle that formed at my feet, laughed, whipped it again and drove us to the village. We ran without memory, little spirit left us. They did not go there themselves anymore.

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Pass to the Forest

God endowed Taras with heroic stature and strong physique. Heads above all men, he had incredible strength. Plows, harrows, sacks of potatoes were for him like toys for a child. One day he went into the woods for the bushes. Suddenly two foresters jumped up and blocked the road.

- You can't go to the forest without a ticket. Do you have a permit?
- IS! Here, look, - Taras showed such a fist as a punch.
- "Don't joke, go home."
- Guys, let me go, I'm just picking up a bundle of bushes.

The foresters obviously did not understand who they were dealing with, and began to push him.

The giant lifted them both by the barges until their legs were calving, hit their foreheads and laid them on the grass.

"I showed you the pass, but you didn't look."

Taras Yosypovych Pavlyuk (born 1894) was a sergeant in the tsarist army during the First World War. In 1915 he died from a sniper bullet. There are no descendants left. Written on the story of Kirill Yakovlevich Pavlyuk

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Zoo in Storozhev

As the inhabitant of our village Ilya Stepanovych Karplyuk (born 1892), told, in Storozhiv there was also a menagerie, where many deer, bison and elk lived. It occupied the 56th quarter. It remains to be seen for what purpose a relatively small branch was fenced off next to the huge Pishchovsky menagerie. Nastya Hryhorivna, a resident of the village of Sokolyuk, said that there was another small menagerie near Hulyanka. The purpose of this menagerie is quite clear - to tickle the nerves, to surprise the distinguished guests who came to have fun in this heavenly place. It is possible that some of the animals were also released from these menageries the night before the hunt. These reports are also confirmed by Mykola Pyatenko

(from his grandfather's story), Kyrylo Pavliuk (from his grandfather's story), Eva Otorchuk and Anton Hordiychuk.

Today, the forests around Storozhiv generously endow everyone with mushrooms, blueberries, raspberries. They always employed hundreds of our fellow villagers, who made feeders for wild goats and deer, prepared hay for them, buckwheat brooms for the winter, spruce paws for cattle, acorns, cones, rowan seeds, viburnum, dog rose, worked as loggers, and grew shafts. seedlings harvested firewood. Vasyl Musiyovych Karplyuk and Volodymyr Yakovych Gerus worked selflessly as foresters for over thirty years, they had many honorary diplomas. "I love the forest," says Volodymyr Yakovlevich. "I always wanted my farm to be as tidy as a good garden owner." Today firewood is piled up in the village along the road, because the forestry pays for it with workers.

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Animals in the Storozhiv Zoo in 1918 were also shot by the Red Army. There was one bison left, which roared sadly from the forest to Madivska Mountain for a long time. Animals also mourn and cry in despair.

Games

At the end of the 19th century, there were 135 small distilleries in the Volyn province. The main raw material for distilling was potatoes, rarely grain. Alcohol was mainly sent to neighboring provinces, to Turkish markets, because the population of Volhynia had a high purchasing power and stood out among other provinces for its moderation. Per capita alcohol consumption per year here was 0.41 buckets, which was the lowest in Ukraine: in Podolsk province - 0.58 buckets, in Kyiv province - 0.67 buckets.

Unfortunately, our moderation has disappeared somewhere. For the number of liters of alcohol drunk, Ukrainians now occupy the world after Belarus, Moldova, Lithuania, Russia, and the data was announced by the World Health Organization for 4 years. On average, every 15-year-old Ukrainian still has 6.2 liters of pure alcohol annually. 38.3% of the population use it. This means that they brew an average of 17 liters of pure alcohol. figure. Where will we end up?

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7. Church of St. Michael the Archangel

The oldest and most beautiful building in Storozhiv is the church of St. Michael the Archangel. I would like to call this majestic building an architectural monument, but unfortunately, it does not have such a status yet, it does not have a security mark, documents that would guarantee it special, careful treatment. The history of this temple is extremely interesting and mysterious, which hides many secrets and requires a separate study.

At the beginning of the 18th century across the river, on the square, a church was built. In 1735-36, the church was dismantled and moved to the village, because the border ran along the Korchik River. The foundation of the new church took place in 1800 above the road. In 1803, the church was rebuilt and consecrated. The pine church itself, in oak cellars, with a roof bell tower, was built by the parishioners. In 1803, it was consecrated by His Eminence Bishop Varlaam of Volyn. She has only one throne - the name of St. Archangel Michael. There is no whole iconostasis, only hanging icons and the Royal Gate. Church property was sealed in

1806 by Mykhailo Aleksandrovsky. In 1810, the priest was Peter Mykolas Voyna, the son of a priest.

And now we read the information from the "Historical-statistical description of churches and parishes of the Volyn Diocese".

Inspector Mykola Ivanovich Teodorovych (1856-1917) reported in his report for 1888 that in the village of Storozhiv there is a church in the name of St. Michael the Archangel.. This church was built on land donated by Prince Yosif Czartorskyi in 1775

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Old Documents

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We present an extract from the audit book of the Storozhiv. Church, which begins in 1803 and ends in 1950. "Letter-printed books of 1667, 1686, 1794, 1797 are unusable due to dilapidation." So, there were printed books in the church, published in 1667, 1686, 1794, 1797

We are fortunate to hear a tradition that has been passed down from mouth to mouth for centuries. Fedir Antonovych Yarmoshyk says that his grandmother Yarmoshyk Evgenia Yakivna (b. 1922) often told such a story, which she heard from her grandfather. "500 years ago, on the site of the modern Maidan, there was a large factory, not a city. Once it was attacked by Tatars, houses were destroyed, people died. Only some managed to escape deep into the forest. Later, they moved to their relatives in Storozhiv. Their descendants are still called Maidanets - Ivan Maidanets, Semen Maidanets.

Instead of the city, a burned-out square remained. The Tatars only did not burn the churches, apparently, they were afraid of God's punishment. People from all the surrounding villages, as before, came here to pray."

Drawing the border through Korchik forced the parishioners to move the church to Storozhiv. In 1736, the guards dismantled it and moved it to the village. When Prince Czartoryisky donated the land for the church, it was assembled in the form it was on the Maidan. But since that church was old and too small for parishioners from four villages, there was a need to build a larger church from new material.

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Clear information

As recorded in Klirov's information stored in the National Archives of Ukraine, in 1800 in the church of St. Danylo Kaltevykh (1744-1810), who was ordained to this parish by the Uniate bishop, was the St. Michael the Archangel's priest. In June 1776, the church was Uniate, that is, Greek Catholic. The priest is trained only in Russian literacy. His son Hilarion, who studied at home with a primer, and then graduated from the 1st grade of the Volyn Theological Seminary, is the guardian. The second son of Khom was deacon. The church owned land for 52 days of haymaking for 10 mowers, there is a church farmstead, an apiary.

A long row of farm buildings stretched from the church to the pond (farms, stables for horses and oxen, barns, storehouses, warehouses, barns, where agricultural products were processed).

In 1810, a new priest, Peter Voyn, appointed his relatives as deacon, palamare, and this dynasty served and owned here until 1875

but the bells: a large one for five pounds,

Audit books

Interesting information was found in the church revision books of sisters Liliya Mykolayivna Semenyuk and Antonina Mykolayivna Savchuk (maiden name Pyatenko).

- From 1776 to 1794, the Storozhiv church was Greek-Catholic, and then it changed to "piety", that is, Orthodox.

- In 1881, a belfry was added to the church and bells were arranged: a large one of five pounds, cast in 1791, a smaller one of three pounds, remelted in 1830 from a broken one in 1769; a small one pound bell cast in 1771 and another small one cast in 1791.

- Description of church property: priest's house 7x8, pine floor; yard 26x68 with an oak palisade; shop, bakery, stable, 2 storerooms, barn 29x29 (all buildings under straw); a school built in 1867 on church land, 12x8 with 2 windows; land for 48 days for 15 reapers.

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According to the description, Yevgeny Oleksandrovich took possession of the property on June 22, 1875.

- According to the list, 41 books were handed over, among them the oldest: Chasoslov, published in 1614, Trebniki from 1688, 1757, 1761, Sluzhebnyk from 1744, Metric books from 1776, Moscow printing plates from 1700.

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Mitrofornyi Archpriest Yevhenii Alexandrovych From the story of Tamara Illivna Godun

In our house, among the icons, there was a portrait of a priest, painted on a blackboard with very bright colors that did not fade even after many years. On the back was written in black: "Yugenii Oleksandrovych". Father Eugene is depicted full-length in golden robes, a gilded miter, with a cross in his hand. He gave this portrait to my grandfather Buslenka Stepanov Pavlovich, who served as an elder under him. Then repairs were made in the church, icons were restored, one artist depicted our priest. It's a pity that in 1984, my former best man-artist took the portrait to Kherson region for repainting, and it got lost there.

30-year-old Eugene Alexandrovych came to our village with his young wife, who soon died during childbirth. Father Eugene was very sad, mourned his late wife and child for a long time, carried flowers to the graves, and then resigned himself to his fate and settled in our village forever. For his great services to the church, he was awarded the highest ecclesiastical rank for priests - mitrophoric archpriest. He was also buried at the Strozhevsky cemetery in the same crypt where his Agatha, with whom he dreamed of becoming a happy old man and a happy father, rested. It was not destined

IN 1949, priest Onyshchuk entered the following information in the revision church book. The church stands on a stone foundation, the dimensions of the interior are 11x11 meters. It is 29 fathoms high, the floor is made of pine boards, the first iconostasis was of the simplest carpentry. The church itself is wooden, double-domed, with the altar facing east. The area of the church is 62 square meters, the area of the altar is 30 square meters. There are no bells. The insurance value of the church is 38 thousand rubles.

In 1841, a new carved iconostasis was installed. Capital repairs were made in 1881 - 1882 and a gatehouse measuring 4.5 x 3.5 meters was built.

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We will highlight information about charity separately. In the village lived a burgher Stepan Kuzmychenko, who had children: Stepan, Kalenyk, Ignatius, Maria. Colonel Vasyl Ilyich Kuzmychenko often visited his relatives in Storozhiv, made generous donations to the church. In 1895 - a sacred vestment made of brocade with green velvet worth 60 rubles. In 1898 - 18 silver coins for clothes and a white throne covered with crosses in the amount of 30 rubles.

Vasyl Karpluk donated to the church in 1825 2 memorial candlesticks for 35 silver rubles; in 1830 - two metal candlesticks for 4 silver; in 1837 - a red silk curtain for 4 pieces of silver and a metal candlestick.

The fabricators of the Storozhiv cloth factory donated to

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the church fine cloth for the flagpoles and for the priest in 1828, 1832, 1834.

What the metric books told about

The first thing that surprised us was that the metrical books of the church of St. Archangel Michael start from 1796. It was then that the massive formation of metrical sources began, starting with the formation of the Volyn Diocese. Before that, rites of baptism, wedding and burial were not registered. So, in 1796, 31 baptisms, 16 marriages and 7 funerals were registered in our church. Parishioners are residents of the villages of Storozhiv, Sukhovolya, Maidan and Kamianka. In 1797 there were 31 baptisms

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12 marriages and 9 deaths. The priest is Daniil Kaltevich. This is it. The order of the villagers surnames - Mykolaichuk, Saichuk, Gerus, La shuk, Bondarchuk, Soya, Velichko, Kapshuk, Shandurka, Karpluk, Ostapchuk, Tyshkevich, Bonyak, Khvilchuk, Gordiychuk, Dmytruk, Buslenko, etc. These are brides and grooms, parents of newborn children, best men and witnesses at the wedding. What surprised you? The difference between the dates. In the historical and statistical description of Mr. Teo Dorovich, it is said that in 1803 the church was consecrated and services were held in it. We made sure that in 1796 the church already had a metric book. The old church may have existed before, but there were no records then

What else did the metric books that are stored in the Zhytomyr State Archives tell about? In 1883, 71 men were born, 54 married, 34 men died. Therefore, the population doubled. What did they die of? The main causes of death are croup (inflammation of the lungs), tuberculosis, typhus, and tetanus. These diseases became curable only with the advent of antibiotics in the 1940s. Among the dead are many children, others are not older than 80 years. Priest Yevgeny Aleksandrovich served in the church for a very long time - from 1875, psalmist K. Kuzminsky - from 1886. Since 1918, the village of Budki has belonged to the Storozhiv Parish, while other villages have found themselves beyond the border.

And it is also interesting: in the 19th century. all residents of Storozhiv are divided by social status into nobles, burghers, peasants and paid soldiers.

The nobles, together with the clergy, were landowners, the ruling class, which had many political privileges and was distinguished by its way of life, education, culture, language, etc.

Citizens in the villages were called people of "liberal professions", i.e. not related to agriculture, who were engaged in trade, handicrafts or worked in lord's enterprises.

Peasants are people who lived by working on the land.

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Men who had passed the recruitment service in the tsarist army before 1861 were transferred to the "soldier status", together with women and children, they were freed from serfdom.

In 1874, Tsarina Catherine II issued a statute on the mandatory military service of men of all ranks who turned 21 years old. Those men who served 6 years of military service, had a military ticket and were considered conscripts for another 9 years were called eligible soldiers.

From the confessional book for 1912, which is kept in the State Archives of the Zhytomyr region, we learned that the following number of Orthodox people live in the parish of the Storozhiv Church of St. Michael the Archangel. clergy - 4 (Archpriest Yevgeniy Oleksandrovych). - widower, psalmist Ivan Shrubovich - widower, son and daughter-in-law of the Shrubovichs); burghers - 19 people, military - 330, peasants - 1499, of which 766 were people, women. - 733. There are 113 houses in Storozhiv, 78 in Sukhovo. E. Oleksandrovich was 70 years old in 1915, he was the oldest and richest in the village.

A Courtier

Before Provody in May 2016, Nataliya Kyrlyivna Pavlyuk and Yuriy Mykolayovych Pyatenko decided to organize the grave of their great-great-great-grandfather Franz Kuzminsky, whom they recently learned about. It turned out that this was the burial of a completely different person. This is the oldest well-preserved burial of the Storozhiv cemetery, as it has a stone cross and a stone above the coffin.

We read the epitaph - the tombstone inscription: "Death is a full cup of drink. Everyone can drink it, no one can miss it. Here rests the body of God's servant O. Polikarp Kuzmichenko. 1877." Let's pay attention to the engraved letter O. Maybe it's abbreviated record of the word "odnodvoretz"

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Tombstone epitaphs that have survived to our time are quite a rare phenomenon, they are of artistic value. Many inscriptions on stone crosses were collected in the "Collection of the Archaeological Institute", published in 1879 under the editorship of N. V. Kalachov in St. Petersburg. One of them is similar to in Storozhiv: "Death is a full cup of drink. So that all people drink, so that no one washes. The coffin is a gate, through this gate all people will pass."

Who is he, Polikarp Kuzmychenko? According to archival data, Kuzmychenko was a courtier, that is, a military landowner sent to guard the border zone. Together with other courtiers and ticketed soldiers, they carried the guard service.

In 1870, courtiers Tyshkevich, Kuzminsky, and Vavilov (perhaps there were others) also lived in the village.

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The governor of the village was chosen from among fellow courtiers, in Volyn he was called a viyt. He was a representative of the state authorities, responsible for the correctness of the lists of residents, for the execution of orders that came from above. ensured the collection of taxes, resolved controversial issues, organized the construction and repair of public premises: churches, schools, people's homes. Other courtiers were his assistants.

Odnodvortsi [Courtiers] - former impoverished nobles who for some reason did not issue documents to confirm their nobility and therefore did not have many privileges, but had the right to own land - several tens of hectares, had a farm, during the period of serfdom, one family of serfs was allocated to them. Houses were built separately from everyone else, high fences were erected, and one peasant family was settled in their yard, with which they managed the farm: they sowed, mowed, and looked after livestock. Courtiers are something between lords and peasants. They were richer, dressed better, hired teachers for their children, their sons, as a rule, became officers. Courtiers wore military uniforms to church and on holidays. In the 16th-18th centuries, ordinary peasants were not related, did not marry, although they shook hands and talked. If there was no bride or groom in the village, they were searched for hundreds of kilometers away.

After the social status of "courtier" was abolished, they began to be recorded as burghers. As noted in the confession book of 1912, Kuzmychenko, Luzinskyi, Khodakivskyi, Ivanokopal, Eysmund were burghers in Storozhiv. We know that Colonel Vasyl Kuzmychenko often visited the graves of his relatives (his grandfather's grave was recently repaired), ordered a memorial service, and brought generous gifts for the church. Obviously, he was very proud of his ancestors, he wanted them to be remembered.

So, Yuriy and Natalya discovered a tombstone,

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which is one of the few such items preserved in Ukrainian cemeteries. They read the epitaph on the stone cross near the crypt of Yevgeny and Agatha Alexandrov and read: "Death! Where is your sting?! Hell! Where is your victory?!" The aphorism is taken from the Bible, from the Old Testament, from the book of the prophet Hosea (chapter 13, article 14). It is announced every year in the church on Easter with the explanation: "Let no one be afraid of death, because the death of the Savior has freed us from it, forgiveness has spread to everyone." The proverb is quoted when talking about the triumph of life, about the fact that a worthy person remains alive in the memory of his compatriots. This discovery gave an impetus to reveal another interesting page of our history. Local history search continues. The final point has not yet been made.

Religious life in Western Ukraine faced unprecedented difficulties in 1939-40. All church educational institutions - theological seminaries and academies were closed. More than 40 Greek Catholic priests were deported, about 100 themselves left their parishes due to persecution. Monasteries were liquidated, churches of all denominations were taxed exorbitantly, aggressive anti-religious propaganda was conducted, it was forbidden even to serve the sick and dying in hospitals (the activity of priests was limited to church services). The church was separated from the state, the community had to collect funds for its maintenance, repairs, payment of the priest, thanksgiving, palamar, and choristers. This continues to this day.

Fortunately, militant atheists in Western Ukraine in 1918-20 and 1939-40 did not have time to use the most destructive means of fighting religion, which were used in Soviet Ukraine: mass burning of icons, books, complete destruction of churches. In the Rivne region, churches were not turned into fertilizer warehouses, stables, gyms, clubs, as was done, for example, in all villages of the Zhytomyr region.

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We believe that it is thanks to this that the people of Storozhiv have preserved the best human qualities: they are sincere and open, friendly and benevolent, simple and uncomplicated. In the church, during the sermons, the priests taught them to love their neighbor and to obey God's commandments. We were very impressed, for example, by such a fact. All barnyards were built in a row behind the village (modern Barnyard tract). Livestock was kept here, cows were milked here even from across the river, hay was stored here. And to our remark that someone could have set fire or stolen, we first saw surprised faces, and then heard a simple answer: "No one stole."

All villagers also speak very favorably about completely naked funerals and wakes, which Father Mykola Kapitanyuk introduced. He was almost the only priest in the village who did not live on the support of the community, but managed the farm himself with pleasure: he had a horse, followed the plow, cultivated the land, mowed hay, which earned him the respect of the parishioners. Undoubtedly, priests are also educators, they continue the work of school teachers.

8. RELATIONS BETWEEN UKRAINIANS AND POLES

16th - 17th centuries

When M. Teodorovich gives a report on the beliefs of the population of Storozhiv, he notes: Orthodox - 973, Catholics - 9, Jews - 40. He speaks only of those Polish Catholics who lived in the village, but outside the village, on the farm Budka, lived separately a large Polish community.

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The Poles had their school, shop, club, medical institution there, spoke Polish, and preserved the national culture. They settled there in the 16th century when the Polish gentlemen entered the territory of Ukraine with honor, accompanied accompanied by a convoy and 50-100 servants. They were not serfs. The Polish men were hired by the masters as teachers, and together with the footmen, grooms, foresters, and overseers, they, together with the Jews, supervised the construction of a mill, a brick factory, a distillery, a tar factory, and a cloth factory. Women were cooks, nannies, maids, seamstresses, embroiderers. Their school hospitably invited children from nearby villages and hamlets. Storozhiv Poles and Ukrainians coexisted peacefully, even married.

18th - 19th century

Charity

In the 60s of the 19th century, the issue of creating conditions for the education of citizens became relevant. Against the background of educated Europe, dark illiterate Russia looked very unattractive. It will be recalled that in 1870 there was not a single literate peasant in Storozhiv who could sign the redemption of land plots.

The tsarist government did not have the financial means to open schools in every village. Great hopes were placed on charity. The imperial family was the first to establish the Humanitarian Society and allocated its own funds for the establishment of a number of educational institutions, including the St. Petersburg Academy of Arts, where Taras Shevchenko studied. Other nobles were to follow the example of the royal family. In the 19th century, charity became very common.

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The state has shown great support for philanthropists as a source of funding for educational and socio-cultural institutions. In the 19th century, the material basis of almost every educational institution in Volyn was charitable foundations, ie estates or capitals bequeathed to the school. The Polish elite, who were in every village, were interested in preserving and spreading Polish-language education, so they donated money to open schools. Wealthy Polish nobles also provided scholarships for the education and maintenance of several Ukrainian children from low-income families in gymnasiums and universities, another form of charity. This fund became the first opportunity to receive a high level of education for children from low-income families in Volyn. The Polish school and the People's House in Storozhiv were built at the expense of Polish nobles. Thanks to their financial support, it became possible for Yosyp Mykolayovych Kravchuk to study at the University of Warsaw. The founders were attracted not only by the fact that they were awarded state awards for charity, but also by the condition: who invests in the construction and maintenance of the school, he chooses the language of instruction, level, content and forms of activity of the institution.

Thus, for the Poles it was an opportunity to maintain their influence on the population under Russian power.

As there was no Catholic church in the village, the Poles went to pray at the Storozhiv Church. Even Polish nannies wore wreaths on their heads, because according to the custom of 18-19 century, all the girls from Storozhiv went to church on holidays. Interesting details of Ukrainian-Polish relations were revealed by NK Pavlyuk.

My grandmother Salima's mother, Natalka Samuilivna Bondarchuk (born in 1876), told:

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- On Sunday morning, my sister and I are going to church, our mother (Teresa the Catholic) laid out wreaths for us, we snuggled up and left. In the stream behind the stone we hid the wreaths, covered ourselves with scarves, and traveled to the church. When our mother came, she just looked at us eloquently, and at home there was something to listen to, as she was ashamed that all the girls were like girls, standing like flowers, and we are like two women. We both disgraced ourselves and our parents.

1921 - 1938

In the 1920s and 1930s, Western Ukraine remained an internal colony of Poland. Ukrainians were discriminated against in political, religious life, in the field of language and education. The "occupiers" from Poland received subsidies and all kinds of support from the government, had greater political rights, so they behaved impudently, arranged robberies, and generally felt first class people. This aroused the hatred of Ukrainian peasants for Polish settlements. The Polish Sejm passed a law on education, as a result of which from 1924 to 1938 students were taught in Polish. Of the 443 Ukrainian schools in Volyn, only 8 remained. Such discrimination has

exacerbated the Polish-Ukrainian conflict. The enmity between the Ukrainian peasants and the Polish colonists reached a critical point. Sometimes it turned into bloody skirmishes. A wave of arson of Polish property swept through Volyn - 2,200 such actions were committed.

1939 - 1940

Mass repressions began in the lands taken from Poland and annexed to Soviet Ukraine. All Polish schools were closed, including in Storozhiv, Polish elite activists were arrested and sent to concentration camps, and political parties and organizations were liquidated. Among the innocent victims were teachers, university professors, journalists, cooperators, cultural and educational figures. In April - May 1940 there were

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15,000 Polish officers arrested and shot. Landlords, owners of factories were also shot without charge.

(From the History of Ukraine edited by Yu. Zaitsev, 1996)

1941 - 1944

Volyn tragedy: two truths

In fascist-occupied Western Ukraine, radical Poles went to serve the Germans, hoping to leave Ukraine as their colony in the future. In the spring of 1943, members of the Polish formations resorted to the murder of individual members of the Ukrainian underground and members of their families. On May 18, 1943, the OUN procession in Volhynia and Polissia called on the local Polish public to influence their compatriots and force them to free themselves from the German administrative and police authorities. If this does not happen, "the anger of the Ukrainian people will pour out on all those Poles who live in Ukrainian lands ". This call went unanswered.

On July 11-13, 1943, almost simultaneously, UPA units attacked more than 100 Polish settlements. A bloody massacre of the civilian population began. The death toll is estimated at 60 thousand.

The Volyn tragedy ("Volyn massacre") is one of the bloody episodes of the Ukrainian-Polish conflict during the Second World War in Volyn. In the spring of 1943, the Regional Committee of the Organization of Ukrainian Nationalists in Volyn decided to evict local Poles. At that time, Ukrainians made up about 80% of the population of Volyn, Poles - 15%. Such a decision was justified by the need to prevent the plans of Polish leading political forces to return the western Ukrainian lands to post-war Poland, as well as to punish some local Poles for collaborating with the Nazis. as well as for helping the Soviet partisans, and for the murders of Ukrainian public figures by Polish partisans in the Kholm region.

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Gradually, they acquired a mass character and covered the entire Polish rural population. After the UPA attack on Polish settlements, the command of the Polish regional Volhynia district began to create its Tizan detachments, and also directs senior officers and privates to organize self-defense units in Polish settlements. The vast majority of Polish resistance cells could not withstand the onslaught of UPA units and were abandoned. Only a few Poles

managed to evacuate to the city under the protection of the German administration. Poles fled across the border to the General Governorate or agreed to go to Germany to earn money. Similarly, the Home Army started punitive actions against the civilian Ukrainian population. The mutual Polish-Ukrainian massacre from Volhynia later spread to Galicia and other neighboring territories, but there it did not acquire a mass character.

Stalin, of course, put an end to the massacres. He organized a "population exchange." After 1945, 1 million Poles left the USSR for Poland, 600,000 Ukrainians in the opposite direction (the Vistula operation), and an additional 140,000 Polish Jews left for British Palestine (the territory of Israel). Of course, not everyone wanted to leave their native places, resettlement was often forced.

And how can we not mention the reflections of T. Shevchenko in the poem "Haydamaki", which tells about the same massacre between Poles and Ukrainians in 1768.

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The same father, the same children,...
To live and fraternize
No, they didn't know how, they didn't want to
We need separation
We need blood, blood brother,
Because he is jealous of what his brother has
There are in the pantry and in the yard,
And have fun at home! -
"I will kill my brother! I will burn the house! -
They said, and it happened...
Tortured hands
Untied - and blood for blood,
And torment for torment!
It hurts your heart to remember:
Children of old Slavs
Drunk with blood.

Like Taras Shevchenko, we are convinced that any national confrontation, bitter struggle is the result of unwise government policy, and ordinary people always suffer.

Anna Antonivna Trokhymchuk (born in 1924, maiden name Filchuk) testified

July 1943

I remember someone knocking on our window. We left the house. A relative of Jadviga from Budki came to our farm. My mother Salima was the granddaughter of Tereza Kuzminska, who married in Storozhiv, and all of Teresa's family stayed in Budki. Jadviga was scared. Through tears, she told that their street was burned to the ground. All the houses burned down

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where the Poles lived, and they are fleeing from death. They cannot go to the Storozhiv, because they have been threatened that they will release a red rooster in the village if they see them there.

- Anton, we pulled it out of the fire as best we could, you'll go and take it, because we're throwing everything away.
- I will not take anything, - said the father, - because my farm will also be burned. And where will you go?
- Where the eyes look. We will go to Poland.
- How do you get there? After all, the war...
- Our ancestors came here on foot 300 years ago for the lord's wagon, so we will also travel. Everyone cried, said goodbye, and she ran.

In Korets', Kobylna, Ustya, Frankopol and in all the surrounding villages, the Poles were not released alive, but in Budki they were given the opportunity to escape and avoid death. The reason may be as follows:

One of the founders and leaders of the nationalist movement Taras Bulba-Borovets, was categorically against the bloody massacre of the civilian population. In his letter to the regional leadership of the OUN, he proposed to resolve the conflict peacefully. There are witnesses in Storozhev who say that Taras Bulba-Borovets, tall and slender, with a thick beard, in an old worn military uniform with a yellow-blue bandage on his arm, personally came to the house of the centurion Demyan Bondarchuk for negotiations.. In this house, surrounded by security, some important issues were obviously being resolved. Ataman Bulba-Borovets could not completely disobey orders from the center, so he made a compromise. In June 1943, he publicly condemned the killing of Poles, for which he soon paid. His wife, Anna OPOCHENSKA, was tortured, and he was forbidden to call himself a Ukrainian, because he "showed softness and did not contribute to the cleansing of the rebel territory from the Polish population."

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The detachments of Taras Bulba-Borovets were disarmed, he himself barely managed to escape punishment. (From the research of the famous Volyn writer Ivan Korsak).

Poles

It was not by chance that I mentioned our great-great-grandmother, the Catholic Teresa, several times. I say: our great-great-grandmother Tereza, because the family tree, which was started by Tereza Franzivna Kuzminska and Samuil Vasylovich Karpluk, today has a luxurious thick crown. We counted almost 900 of their descendants who are now living in the world. And it is not necessarily Karpluk. The girls got married and changed their surnames to Bondarchuk, Pavlyuk, Tyshkevich, Filchuk, Fedkevich, Trokhymchuk, Sokolyuk, Pyatenko, Dmytruk, Ostapchuk, Godun, Kosyanchuk and others. You can learn about this pedigree from N.K. Pavlyuk.

Six of Tereza's children continued the Karpluk family in our village. Today, every second watchman has Ukrainian-Polish blood. Our surnames often remind us of this: Pashkovski, Myhalski, Borovski, Sydorski, Fashchevski, Zborovski, Khomytski, Zaichkovski, Tyshkevichi, Fedkevichi, Kolosovichi. And at the end of the 19th century, as recorded in the Orthodox metric books, the Kuzminski, Ryabchynski, Nastrutski, Stepanski, and Brygotski families lived here. These surnames were brought by boys from Budok who married the daughters of watchmen. But Polish girls also married our boys, it could not be otherwise. There are no boundaries for love. How many among us are natives of Vesnyany, Morozivka, Frankopol and other surrounding villages. And this is good: fresh blood always heals and strengthens the new generation.

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If each of us digs a little into our genealogy, we will learn a lot of interesting and unexpected things. Over 300 years of neighborliness, Ukrainians and Poles have grown together by ancestral roots, like trees in a forest. And I really feel sorry for those women and children, grandfathers and grandmothers, whom the fire forced to go into oblivion with great resentment in their hearts. They are also our relatives. And this land was their native land.

Brotherhoods

The activity of brotherhoods was of great importance for the development of Ukrainian culture. Fraternities are church and educational societies that first arose in large cities - Lviv, Ostroh, Lutsk and Kyiv, and then spread throughout Ukraine. The brothers - wealthy people of the city or village - voluntarily invested their money in the construction, repair and maintenance of schools and churches. According to M. Teodorovych, in 1888 there was a brotherhood of 12 people in the village of Storozhiv. It was a fraternity without a defined annual income, that is, they allocated funds not systematically, but only as needed. Apparently, the first school in the village and the People's House were built with the funds of the brothers

The Polish school existed until 1939, before the arrival of Soviet power. The school premises were wooden, a log cabin was built on a high foundation, on the left - a large hall for physical education, games, and mass events. To the right is a room for the teacher, a classroom for students. Near the school - a kindergarten, educational and research areas, a large playground. The school premises are well preserved and after the war until 1990 they were used as a school, workshop and library.

We specially researched whether Prince Czartoryisky, Prince Sangushko, Count Pototsky were engaged in charity, because they probably also knew the law of money: if God gave you great wealth, then in order for you to use it wisely for the benefit of other people, otherwise everything will be lost. This is how M. Tereshchenko always instructed his sons: divide all income in half, invest half in business development, and give half to charity.

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And they fulfilled their father's will: they built schools and institutes, museums and theaters, temples and monuments, financed historical and ethnographic expeditions, publishing newspapers, magazines, books, etc.

It should be rightly noted that j. Czartoryisky was a do-gooder. Being a Catholic himself, he allocated to his Orthodox villagers land in each village for Greek-Catholic churches, as well as land, which was then the greatest wealth, for the maintenance of churches. In the poorest villages, he built temples at his own expense. The Nikolaev Cathedral built by him is still active in Korets'

He allocated funds for the construction and full maintenance of Koretsk and Starolexinetsk schools. Later, his granddaughter Maria Pototska continued to take care of the Koretsky educational institution

Eustace Sangushko made donations to military hospitals. Kumysny sanatorium for tuberculosis patients was built. And no matter how hard we tried, we couldn't find any information about the patronage of Józef Potocki, the richest landowner in Volhynia, except for the opening and maintenance of a four-grade school in Antoniny and a few other small

donations. Let's not mention the posh hotel for foreign tourists in Antoniny, nor the state-of-the-art medical facility for friends, nor the eight sugar factories that remained after him in Kremenchuk, Klembivka, Korets', Shepetivka, Satanov, Sushkiv, Buzhanka, Vilkhivka, which brought him huge incomes.

Although... each of us can take a very valuable thing from Count Pototsky - his life motto: if you want to be happy, work. No one will be able to accuse him of Oblomov's lazy way of life. He didn't lose his life and didn't miss it. Every time he has new ideas, new plans, and their implementation makes him happy.

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Polish nobility. Ladies and gentlemen

Princes Koretsky, Czartoryisky, Sangushki, Counts Pototski were landowners in Volyn. Hundreds of villages and towns belonged to them. Mariya Pototska inherited from Eustace Sangushko 34 and from her grandmother Klymentyna 9 only one settlement with a filvark (large economic complexes). She leased part of the land to landowners, and her managers were appointed on each farmstead. Semi-noble janitors managed distilleries and tar distilleries, cloth factories, brick factories, resin factories. The last ones were remembered by our fellow villagers, although from 1629 to 1918 several dozen of them changed. They remembered Madevskyi, the last manager of the filvark, forester Kopist, whose house later housed a school, forester Adam Tsozol, Mr. Hertsyk, Mr. Olshanskyi.

During the revolutionary events in 1918, the lords had their estates destroyed. And since 1921, the border passed through Korchik, the farms of these nobles remained on Soviet territory and were destroyed. A border outpost was set up in the Filvark, this building stood until 1935.

Unfortunately, in the Zhytomyr archive, none of the given surnames are found in the index. More precisely, there are surnames, but these people have nothing to do with our area. Such people are not registered in Orthodox metric books. Repair of metric books of the Koretsky church is in progress. Therefore, this question remains an object for research by future local historians.

People's house

At the beginning of the 20th century, there was a People's House in Storozhiv, that is, a club, a place where young people gathered for joint leisure. Someone came with an accordion, someone with a guitar, balalaika or mandolin, they sang folk songs, danced their favorite polka, krakowiak, padspan, karapet, "Jakova", chanting:

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*And Jacob used to come to me,
bringing a box of crayfish.
And I took away the crayfish,
and drove Jacob out of the house*

*Go, go, Jacob, from the house,
Because the father and mother are
on the stove,
The children are with the father on
the stove,
You are gone, Jacob, where are the
children.*

If there was no musician, we made do with humorous choruses, to which it was also fun to tap our heels. ***

*Oh, when will that evening be
when there will be many boys,
both tall and short, and smart,
and stupid, and poor, and rich?
There will be someone to choose from.*

*Curly little girl, Proud-proud,
I will not marry you,
Because you are tongue-tied*

And on the farm, young people gathered "for fun" near the Kapshukovy bog. There, too, self-taught girls played the accordion virtuosoly, who did not play a single note, and boys joked with girls.

*Mom, go to bed, I'll wrap you up.
And I will go out the gate,
I will listen to accordions.*

*Sell, mother, two cows,
Buy me black eyebrows
Wash on the block
But wink at the boys.*

Rehearsals were held in the People's House and concerts were prepared for fellow villagers. Teacher Yosyp Mykolayovych Kravchuk,

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who was educated at the University of Warsaw, became a luminary of culture. He organized a choral singing group, accompanied by himself on the piano. Under his leadership, the amateur theater prepared two plays: the comedy by H. Kvitka-Osnov Yannka "Matching on Goncharivka" and the drama-opera by I. Kotlyarevsky "Natalka Poltavka". Everyone still remembers how wonderful the young Melashka Ostashchuk was in the role of Natalka. The teacher himself expertly performed violin solos at concerts. The violin was kept in the family for a long time as a relic, then one of the priests lured it away:

- What is it for you? No one knows how to play anyway. Give it to me.

They also mentioned other bright "people's artists" - Yugina Yarmoshyk and Salima Fedkevich. Yosyp Kravchuk was a true patriot of Ukraine. He is the first representative of the intelligentsia, raised by the Storozhiv community, studied by the Polish nobility. In the 20th century, a little later, dozens of highly educated villagers appeared, who worked in various branches of the national economy, including almost 50 teachers. People gathered in the People's House for the village steps, for the election of the headman, members of the village administration. Elected members of the village community here solved the problems of repairing the school, church, roads, and bridges, and analyzed complaints and statements.

Botanical Garden

To create a private botanical garden, it was necessary to master many secrets and skills. Invited gardeners Mickler from England and Kaiser Metzel from Germany worked on the design of such parks in Pishchev and Antoniny in 1900. By order of Count Pototsky, very rare and expensive types of trees were brought here.

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Only different bushes and flowers, including orchids, numbered about four thousand varieties.

On the territory of his forests near Storozhiv Pototsky decided to create another park - now it is the Horodnytsky botanical reserve of national importance. It was clear from the very beginning that the village of Horodnytsia did not belong to the Potocki counts. The reserve is spread over the territory of 352 hectares. And today, common, blue, silver firs, Austrian and Weymouth pines, larch, beech, berry yew, golden thuja grow here. ken, hornbeam, linden, black alder. The botanical garden is dominated by rhododendron oak-pine forests, combined with pine, blueberry-green moss and oak forests. The forest massif is protected in order to preserve the yellow rhododendron plant.

A hundred years ago, it was the property of Józef Pototsky and belonged to the Storozhiv forestry, as evidenced by the memorial sign that is still on the territory of the reserve.

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At our request, the forester Volodymyr Viktorovych Pashkovsky read the inscription on it. Among a large pile of stones between two beeches surrounded by larches, on one, the largest stone, it is engraved that the botanical garden was founded in 1910 by J. Pototskyi in honor of his grandfather J. Czartoriyskyi, who died in 1810 and was also the owner of these lands.

Back in 1996, the customer park had a very nice appearance: it was divided into blocks by paved paths, carefully looked after by forestry workers. But after the storm, which felled hundred-year-old spruces, beeches and oaks, rubble was formed there, everything was overgrown and deserted. Recently, one of the deputies of the Verkhovna Rada cleared the park-reserve, laid a good road here from Horodnytsia, and began landscaping.

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9. IN THE CYCLE OF HISTORICAL EVENTS

48 countries of the world were involved in the terrible war. Opponents split into two camps. On one side were Germany, Austria-Hungary, Turkey and Bulgaria. The second included England, France and Russia. Western and Eastern Ukraine fought as part of opposing sides. Four million Ukrainians were mobilized into the Russian army, and over three hundred thousand Ukrainians served in the imperial Austro-Hungarian army. Western Ukraine became the scene of major battles. In 1914, Russian troops approached Lviv, mass arrests and persecution of the local intelligentsia began.

In 1915, German troops occupied Western Volhynia and forced Russia to leave Gaichina. [Galicia] Thousands of people were accused

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by the imperial authorities of of being Muscophiles and sent to German concentration camps. Residents of Storozhiv also fought on the fronts of the First World War, some of them were in camps.

Constant military events of previous years and frequent changes of power led to complete disorganization of all spheres of life. Anarchy reigned in Korets' and the surrounding villages. The criminogenic situation was extremely aggravated, because there was no one to even complain: the position of judge was completely absent. In Storozhiv, as everywhere else, peasants looted manor houses. Armed gangs were active in the forests. They looted the surrounding villages, often attacked people on the roads. Few people did not succumb to the general elements, were not tempted by the master's goods. Everything was brought home: dishes, furniture, curtains, clothes, paintings. They say someone tried to pull the wedding ring off a woman's finger, but she held fast.

And laughter and sin

For several days now, everyone has been dragging something from the estate. Kateryna can't look at it calmly: every man brings something to his house, and you can't get Omelka out of the house. There is only one answer to all her persuasions:

- Do you need it?

In the end, he sighed heavily and became confused. There was an evening when he put away the large gentleman's mirror in a beautiful frame: - Everything is wet, there is nothing to take.

- Where will you put it?

All corners have been united - it is not good for anywhere.

- Put it in the barn, I'll think.

Watered the cow, drove the sheep, removed the yoke from the ox, led

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him for the night. The evening sun was shining right outside. A beautiful ox, gray, large, tame. But what is it with him? Why did he get angry, roar and rush like an enemy? Muddy! And instead of a mirror, only fragments. And the pitchfork spins, looking for that brat who wanted to take his place in the stable. Well, what now? No pity for the mirror, we lived without it. And what if the master orders everything to be delayed [returned?]again? If you tell people, they won't believe you. And laughter and sin.

(Names have been changed for ethical reasons).

Mother of God

Józef Potocki liked to decorate his parks and palace interiors with original sculptures. Busts of Polish kings were ordered for his residence in Antoniny, the central entrance to the palace was crowned by cupids in front of arched columns, bronze sculptures of hunters with dogs in natural sizes stood near the entrance. Near one gazebo - a huge marble lion, decorative sculptures decorated the alleys in all zoos; he ordered 32 statues of the Mother of God for all the churches in his possessions. One of these statues was preserved in the village of Storozhiv and is considered a cultural monument. The sculpture depicts the Immaculate Virgin stepping on a snake, a symbol of sin. Prayer to the Mother of God helps people to cleanse their souls of all evil.

Józef Potocki ordered to leave her near a consecrated spring near Korchik. The Mother of God became his guardian. An analysis of the water was carried out, and its healing properties were noted. The villagers went there to get water and believed that it was helpful. In 1918, the border was drawn again along the Korchik River and the Mother of God remained on Soviet territory.

When rumors reached Storozhiv that churches were being desecrated and icons were being burned there, the village community decided

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to save the Mother of God. The sculpture stood on a tall, handsome plinth of polished black labradorite, with a spring flowing from beneath it and a well forming at the side. Ten men with two pairs of oxen crossed the river by ford at night, carefully disassembled the monument, transported it to Hulyanka and installed it there. These people were not Catholics, but the image of the Mother of God also had a great influence on the Orthodox. Now this shrine has become a place of pilgrimage for the Polish diaspora. Every year on St. Anthony's Day, Catholics gather here for a common divine liturgy. The Korets' Polish community carried out the restoration of this monument. And the villagers, as before, bring her gifts: handkerchiefs, towels, ribbons - and ask their protector for peace, tranquility, daily bread.

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Today we already understand the value of this statue, this smiling Madonna in blue robes (blue is a symbol of innocence). It is good that in 1918, our grandfathers and great-grandfathers gave her shelter in the depths of the forest, because she would not have escaped from the hands of the poor people of our culture.

The same sculpture of the Mother of God stood near another spring in Slavutsky Park. A photo of this statue was brought by a Polish citizen in 2001.

In general, as we found out, the tradition of placing a chapel and a sculpture of the Virgin Mary near a holy spring was widespread among Catholics.

From the story of Anatoly Andriyovych Buslenka

As a teenager, my parents sent me to collect nettles. My boys and I were riding bicycles i three kilometers beyond the Madevskoye mountain in the direction of Kirovka. There is a tract of Matka Boska. The place is low, wet, a spring gushes from under the stone, the nettles there are tall and juicy. We filled huge bags with green vitamins and took them home. My grandfather Feodosiy Kuzmovych Busenko (born in 1910) said that his protector - a sculpture of the Mother of God - stood near the spring. When the border passed along the Korchik River and the godless Soviet government was installed on the left bank to save the sculpture from destruction, the guards moved the Mother of God to their territory one night.

- Why was such a place chosen for her?

- And where to put it in the village? You can't near the church. The Orthodox Church, the Mother of God is a Catholic shrine.

They decided to take it away from vandals. Whoever needs to pray will find it in the forest. Moreover, Gulyanka is also a place connected with the history of the village.

1921 - 1938

According to the Riga Peace Treaty (March 1921), 56% of the territory of the former Volyn province went to Poland. The border was established along the Korchik River. The Storozhiv gentlemen returned to the village, but their ruinous estates remained behind the barbed wire, on the other bank of the Korchik. The lords demanded that people carry their looted goods. Part of the property was returned, part was buried.

The Polish authorities tried to restore order, bring the disobedient people to their senses, introduced changes here and there. A new Voivode of Volyn was appointed - Gyuzevskyi. A headman was appointed in each county, and local self-government was created, which was called a commune. The Korets' commune included 15 villages and 13 rural communities. The village community was also a body of the village administration

The photo shows members of the Storozhiv village administration. In the center is the teacher Yosyp Mykolayovych Kravchuk, behind him is Makar Mykolayovych Kravchuk sitting first from the left is Lukash Vasyliovych Dmytruk.

Next to the teacher is a boy - the son of Lukash Anton Dmytruk. Others may be recognized by relatives.

1933 year

Famine raged in Soviet Ukraine. The Ukrainian press was silent, and the Polish press published real information about it. Members of border settlements declared that there was no famine in the Ukrainian SSR, that it was all the inventions of lords, kulaks and priests. But soon people who managed to cross the border learned the truth first hand. Residents of Storozhiv worried about the fate of their relatives on the other side of the border. They gathered food and went to the border posts, but they met with refusal, insults and threats. Funds and material donations for the starving were collected throughout the Volyn Voivodeship. The products had to be transported through the Korets' customs house. The Polish border corps let the column pass, and the Soviet border guards turned it back, saying that the collective farm workers were living well there and their donations were not needed by anyone in Ukraine.

Was there a famine in the village?

Let's listen to the story of Serafima Stepanivna Buslenko. - My mother-in-law Daria Denisivna Buslenko (born in 1910) said that there was no famine in Storozhiv. The harvest was average: neither rich nor poor. But we knew that people were dying out in the neighboring villages across the river. The border passed through Korchik. On our side there was a high barbed wire, and on the other - "jumps", as we called the Soviet border guards. Those hungry people who wanted to cross the river were not allowed to pass. One young guy from Sukhovola did break through. He said they started cannibalism.

His name was Ivan, we nicknamed him Bolshovichok because he came from the "Soviet Union". This poor man, skinny - skin and bones, everyone fed him, gave him easy work:

shepherding geese, pigs, and sheep for the Jews. And then he married among us and lived his whole life, fought at the front, Ivan Bolshovichok - that was his name until his death.

1939 - 1940

In September 1939, Soviet troops entered Western Ukraine. On December 4, 1939, the Rivne region was formed, consisting of 30 districts. Korets' became the district center. Collective farms began to be formed in the villages. As many as two collective farms appeared in Storozhiv: one in the village, the other on the farm. Komsomol and pioneer organizations were created. Ivan Makarovich Kravchuk was one of the first Komsomol members.

1941 - 1945

On June 22, 1941, Germany attacked the Soviet Union. After 5 days, battles were fought near Korets', where heavy tank battles were fought. On July 8, Soviet troops left Korets'. A Reichskommissariat was established on the territory of occupied Ukraine with its center in Rivne. To maintain order, the German authorities organized the local police. There were 200 policemen in Korets' and its surroundings.

In the forests of the Rivne region, sabotage and reconnaissance actions were carried out by partisan units. Especially many such units were located in the triangle Horodnytsia - Novograd - Korets'. In 1943, a special purpose unit under the command of Colonel Medvedev operated here.

Units of the Ukrainian Insurgent Army [UPA] also operated on the outskirts of Korets'. An irreconcilable armed struggle was waged between the red partisans and the Ounivites. [Organization of Ukrainian Nationalists] Germans, partisans, UPA soldiers, and units of Polish chauvinists took food from the residents of Storozhiv, and just armed robbers without any political convictions who went fishing at night.

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During the war, everyone knew: it is better not to lock the house, not to hide food. On the contrary, when leaving the house, the door was left unlocked, and products: milk, cheese, eggs, sour cream, bread, lard, vodka - were placed on the table. Otherwise, the door will be knocked out, and everything will be turned upside down.

Narrated by Nina Ivanivna Bugaichuk

My mother, Olena Denisivna Bugaichuk (born in 1920), in her first marriage was married to the son of priest Oleksandr Krotkevich, who was mobilized for the war in 1941. A month later, all contact with him was lost: he went missing. During all the years of the occupation, she and little Tamara lived in her father's old homestead with a mud hut. What did mom say? I remembered such memories of her.

Germans came to the village on motorcycles almost every week. The officer went to the elder, ordered how many young people to send to Germany, what food to collect in a week, where to send people to work. And the soldiers who escorted him were looking for prey in the houses: milk, eggs, pigs, chickens.

Mom bought two piglets for the summer and trained them to hide when the hapugs came. The pigs were so clever! As soon as the door of the barn was opened, they scurried into the potatoes and hid. The Germans have left - they are here and here. But once they did not

calculate. The Hitlerites hesitated, looked for a long time to hide, the pigs waited, waited and ran out. Right under the feet of the fascists. Both went to Korets' on a motorcycle.

Mom said that everyone was looting: the Germans, the partisans, and the rebels.

During one of the skirmishes in 1943, the partisans began

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artillery bombardment of Storozhiv. Cannons were pounding the village from the Madevskoye Hill. People are running everywhere in a panic. 4 houses were destroyed by shell explosions. The families of Yakov Yosypovich Pavlyuk (6 children), Petro Yosypovich Pavlyuk (6 children), Oleksiy Kostyantynovna Vasyuk (6 children), and Dmytro Pavlovich Khmelyar (2 children) were left without a roof over their heads. The fire destroyed all their little household treasure. Thank God, no one died.

Separately, we will highlight documentary information about Kravchuk's teacher Yosyp Mykolayovych (1903 – 1943). Yosyp Kravchuk, a participant in the liberation struggles of 1922-1944, a national figure.

During the Polish-German occupation, he was brutally executed by Polish chauvinists who served the German invaders. A mutilated body was found in Korets'. Khrystia's wife, who was then pregnant with her fourth child, brought him to Storozhiv and buried him in the local cemetery. Let there be a heavenly kingdom. Let's pray for the repose of the souls of young girls

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who were taken from home by unknown bandits in the middle of the night. and no one knows their fate. One can only guess what insults and abuses Tetyana Ostapchuk, Yevdokia Ostapuk, Fedoska Soya, Maria Soya, Paraska Tyshkevich, Dunya Dubynets, Anastasiya Derezhnets, and Nadiya Derezhnets suffered before their martyrdom.

Kateryna Korniiivna remembered the names of the girls and told her daughter Nadiya Evgeniivna Yarmoshyk. It seems as if P. Tychnyna wrote about them:

Faded - tired roses are broken:
Oh, don't bloom again, don't bloom.
Screaming knives, stuck in the heart:
Man is a beast! Oh my God, I'm sorry...

These are our children. These are the children of our relatives, because all of us, having lived in the same village for several centuries, are related by blood ties.

61 Red Army men did not return home to Storozhiv. The ashes of our compatriots will rest in the lands of Western Ukraine, Russia, Belarus, Lithuania, Latvia, Slovakia, Poland, Prussia, and Germany. It is with deep sorrow that we remember everyone by name.

[Names]

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Hideaways

In 1945-49, insurgents who refused to lay down their arms hid in shelters (dugouts) built near the reservoir. Sometimes they went to the village to ask, sometimes they asked:

- Don't you have any old cloak?
- Can you give me a shirt?

Everyone with whom it was possible to communicate emphasizes that the residents of OUNiv did not demand anything, but asked, thanked and returned to their forest hiding place.

One sentry accidentally came across their shelter, a forest hospital, the rebels took pity on him and let him go. An hour later, militiamen threw grenades at three dugouts. 12 people died. There were no villagers among them. Only a week later, people were ordered to bury them

It's a pity for everyone: and those who were thrown into the Stalinist meat grinder; and those who fought and died for independent Ukraine with a trident on their caps; and those who did not find any safe corner on their native land and, like driven animals, hid underground; and those Polish Poles who were expelled from the nest and went into obscurity. Everyone has their own truth. It was politicians who beat people on their foreheads, and then redrew the map and warmed their hands on the fire of war. Here are the statistics about the villagers who died during the Second World War:

- 61 - at the front
- 24 - in the units of the UPA
- 2 - from the hands of the Germans in the village
- 5 - from the hands of the Poles
- 55 - under unknown circumstances

The information was given by Victor Tarasovych Buslenko.

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10. Farms

On November 9, 1906, Tsarist Minister Stolypin issued a decree on agricultural reform. He believes that communal ownership of land inhibits the development of progress in the country.

According to Stolypin's order, the peasants had the right to remove buildings to a separate plot, to create hamlets. Through the Peasant Bank, they could get an interest-free loan for the purchase of land, tax and property payable for 55.5 years.

This was used by 25% of peasant yards. Mostly wealthy peasants, who had many workers, left the commune and went to the farms. Young families also moved, for whom it was difficult to live in the same house with their parents, because often 2-3 daughters-in-law and mother-in-law lived near the same stove.

In Storozhiv farms were created around the Madevsky mountain:: 1927 — 28 farms (data of 3 Zhytomyr archives); There were 30 farms not far from the Budka settlement. Landlord J. Pototski gave the land for logging almost free of charge in one large piece in the forest, since this plot had no value. The area was wet, swampy. But the peasants built streams, ponds, dug wells, they collected moisture. In addition, the pond was planted with willows, which absorb and evaporate water the most. All the peasants bought horses or oxen, livestock, planted fruit trees, some landowners started apiaries, bred a lot of livestock. Not far from them, under the forest, they bought land for farms and settled several Belarusian and Jewish families. The Jew Paia built a mill steam engine (Paia mill). In 1943, the people of Bandera burned their homes and smashed the mill.

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Everyone worked hard, but felt like masters of their land. It was enough for ones self and for sale.

Eva Martynivna Bovtorchuk remembered her peasant neighbors.
N.K. Pavlyuk has lists.

From the memoirs of Nadiya Antonivna Pavlyuk (born 1931)

In 1939-1940, reclamation workers made a ditch along the embankment from Storozhiv to Horodnytsia. People worked hard. Mom put various products in a box: bread, lard, eggs, pancakes, cheese, butter, milk, and my older sister Hanna and I carried them to the embankment. There, our employees sorted everything out, the money was paid out of the salary.

Some hamlets in Storozhiv appeared much earlier, in 1900, Count Pototsky, having cut down a large area of forest from the road to Gulyanka to the road to Sloboda, did not want to spend money and energy on uprooting stumps. So he divided the land into lots and distributed them to everyone. The tract is called "Donated Plots". The peasants worked hard - they dug up those snags, pulled them out, and planted rye, wheat, oats, and barley on the cleared territory.

Where did the Korchik hamlets disappear in 1935?

Narrated by Tamara Illivna Godun (born 1936)

My father, Ilya Stepanovich Karpluk, returned home after seven years of German captivity in 1921. After marrying my mother Paraska, he settled on a farm near his relatives near Mt. Madevska. Another 30 families lived around the complex. They had oxen, horses, worked the land, owned property. Parents did not take into account that in 1918 the border between Poland and Soviet Ukraine passed along Korchik. Pillars blocked the river in the middle, barbed wire was stretched, a border outpost was made in Filvark

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In 1921, people were still allowed to cross the river and visit relatives. And then they just talked with their parents, told the news. So the grandfather told his father across the river that his sister was getting married, there would be a wedding. But they didn't even dare to go to the wedding, and they started forbidding them to talk to each other.

In 1935, in February, in the middle of the night, crews drove to our farms. They ordered everyone to gather, you took the most necessary things, they loaded it with light hooks onto the platforms and took it away to Novohrad. Without explaining anything, they put them in wagons and took them somewhere. All security forces were deployed in the central village of Dnipropetrovsk region. Well, at least they didn't scatter around different villages.

- And where did they live there? Were they digging dugouts or something?

- There were many empty houses in this village. During the famine in 1932-1933, almost half of the village died of starvation. Our guards settled in those houses and lived for 12 years. I was born there, my passport says: the village of Oristopol, Pokrovsky district.

And when did you return? In 1947, the famine began again, some of the emigrants fled to Storozhiv. Our houses on Mt. Madevska were no longer there, and there was no filvark, everything was demolished. Grandfather Stepan Pavlovich Buslenko met us in the club premises. Parents and three children: Vera, me and Raya lived in our grandfather's cabin while our house was built.

In fact, it was a lawlessness on the part of the Soviet authorities. In order to hide one crime - the Holodomor, the authorities commit another - the forcible deportation of disenfranchised people and the destruction of their homes. Even the border outpost from Filvark is being moved to another place, away from ruined farms - to the tract of Olshany in Sosnin.

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I was young, so I don't remember everything. I know that the families of my paternal cousins Mykola Karpluk, Anton Karpluk, Oleksandr Karpluk have returned, although he was a storekeeper at a collective farm there, then an accountant. Kindrat Ostapchuk did not return. Fedir Karpluk brought his family, but there was nowhere to hide, there was also a post-war famine, everyone baked bread from acorns, added bran, sawdust, cooked borscht from nettles. So they returned, because at least there was a house there. Many descendants of Storozhiv villagers still live in Dnipropetrovsk region.

Did any of them later come here to visit their relatives?

In the 1970s, Volodymir Filchuk (Ladko) came to the village and said that his native land was calling. They remember him as an orphan when he got married. The young family was taken away in 1935, along with everyone else. He walked along the river for a long time, found his house, showed where everyone lived.

Comments: On November 15, 1929, the Council of People's Commissars of Ukraine adopted a resolution "On the resettlement of socially dangerous elements from the border regions of the Ukrainian SSR." In all villages, events developed according to approximately the same scenario. Without explaining anything, people were put in wagons, and then on the way they were informed: we are taking you, expensive goods, to the fertile lands of Dnipropetrovsk

region or Mykolaiv region, to unlimited good, wherever you take as much land as you can. as you wish, but in the meantime sign a receipt about not leaving the Dnipropetrovsk region, if you want to make it there alive.

The resettlement process was presented to the readers of the Ukrainian press as being carried out on a voluntary basis. And people were already on the way making plans to return home, to their kind - at least by water. From 1933 to 1937, 67,817 families underwent such "voluntary" resettlement

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Demolition of farms

In 1906 - 1910, Volhynia experienced a process of complete ruralization. Peter Stolypin wanted to make this region a model of the logging system.

And at the beginning of the 1950s, the Soviet authorities carried out the process of complete liquidation of farms. On August 12, 1949, the resolution of the Council of Ministers of the Ukrainian SSR "On the resettlement of collective farm workers and individual farms in the southern region of Ukraine" was adopted. A plan for selecting people for resettlement has been approved for each village. Under the threat of punishment, local leaders tried to fulfill the instructions from above at any cost. By this resolution, the main obstacle to the collectivization of the village was recognized as the hamlets. In the new post, it was emphasized that there should be at least two able-bodied persons in the families of immigrants. Do not relocate disabled, elderly, sick or lonely people. It was necessary to send peasants only from a log house for houses or with ten cubic meters of lumber. The resettlement process began in 1950. As of August 1952, 26,922 households were resettled from farms in the Rivne region. 6,258 of them are in the Kherson, Dnipropetrovsk, and Stalin regions. The process of violent destruction of farms continued until the end of the 1950s.

Valery Petrovych Trokhymchuk (born in 1952) and Raia Petrivna Antonyuk (born in 1958) remembered the story of their mother, Anna Antonivna Trokhymchuk (born in 1925).

- All the Storozhiv peasants, who were destined for eviction, were brought to Novohrad-Volynskiyi. Wood from dismantled houses, carts, oxen, pigs, sheep, chickens in crates, and furniture were loaded into goods wagons. People also walked with their belongings in commodity boxes. They were planted in the village of Vynogradovo, Tsiurupinsky district, Kherson region. All around the boundless steppe and not a single tree. While they were building houses, they lived with their neighbors. The local residents welcomed them, because they were growing on a state farm

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wheat, watermelons, melons, cotton, and each worker had a norm of more than 10 hectares. New working hands are a significant relief. Men cultivated the fields with oxen and tractors.

The women were immediately allocated cotton plantations, where there is a lot of trouble: each plant must be planted, then they will take care of it several times. But during the harvest, problems began. Cotton wool was removed from ripe boxes, throwing them into large apron-bags. Dry eyes burned, allergies started. Volyn foresters could not get used to the local hot climate. In addition, the soul constantly longed for its native land, because only there was a

pure land where the mother gave birth. There was no money to move home, because I was paid for my work with watermelons, which still had to be sold somewhere.

First, Nadiya moved to Volyn, for which aunt Ustyna came. Then the doctors advised Hanna to leave, because her eyes burned during the day, in the summer, and in the winter. Fedor was taken to the army, and grandfather Anton and grandmother Salima stayed the longest, because it was a pity to throw away their property, earned by hard work. Other Storozhiv villagers also partially returned, and some settled down, took root and stayed.

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A mountain does not converge with a mountain...

Narrated by Raisa Petrovna

In 2014, watermelons were brought by car to our village of Horbakiv, which is near Rivne. Went, bought, talked with the guys. It turned out that they are from the village of Vynogradovo, Tsyuru, Pinsk district. I was happy, I started to ask about Filchuks - aunt Maria and cousin Mykola Fedorovych.

- A! Baba Masha! There is one, a very old woman already, but alive. She sits on a bench by the road every day. And her son Kolya lives with her. Divorced his wife, came to his mother. A normal man, a hard worker.

I ran home, gathered a bag of potatoes, put them on the cart: "Take a present to Aunt Maria and cousin Mykola." And they give me a bag of watermelons: "These are from relatives from the Kherson region."

In 1950, 18 families, together with their houses, were taken from the Storozhiv farms to the Kherson-Odesa region. 11 houses were dismantled, brought to the village and dumped on the northern outskirts. Most of the peasants settled here.

Grandfather Makar

Only one house on the farm stood until the 70s. It was not demolished because the owner, Makar Gerus, was serving time in exile for keeping a rebel typewriter. The children lived alone because their mother had died earlier. The whole village knew grandfather Makar from the farm. He was an extraordinary person. On Sunday, grandfather is in church. Always friendly to the old and young, smiling, he had treats for children - apples, pears, nuts. And on weekdays, grandfather Makar brought a bundle of birch brooms to the village. Today it will be distributed in one corner, tomorrow in another. He did not demand payment, people themselves thanked the grandfather, who did what he could. He was considered a weirdo, because the grandfather often said incomprehensible things:

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- Everyone will sprinkle poison on food and then eat it.
- Very soon all party members will put party tickets on the table and refuse them.
- An invisible death will come, and people will fall like flies.
- The idol will be thrown out of the mausoleum and all its monuments will be thrown down.

- Everything will be rebuilt and will not be able to rebuild in any way.
- And only now we understand that grandfather Makar saw our near future.

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11. OUR NEIGHBORS

Storozhivka

On the map of the 17th century, near the road connecting Storozhiv and Horodnytsia, 3 km from Storozhiv, the village of Storozhivka is marked.

On the map of the XVIII century, the forester's house and several huts are already marked there. In 2000, there were still 2 houses, in one of them the resident of Storozhiv Petro Matviyovych Gordiychuk lived with his wife, in the second - the family of forester Tyshkevich. In 2015, an ancient entrance cellar remained on the site of the former Storozhivka

Sloboda (Slobidka, Frankopil)

After the long Cossack wars, the Polish nobility returned to their estates. During this time, new settlements appeared on their lands. Here, the landowners were forced to announce the so-called slobodas, [freeholds] according to which new settlers were exempted from all obligations for six years, and then paid chinsh (cash rent) and did not work on the estate.

Thus, everywhere in Ukraine, along with fortified villages in the second half of the 17th century, freeholds appeared (from the word "freedom").

In 1908, Count Pototsky ordered the construction of a wide bridge over Korchik and the construction of a road from it to the Right Path to the Botanical Garden. Men from Frankopil and Storozhiv worked on the spot. The Pototsky Bridge served people for more than 50 years.

Currently, the village has 62 yards.

Maidan

The toponyms Maidan, Horodyshche [Square, Fortified Town] indicate that this is a very old settlement. In Volyn alone, settlements with the nickname Maidan are found 23 times.

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The origin of the word "Maidan" is a spacious place where many fairs gather. They meet twice on the Maidan. One of the lexical names of people is market square. Obviously, this is where it was most convenient for all the residents of the surrounding villages to gather in autumn. How else to explain such a dense network of roads to the Maidan? The system of roads leading from the villages of Suhovolya, Kamianka, Luchytsia, Horodnytsia, Anastasiivka, Storozhiv, Mikheivka suggests that once upon a time it was not just a hamlet near Storozhiv,, but a full-fledged village, and maybe even a city. A wide bridge was thrown across the river, in the 17th-20th centuries there was a forestry, at the end of the 19th century 14 yards and 160 inhabitants were registered. In 1970, the family of forest traveler Yushchenko still lived there. In 2015, everything was leveled with tractors, a good road to the Maidan was made, and a hunting complex is planned to be built here.

Kozlówka

Traditions about the village of Kozlivka (the Polish variant of Kozlówka), which was located north of Storozhevo, have reached our time. In the oldest documents - tax invoices from 1629, such a village is not registered. It is not found in further papers. But we have no doubt that Kozlówka was there, because we are convinced: the most reliable document is human memory. The presence of a powerful spring and a deep stream in this tract, along which people could settle, gives us confidence. Apparently, the village was destroyed by attackers earlier, in the 16th century, just like the legendary manufacturing city on the Maidan.

Hofmanivka German colony

A German settlement arose in the 18th century near the Right Path to the left of the road to Horodnytsia, 4 km from Storozhiv. At the invitation of Peter I, many Germans and Czechs moved to the territory of Tsarist Russia.

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They had to share their experience in growing potatoes, hops, brewing, building brick, distilleries, and mills. It was then that Zaporozhye Sich, destroyed by Catherine II, was settled by the Germans. Colonies of Germans are still sometimes found in all regions of Ukraine and Russia, although before the war in 1939-1940, Stalin ordered the deportation of Germans to Kazakhstan and deep into Russia. Few managed to avoid deportation. One of the Hofmanivka men named Schneider came to Storozhiv and settled there. Kondrat Ostapchuk, a resident of Storozhiv (grandfather of Arkady Ostapchuk), was married to a German woman from Hofmanivka. Until recently, one of the descendants of the Bratkreits German colonists worked alongside the Storozhiv villagers at the porcelain factory in Horodnytsia.

According to Volyn researcher, historian, archaeologist and ethnographer O.M. Tsinkalovsky (years of life 1898 - 1983), in the German colony of Hoffmanivtsi, Zvyahel district, Horodnytsia volost, at the end of the 19th century. there were 34 houses, 153 inhabitants, an evangelical prayer house operated.

The Germans from Hofmanivka taught the Storozhiv peasants to grow hops, because Count J. Pototsky ordered large hop fields to be laid near the "Donated Plots" (the cut trees were used for poles. Anastasiya Hryhorivna Sokolyuk said that the hop growers were well paid, and therefore the women worked very harmoniously on these plantations.

Budki [Booths]

On the feast of the Holy Trinity in June 2016, a group of Poles, whose grandfathers were forced to leave Ukrainian land in 1943, came to their in-laws in Frankopil. Their delegation of Polish citizens is accompanied by Franko Adamowych Pashkowski (born in 1930). The energetic grandfather led them through the remaining Budki territory, showing them where their ancestors' houses were. The son of a teacher, Danik Bodus, photographed the place of the former school where his father worked. It is taught by Mr. Clement.

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Stepan Ivanovich Kondratyuk (born in 1953), who was a teacher in Darmanka for some time, reported that a large Polish community really lived in this village, there was a regional church

here. In 1943, the insurgents blew up the Catholic church, burned the homes of the Poles, and the people were obviously warned and fled.

Where did the Booths go, because in 1951, priest Onyshchuk wrote in the audit book that they belong to the Storozhiv parish, have 370 parishioners, a four-grade school, a club, a store, a library, and 73 houses, marked on the pre-war map? Most of the families were taken out of the farms during the deportation, some moved to nearby villages. In 1965, there were still several farms here, but Budki was no longer considered a settlement.

Narrow gauge [Rail]

After the occupation of Ukraine, the German-fascist invaders took away all the most valuable things from here: minerals, cattle,

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property, products, museum exhibits, even soil. For their own convenience, in our area, they used the old embankment on the Right Path and laid a narrow-gauge railway. According to Kateryna Korniiivna Yarmoshyk (born in 1927), labor was free - captured Red Army soldiers. New branches of the road were laid through the forest around the Maidan, then through Anastasiivka to Horodnytsia, apparently for the export of wood. Even after the war in the 1950s and 1960s, forestry used this road., as well as the Horodnytsky porcelain factory: clay was delivered there, and porcelain products were transported from there to Novohrad-Volynskyi.

Eva Maksimivna Bondarchuk (born in 1921) said that women from Storozhiv came to the Maidan, conductor Vasyl Ostapovych Yushchen put them on a "cuckoo", and they quickly reached Novohrad with firewood. Then, for some reason, no one needed this connection. The wagons pulled out right next to the "Mother of God" tract, and children were playing in them. The road began to move, metal rails were lying along the embankment, people were stretching them on the foundations to the basements. N.K. Pavlyuk and A.A. Buslenko spoke with the witnesses.

Osterbeiters [Forced Labor]

During the years of the occupation regime, 2.3 million Ukrainian boys and girls were taken to Germany, where they were used in the military industry, in mines, in agriculture and as domestic servants. Almost all the youth were also taken away from Storozhiv.

- We picked potatoes, beets, carrots, tomatoes and cucumbers were prepared for pickling. Above us stood a supervisor with a sledgehammer. Every Friday, the doctor came and asked if there were any patients. They were allegedly taken for treatment, but they did not return.

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Later we learned that the sick were taken to the crematorium and burned. Thank God, the Storozhiv villagers, everyone returned home from the German concentration camp.

They traveled to the Third Reich in covered wagons. And there in Hamburg they distributed who will work where. Volodymyr Antonovych Romanchuk said that he worked at an underground military factory where shells were manufactured. The work was hard and dangerous. They slept in plywood barracks made of wood on three-tier deckchairs, there was

barbed wire around, guards with sticks walked around. Several thousand slaves worked here, whose faces were pale green from the lack of sun and exhaustion from hard labor

Some people are lucky enough to work for hire on farms. It was an ordinary job for a peasant. Pavlo Bondarchuk learned German, even wanted to stay there, but in 1945 all Ukrainians were deported from Germany. In the 1990s, Germany paid osterbeiters a lot of material compensation for moral damage. The compensation was quite decent: Hryhoriy Dmytrovykh Horodniuk even built a new house with these funds.

Dialects

And now let's listen once again to the dialect speech of our dialect. Dialects are also witnesses to the history of the people. This is what our ancestors said a hundred, two hundred, and maybe a thousand years ago.

Why deprive a work of color, tear it away from typical circumstances? After all, dialects are the memory of millennia, an echo of ancient times, witnesses of high language culture and figurative thinking of our ancestors. (S. Plachinda).

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12. On the Fish. Buvalshchyna in 1945

My brother Peter was very fond of going to the river. Do not give him bread, but let him run along the shore with a horn. He drove to the river with one push. Whatever he catches, he will give it to the cat, because Golka drove him out of the house with that fish. And that corner was already so used, it looked like a wicket. So Peter got up early in the morning and was already calling. The bug won't let go, he already drank the cucumber radish with that stupid fish.

There's a lot of work to do, take care it's better to leave pudvurusha. [Playing around?]

I'll get out quickly, then I'll do all the work, - says Golka, scolding him, and he hears her outside, gathered himself, the horn in his hands and to the stream.

It sets up near the water, when men come here with insults, or as it sounds, strangers, not Storzhivsk. He hid in the bush, and they saw him, turning around:

Well, get out, who are you seeing here?

What are you guys doing, I'm fishing, I live not far from here.

Where? Take home.

They come, one daughter is picking cucumbers in the garden, a friend peels peas for borscht, a bug in the yard of a friend, but seethes with anger, snares it with a wreath. Maiden - Peter is led first, two others walk along the street behind, and there are still pins. Is this your husband? Do you know him?

And she is like a piece of cake:

I don't know, I don't know and I don't want to know. My eyes have never seen him!

Then one guy took out his gun - bang, shot, and they went.

Mother is crazy. The children ran up shouting:

Dad, dad!

What are you going to do here? Dumb dad. The blood rushes, it oozes.

God, God, Mother of God!

What a missing man.

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!3. TO THE DONBAS, TO THE VIRGIN

After the war, the mines were filled in, often filled with water. Many strong hands were needed to revive them, so in 1946-65, young people from all over Ukraine gathered here. At that time, many Storozhiv boys and girls were recruited to Donbas. Although hard work awaited them, the young people longed for some changes in their lives. In a collective farm village, hard physical labor was almost never paid. There was not enough equipment. It was impossible to escape from the village and go to work in the city, because passports were not issued to the villagers. To receive a certificate from the head of the collective farm - permission to leave for Donbas meant becoming a free person.

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As Taras Ivanovych Buslenko told, entire ponds of water were pumped out of the mines, garbage was removed, broken metal structures were welded, the place for coal removal was cleared, slats and counters were repaired, temporary rails for trolleys were laid instead of iron ones, electrical wiring was repaired. The workers were covered in snow, in old and tattered clothes, but everyone understood that this work had to be done, because coal was needed to restore the operation of power plants, plants and factories. Several dozen boys and girls from Storozhiv passed through this test.

All to the virgin!

There are also more than ten well-trained village mechanics in Kazakhstan. As Maksym Oleksandrovysh Saichuk (born in 1931) recalls, mostly unmarried guys were looking for romance, and he and Pyotr Lukashovich Saichuk agreed to go as families, with women and children. They settled in wooden barracks. There were already people here: Bogdan Petrovysh Hordiyshuk, Vasyl Stepanovych Tyshkevich, Andriy Feodosiyovych Buslenko and other compatriots. Rostislav Petrovysh Tyshkevich and his family came to them after serving in the army.

To the call "All to the virgin!" student detachments arrived there for the summer, guys demobilized from the army went there, there were many Gulag prisoners released early. Simultaneously with the plowing of the virgin land, people began to populate this desert region. Construction crews built new towns and villages. More than six million Russians and Ukrainians received housing there and stayed forever. Four Storozhiv boys settled in there as well. In 1956, a record harvest of a billion pounds of bread was harvested on the lands of Kazakhstan. In 1964, 12,000 combine harvesters and 20,000 drivers were already working there.

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[Excerpt of 1898 Map]

