

“TEMPLE FEAST” AND “VILLAGE DAY” WITHIN THE DISCOURSE OF MODERN UKRAINE

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Rezumat

„Hramul satului” și „Ziua satului” în discursul Ucrainei moderne

Articolul analizează procesele de transformare în păstrarea tradițiilor obișnuite și ceremoniale ale Hramului satului și sărbătorirea Zilei satului în spațiul socio-cultural al Ucrainei moderne. Sărbătoarea Hramului a fost și rămâne un fenomen important al culturii spirituale și tradiționale a ucrainenilor, ocupă un loc important în mintea oamenilor, reglementându-le viața, activitățile și practicile sacre. Sărbătoarea este o etapă importantă în dimensiunea temporală a anului, reglementând alternarea perioadelor de muncă și de odihnă. Scopul articolului este de a dezvălui rolul Hramului și al Zilei satului în cultura festivă și ceremonială și viața publică a ucrainenilor pe baza observațiilor proprii, a literaturii științifice și de ficțiune parțial utilizate și a resurselor de pe Internet. Sistemul de vacanță afectează direct organizarea vieții economice, politice și culturale a fiecărei societăți. Sărbătoarea are o funcție unificatoare și poartă o încărcătură emoțională, asigurând totodată transmiterea tradițiilor generațiilor, apropierea oamenilor, bazată pe interese spirituale, estetice și creative. Practica culturii festive și ceremoniale și a vieții publice a ucrainenilor a inclus o nouă formă – o sărbătoare comună a Hramului și a Zilei satului, care unește membrii comunității rurale și chiar mai multe așezări din apropiere – și astfel joacă un rol important în întărirea standardelor morale și etice și îmbunătățirea comunicării.

Cuvinte-cheie: Hramul satului, Ziua satului, ritualuri, cultură spirituală ucraineană.

Резюме

«Храмовый праздник» и «День села» в дискурсе современной Украины

В статье проанализированы процессы трансформации в сохранении обычаев, обрядов, традиций Храмового праздника и праздновании Дня села в социокультурном пространстве современной Украины. Храмовый праздник был и остается важным явлением духовной и традиционно-бытовой культуры украинцев, занимает важное место в сознании народа, регламентируя его жизнь, деятельность и сакральные практики. Праздник служит важным этапом во временном измерении года, нормируя смену периодов труда и отдыха. Цель статьи – на основе собственных наблюдений, частично использованной научной и художественной литературы и интернет-ресурсов раскрыть роль Храмового праздника и Дня села в празднично-обрядовой культуре и общественном быту украинцев. Праздничная система оказывает непосредственное влияние на организацию хозяйственной, экономической, политической и культурной жизни каждого общества. Празд-

ник имеет объединительные функции и несет эмоциональную нагрузку, обеспечивая при этом передачу традиций поколений, сближение людей на основе духовных, эстетических и творческих интересов. В практику празднично-обрядовой культуры и общественно-го быта украинцев вошла новая форма празднования в сельской местности – совместное празднование Храмового праздника и Дня села, объединяющее членов сельской общины, а то и нескольких ближайших населенных пунктов, – поэтому играет важную роль в укреплении морально-эстетических норм и улучшении коммуникации.

Ключевые слова: Храмовый праздник, День села, обряды, украинская духовная культура.

Summary

“Temple Feast” and “Village Day” within the discourse of modern Ukraine

The article presents the analysis of the transformational processes in preserving customs, rituals, and traditions of the Temple Feast and celebration of the Village Day in the socio-cultural space of present-day Ukraine. The Wake Ceremony has been and remains an important phenomenon of spiritual and traditional Ukrainian culture that occupies an important place in the minds of people, regulating their lives, activities and sacred practices. The holiday serves as an important stage in the temporal dimension of the year, regulating the change of periods for work and rest. The aim of the article is to reveal the role of the Temple Feast and the Village Day in the festive and ritual culture as well as social life of Ukrainians, on the basis of our own observations, partly by way of using scientific and fiction literature and Internet resources. The article shows that the holiday system has a direct impact on the organization of economic, political, and cultural life of every society. Celebration has a unifying function and carries an emotional loading, ensuring at the same time the transmission of traditions accumulated by generations, bringing people together on the basis of spiritual, aesthetic and creative interests. The practice of festive and ritual culture and social life of the Ukrainians has been enriched by a new form of celebration in the countryside, i. e. a joint celebration of the Temple Feast and the Village Day, that unites the members of the village community, and even several nearby settlements, thus playing an important role in strengthening moral and aesthetic standards and improving communication.

Key words: temple feast, village day, rituals, Ukrainian spiritual culture.

The category of celebration is an ancient and global phenomenon of popular culture, which combines functions and carries an emotional load, while

ensuring the transmission of generational traditions, bringing people together, on the basis of spiritual, aesthetic and creative interests. Its purpose is to preserve and promote the spiritual values around which people have organized their lives. The holiday serves as an important stage in the hourly dimension of the year, rationing the changing periods of work and rest. The holiday system therefore has a direct influence on the organization of the economic, political and cultural life of every society.

The national-cultural revival of recent decades in Ukraine has contributed to the intensification of the study of spiritual heritage in time and space. An essential and integral component of the latter are customary and ritual traditions of the Ukrainian people, some of which have long been preserved only at the level of collective memory. Therefore, one of the topical and insufficiently studied problems of customary and ritual traditions of Ukrainians has emerged, in particular – the Temple Feast, which in the last two decades has been tightly combined with the practices of celebrating the Village Day.

The purpose of the article is to reveal the role of the Temple Feast and the Village Day in the festive and ritual culture and social life of Ukrainians. The subject of our study is the Temple Feast and the Village Day in the socio-cultural space of modern Ukraine, which so far has not been the subject of separate works in Ukrainian and foreign ethnological science. The research methodology is based on the principles of historicism, systematicity, scientificity. In the article, methods of system analysis, classification (for revealing the theme of research, its structuring and generalization of data in unique semantic whole), direct observation and audio fixation of the field ethnographic material (for completion of the factual base and finding out of the modern condition of celebration) and comparative-historical (to find out general and distinctive characteristics between the investigated phenomena in the development of customary ritual culture) are used.

The problems of the Temple Feast and the Village Day in the system of calendar rituals have been little researched. The historiography covers a number of works of general nature, in which the issues that are the subject of this article are covered only partially, and their main focus is on calendar holidays. However, certain information, namely a mention of the temple as a phenomenon or a description (scenario) of the temple complex, preparations for

it, hospitality traditions, festive meals are recorded by such famous researchers as: A. Afanasiev-Chuzhynskyi, Z. Kuzelya, Ag. Krymskyi, S. Kylymnyk, V. Skurativskyi, V. Borysenko, O. Kurochkin, G. Bondarenko, G. Goryn, A. Drohobytka, etc. Auxiliary sources also include fiction, in particular works by I. Nechuy-Levytskyi, M. Kotsyubynskyi, Y. Fedkovych, I. Franko, A. Makovey, A. Kobylyanska and others, as well as archival materials from oral folklore: “Where the temple is, so am I”, or “The village loves the holidays” was the popular saying. An important source in the coverage of the events is our own expedition notes, information from the Internet resources and the media.

It is well known that the Temple Feast and the Village Day occupy an important place in the festive and ritual culture and social life of the people. According to the priest of the Church of St. Panteleymon the Great Martyr and Healer in Kyiv, “For every village the Church holiday is an important day when we thank the Almighty for all the bounties, the patron saint for protection, and when our hearts are filled with a bright sense of faith. For several years in a row, we have celebrated Temple Feast and Village Day on the same day. It has begun a wonderful tradition – it is a holiday that unites people of different preferences, different fates and different professions into one common feeling – love for the small motherland” (I). The Temple Feast, in addition to “khramy”, was also called “praznyk” (western regions of Podillya and Galychchyna) and “med” (Krymskyi 1928: 193-194) (until the mid-twentieth century in the Middle Naddniprovyanshchyna region, still in Zvenigorod and Kaniv regions), which is also an obligatory ritual dish during the funeral days. It is worth noting that the name “med” still exists today in the Kyivan Polissya. As for the local names of the temple feasts, sometimes they were called “kyrbay” (Mukachevo region, Zakarpattia oblast) (II), “zalozhenya”, or “karmash” (these lexemes exist to this day in Polissya of Rivnenska oblast) (III). Regarding the latter, it is consonant with the German holiday “kyrmes” (church procession – circumambulation of a village, then feasts – general dinners – fairs – evening festivities – post-holiday for 2–3 days). It is possible that this name was recorded and retained in the memory of people during the German occupation during World War II.

Temple Feast can be divided into both temple feasts and feasts of the altar. The first was celebrated on the occasion of the construction and consecra-

tion of the church as an annual religious and public holiday, timed to the canonized saints (Apostles Peter and Paul, Prophet Illya, St. Nicholas, Apost. St. John the Theologian, St. Michael, St. miracle-workers-saints Kuzma and Demian, Mt. Saints Borys and Hlib, etc.) or to the gospel events of the twelfth holidays. The Nativity of Christ, the Epiphany, the Purification of the Lord, the Annunciation of the Blessed Virgin Mary, the Entrance of Christ into Jerusalem, the Ascension of Christ, Synaxis of the Theotokos, Feast of the Transfiguration of Our Lord, Assumption of the Theotokos, Nativity of the Theotokos, Exaltation of the Cross of the Lord, Presentation of the Theotokos to the Temple) and other major feasts (Intercession of the Theotokos, Apostles Peter and Paul and others). The Church feast day corresponded to all the canons of the Church feast, however, in the presence of an additional side altar in the church – a side-altar. In such a case, the parish celebrated both the Church feast and the High Priestly feast. Thus, the latter belonged to those paraphia (churches, cathedrals, monasteries), in which there were two or three, or even more altars, i. e. how many altars the church had, so many throne feasts were celebrated. For example, St. Volodymyr's Cathedral in Kyiv, is built in honor of the Baptist of Rus, Holy Prince Volodymyr (temple feast). In the cathedral there are, besides the central altar, two more altars – the Olhynskyi and Borysohlibskyi – one in honour of holy Princess Olha (throne feast day), and the other – in honour of holy martyrs of virtuous princes Borys and Hlib (throne feast day). There was also another motivation for the establishment of the “temple”, i. e. there were certain non-traditional, exceptional events that served as the original cause for the celebration of a particular “feast”. In Hutsulschyna, as noted by S. Kuzelya, “...If the children are not living or someone in the family is seriously ill, then this child or the sick person is «doomed», that is, they promise to celebrate a holiday every year, as long as they will live. Such feasts are held on the Feast of the Holy Cross, Blessed Virgin Mary, St. Michael and others. On these feasts, they order a moleben (one of the church services, the content of which is a thanksgiving or petition for specific needs) or, if possible, a Divine Liturgy, at the end of which they invite their relatives, neighbours and the poor to a reception. The reception of guests began and ended with appropriate common prayers («Our Father» and «Thank You, Christ our God»), with refreshments and selected dishes and drinks”

(Kuzelya 1994: 238). In this way additional temple days appeared.

In the popular mind, the Temple Feast was equated in importance to Christmas and Easter. The main purpose of the festival was not only to commemorate a holy or religious event, but also to help bring together members of the rural community, or even several nearby settlements, and played an important role in strengthening communication. Under these circumstances, there has recently been a tendency for Church festivals to be celebrated on the same day as Village Day.

The Church feast is preceded by a series of collective and individual preparations. Consequently, parish communities organize various activities on the eve of the feast. A resident of the village of Petropavlivske in the Kyivska oblast says: “They clean up the church, hang towels on the icons, put bouquets of fresh flowers, prepare the khorrugvas for the procession, clean up the yard near the church, arrange the flower beds, and set up tables to serve food to all who will be at the feast. In a word, we are getting ready for the feast. And in the houses – every host puts in order his yard, his house. Every house was to be clean and tidy, the cattle was to be fed. And of course they cooked festive food – baked and stewed a lot of fish and meat, baked desserts, pies and pampushky. And they did all sorts of things, whatever they could” (IV). If the Temple Feast falls on a fasting day, then people do not break dietary restrictions, i. e. exclude meat and dairy dishes from a festive meal, and prepare dishes with vegetable oil, using fish, mushrooms, vegetables, cereals, etc. The residents of the entire village prepare for the Temple Feast, both at the religious and administrative level, one and a half to two weeks in advance.

The Temple Feast, like any ritual, had its own well-established “script”, but in different regions of Ukraine it had its own characteristics, specific to each locality. People from all over the country come to the Temple. For example, in Western Ukraine (Rivnenska oblast (V) people meet and are welcomed: – Glory to God! – Glory forever! – Happy Holidays! – To you healthily! (kisses) – God bless the year! – God bless! (АВФРФ ІМФЕ, ф. 14, оп. 5, д. 866, л. 11-12). In the morning before noon, a solemn Liturgy is serviced in the church, after which the the believers go out in procession (where it is the custom). The procession carries out “khorrugvas” and a large icon of the Blessed Virgin Mary, which girls carry above the kneeling people. A resident of the village Berezhnysya (Rivnenska oblast (VI) recalls

how it used to be: "...They go in a procession, they carry these «khorrugvas», and little girls in front with bunches <...> they carry a big, big icon (four girls), and they passed under this icon so that the Mother of God protected them from all evil, from all sorrow. All people kneeled in the church, and the icon was passed above them. And everybody kneeled like that one by one, so that no misfortune should be in our village...". (АНФРФ ІМФЕ, ф. 14, оп. 5, д. 866, л. 3). And the Orthodox people, accompanied by the church choir, walk around the church three times. The dead are commemorated in the second circle. Honoring the ancestors is an essential attribute of the Church holiday all over Ukraine. During the last circle, the procession stops four times to read the holy Gospel with the water blessing. After the procession, the senior mitrophoric priest delivers a congratulatory speech. The priest of the Church of the Assumption of the Blessed Virgin Mary addresses the parishioners and guests with the words: "I sincerely congratulate you on the feast of the Church! May this solemn feast bring goodness and prosperity to your homes, comfort and grace of the Lord. May God's word fill your hearts with love, sincerity, and hope for a better future. May the Merciful Lord grant us peace and quiet in our native land, protect us from the problems of life, help us to implement our bright ideas and inspire us all to do good deeds for the benefit and prosperity of our families, our community and our Ukraine!" (VII). In recent years, representatives of the local administration join in congratulating all those gathered on the Church holiday and the Village Day. After the greetings, the parish rector invites all the visitors for a festive meal (food is prepared on the church grounds or it is brought by the villagers). Common meals, traditionally held in church chapel houses, or in the narthexes and around churches, remained and still exist today. It was the unwritten duty of the "temple village" to feed all those who came to the "praznyk"; it was even customary that, after the divine service, the hosts would linger for some time near the church and invite those, who remained near the temple, to dinner. According to the Ternopil'ska oblast respondent, "it was customary to invite people who had had guests at the feast before" (VIII). People's etiquette during the feast was very considerate. In the Rivnenska oblast, upon entering a house, they addressed to the host: "God grant health, happiness, prosperity. Happy holiday! Celebrate in good health and wait for the second one" (IX). Valuable are the childhood memories,

recorded by V. Yurchenko and R. Ivanchyshen from a respondent from town of Zalishchyky about the Church holiday celebration in the 1960s in her village: "People came to the temple with wagons, brought pears and apples. They also sold biscuits on coloured strings in the shape of a cross, a heart, etc. The children would buy these biscuits and hang them around their necks. Because the weather is warm and we go to bed and get up early and there's pink thread, red thread, green thread. Everything was reflected on the body. Such a childhood it was". Guests who came from other villages would stay overnight with the locals. "He knew if he came to see you this year, next year at the Temple Feast, you would come to see him. These were the kind of visits. People would walk around and come together like that. They related like this" (Юрченко, Іванчишен 2018: 92). As V. Skurativskyi noted, guests were and still are an important element of collective communication and recreation. At the same time, guests not only preserved but also gave life to songs, dances, proverbs and sayings, poetic forms of folk respect, healthy criteria, which became folk traits of hospitality and economic character (Skurativskyi 1987: 112).

A special respect was shown at the temple "feasts" to the elderly and the poor, who were fed not only at communal meals, but also generously given a "take-away bag" (Kylymnyk 1963: 183). This kind, humane custom was a long-standing tradition of the Ukrainian people and has survived to this day.

With the introduction of quarantine restrictions associated with the introduction of anti-epidemic measures to prevent the spread of the acute respiratory disease COVID-19, caused by the coronavirus SARS-CoV-2, in Ukraine, the festive meals were replaced with symbolic gifts. All those present in the temple or those who visited the church during the temple day were treated to preformed presents (sweets, biscuits, pastries (bought or specially ordered with holiday symbolism), fruit, etc.). These innovations were initiated by both the religious community and the local administration. The latter started visiting lonely people, long-livers, war veterans, families with many children and low-income families, as well as old people's homes, orphanages, rehabilitation centers, etc. on this day. Consequently, despite the changes brought about by the various challenges of the time, the tradition of "hospitality" has nevertheless been preserved in Ukraine.

Beginning in 2014, a new form of rural arrangement was introduced, which also introduces certain innovations to the celebration of Temple Day and Village Day. In accordance with the Law of Ukraine “On Voluntary Unification of Territorial Communities”¹ and the demands of the time, since 2015 a new administrative-territorial arrangement – the United Territorial Community (UTC, later – city (town, village) territorial community – a voluntary association of residents of several cities, towns, villages with a single administrative centre) has been launched. For example, among such communities there is Dmytrivska (Kyivska oblast), uniting 4 villages. And so it happened that on the day of the Dormition of the Theotokos, August 28, 2021, the Church festivities were celebrated in the four villages of Dmytrivska community: “The celebrations began with Divine Liturgies. Ringing took place in the following churches: Assumption of Our Lady in Petrushky, Holy Dormition Church in Kapitanivka village, Church of the Assumption of the Blessed Virgin in Gurivschyna village. The Priests held festive services, congratulated the faithful, blessed the children, and wished peace, unity, and prosperity to the community and all of Ukraine. On this day, the village day was solemnly celebrated in Petrushky. Villagers and guests gathered on the central square near the House of Culture. This holiday, which brought everyone together and allowed everyone to feel a part of a large Dmytrivska family ... The villagers were congratulated on the Temple Day and the Village Day by the elder of Petrushky and the deputy of the Dmytrivska village council...” (ДЕНЬ 2021).

In Khmelnychchyna, Kamyanets-Podilskyi district (Gumenska territorial community), we also record the simultaneous celebration of the Church holiday and the Village Day: “...Every year on the holiday of the Nativity of the Blessed Virgin Mary, residents of the villages Goloskiv and Keptyntsi celebrate the Village Day. On this day people, who were born and grew up here, where they felt a mother’s love and care, valuable advice from their father, come to their native village. On this day the village, as usual, joyfully welcomes guests...” (СВЯТО 2021).

Another festive event was recorded in the Poltavaska oblast (Shyshatska village territorial community), where on August 2, in the village of Voskoboyschyky, Orthodox Christians celebrated a temple feast on the Day of the Prophet Illya: “It was on this day that the Village Day was celebrat-

ed. In the morning, a festive church service and meal was held in the Church of St. Illya the Prophet. Then celebrations and festivities took place at the stadium. On a large stage, congratulatory speeches were delivered by distinguished guests...” (У Воскобійниках).

In Volyn, the residents of the village of Samara, Samarivska community (Kovel district) celebrated the Village Day and the feast day in honour of the Great Martyr Paraskeva Friday on 10 November: “...Many local residents and guests from the surrounding villages came to the festive Divine service. After the celebratory service, there was a procession and a prayer service. In the afternoon in the village house of culture – a gala concert. ...The chairman of the Samarivska territorial community congratulated all those present in the hall on the feast day and the village day” (СВЯТО 2022).

As the ethnographic material collected by us and described by scientists convincingly demonstrates, the practice of joint celebrations of the Temple (Holy Day) and the Village Day is typical for most regions of Ukraine.

Village Day, like Temple Day, is an important and exciting event for every villager and has become a tradition for Ukrainians. It was started in the 2000s on the initiative of local authorities and villagers. It is not just a holiday, but a testament to the unity and self-organisation of local people of all ages. It is perceived and held in the vein of taking stock of what has been done and what the village can be proud of. It is also another reason for the villagers to get together, listen to or sing heartfelt songs, watch performances by professional and amateur groups as well as by their children, talk about this year’s births and anniversaries, and about everything the village is about.

Traditionally on the eve of the Church holidays, fairs were common everywhere in Ukraine, which took place on clearly defined days for each region. They were held rarely – 3–4 times a year, but lasted from 3 days to 2 weeks. The fairs were mostly agricultural, although other goods were also sold (Bolotova 1989). Thus, according to V. Gorova’s research, in the village of Velyka Komyshevka (Kharkivska oblast) a fair was organised as part of the celebration of the Village Day, which took a new form as a trading event devoted to the celebration of the village (Descriptions 2020: 12). Sometimes, this festival coincides with the day of the celebration of the feast day, for example, in the village of Zhdanivka in the Vinnytska

oblast (День). In addition to fairs, there are also exhibitions of embroidered items (clothes, various home clothes, etc.), concerts featuring local talents (sometimes bands from neighbouring villages are invited) and, of course, refreshments.

An indispensable attribute of the holiday was the honouring and presentation of gifts to veterans and honoured residents of the village. As a rule, on Village Day, not only do locals come together, but those who were born and raised here also come from all over Ukraine.

Unlike Village Day, Temple Feasts have always been celebrated, even after the destruction and closure of churches, in those brutal times of repression, famine and war. Despite the ordeals in the life of the Ukrainian people and the violent implementation of anti-religious policies, the totalitarian regime still failed to completely erase moral norms, religiosity, customs and traditions from the consciousness of Ukrainians. The people strove not only to preserve the unity of ethnic and church rites and customs, but also to defend their established way of life with its diverse, colourful traditional and customary rituals. And only the tireless diligence of Ukrainians, their inner moral purity, philosophical attitude to life and tradition – the invisible thread of spirituality linking a generation in space and time – allowed the nation not only to survive but also to preserve its identity (Bondarenko 2014: 62).

Therefore, in the course of historical development, the Temple holiday rituals of Ukrainians, due to the influence of political, economic and other factors, have been transformed, undergone some changes, although the original long-standing traditions have survived to this day. Most of the customs have vanished into the past, but those that have survived have absorbed the main content of the Temple Feast and are used mainly in the attributive, symbolic sense as the observance of tradition, moral and ethical norms – attention, respect and love for others and honoring the dead. In the practice of festive and ritual culture and social life of Ukrainians, a new form of celebration of temples emerged in rural areas – a combination of Temple Feast and the Day of the Village, which unites the members of the rural community, and even several nearby settlements that plays an important role in strengthening communication.

Note

¹ Закон України від 5 лютого 2015 року № 157-VIII «Про добровільне об'єднання

територіальних громад». / Закон України від 5 лютого 2015 року № 157-VIII «Про добровільне об'єднання територіальних громад».

List of abbreviations

АНФРФ ІМФЕ – Архівні наукові фонди рукописів та фонозаписів Інституту мистецтвознавства, фольклористики та етнології ім. М. Т. Рильського НАН України.

Св. – святий.

Мч. – мученик.

List of informants

I. Levchuk Ihor Volodymyrovych, born in 1966, recorded by N. Stishova on August 9, 2019 in the village of Velyka Dymyrka, Kyivska oblast, Ukraine.

II. Chorney Fedir Ivanovych, born in 1957, recorded by N. Stishova on October 14, 2020 in the village of Lokhovo, Mukachevo district, Zakarpatska oblast, Ukraine.

III. Shymanska Maria Fedorivna, born in 1929, recorded by N. Stishova on August 15, 2004 in the village of Ostrivsk, Zarichne district, Rivnenska oblast, Ukraine.

IV. Chechukova Tamara Ivanivna, born in 1936, recorded by N. Stishova on July 12, 2019 in the village of Petropavlivske, Boryspil district, Kyivska oblast, Ukraine.

V. Melnyk Anastasia Fedorivna, born in 1941, recorded by N. Stishova on June 21, 2012 in the village of Remchytsi, Sarny district, Rivnenska oblast, Ukraine.

VI. Zhuk Maria Petrivna, born in 1937, recorded by N. Stishova on August 15, 2004 in the village of Berezhnytsia, Dubrovytsia district, Rivnenska oblast, Ukraine.

VII. Priest Volodymyr, born in 1959, recorded by Stishova on August 28, 2021 in the village. Bytkiv, Nadvirna district, Ivano-Frankivska oblast, Ukraine.

VIII. Sapiha Nadiya Stepanivna, born in 1931, recorded by N. Stishova on July 18, 2017 in the village of Ploske, Kremenets district, Ternopilska oblast, Ukraine.

IX. Roy Svitlana Fedorivna, born in 1959, recorded by N. Stishova on July 7, 2012 in the village of Novyi Korets, Korets district, Rivnenska oblast, Ukraine.

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