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THE GREKUL HOUSE:
A Land Use and Structural History

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March 1985

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Alberta
CULTURE

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OCCASIONAL PAPERS

These Occasional Papers are designed to permit the rapid dissemination of information resulting from Historical Resources programmes. They are intended primarily for interested specialists, rather than as popular publications for general readers. In the interests of making information available quickly to these specialists, normal production procedures have been abbreviated.

ABSTRACT

Nykolai and Ieryna Grekul emigrated to Canada from their native village of Shypyntsi, Bukovyna in 1902. They lived initially with relatives, then in 1908 acquired their own homestead in the Smoky Lake area on quarter section - SW 23-59-17 W4.

The first building built by the Grekuls on their homestead was a one-room house (khatyna). In 1909, they began constructing a larger three-room house, which is the subject of this report. The following two decades saw the expansion of the homestead and gradual cultivation of land.

The Grekul house was built on a rock foundation. A clay embankment (prysba) was laid at the base of the exterior walls. Walls of the structure were erected from horizontally laid logs - a common feature of Ukrainian vernacular architecture known as zrub construction. Coating the exterior and interior walls with layers of clay and lime was completed over a period of years.

Certain decorative features distinguish the Grekul house from similar structures. Cornice brackets (vuhla) and the "broken roof" (lomanyi dakh) design of the house are examples of distinctive features that were both functional and aesthetically enhancing.

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Introduction

The house which Nykolai Grekul built fulfilled part of a dream held by him when he left Ukraine for the distant land called Kanada (Canada) in 1902. In Canada, Nykolai envisioned greater hope than he could guarantee his family as a Ukrainian peasant in overcrowded northern Bukovyna. When he arrived in Canada, Nykolai helped establish all but the youngest of his sons on homesteads, and helped his daughters establish their own productive, married lives. In general, the history of the Grekul family during its early years in Canada may be characterized by familial cooperation and concern, as its members assisted one another to pioneer and succeed in this new land.

Four major characteristics of the Grekul house should be kept in mind while reading this study. First, the Grekul house was built as a napivkurna khata, that is, a large, three-roomed house which for various reasons was the most desirable form of Ukrainian peasant housing in Bukovyna in 1902 (see Fig. 34). Nykolai Grekul never would have been able to afford such a house in Ukraine, but in Canada, his dream was fulfilled.

Second, Axenia Grekul, the wife of Nykolai's son Hryhorii, was as much a traditionalist as her parents-in-law had been. She often resisted changes to the house, consciously preferring to keep the home as Nykolai and Ieryna Grekul had kept it. Third, changes which were made to the house occurred in a traditional manner. Ukrainian vernacular architecture, like all forms of folklore and folklife, is constantly in a state of change. Throughout this study, an effort has been made to illustrate how changes made to the Grekul house reflected changes in Ukrainian folk architecture both in Ukraine and in Canada. Fourth, most changes made to the Grekul house involved the acceptance of purchased, manufactured materials in order to lessen the amount of time and effort required to maintain a traditional home of the type that Nykolai Grekul constructed.

Chapter I begins with a short history of the village of Shypyntsi in the province of Bukovyna, and highlights known conditions of the Grekuls' life there before emigrating to Canada. It concludes with a chronological history of the Grekuls' geneology, immigration and settlement in Canada. Chapter II traces the development of the settlements of Victoria-Pakan and Smoky Lake, Alberta, before turning to a chronological discussion of the establishment and growth of Nykolai Grekul's homestead. Chapter III chronologically details the construction of, and subsequent changes made to, the so-called "Grekul House." Chapter IV highlights the history of the Grekul house while in possession of the Ukrainian Cultural Heritage Village.

Throughout this study, particular attention has been focused upon particularly significant Ukrainian standard and dialectal words used by Grekul house oral informants and Ukrainian academic literature. This has been done in order to enhance the accuracy of terminology used to describe certain structural and other features of the Grekul house, yard and life in general. For the purposes of transliteration, a slightly modified Library of Congress system has been adopted from the Journal of Ukrainian Studies, published in Toronto by the Canadian Institute of Ukrainian Studies. A further modification of this system as employed in this study has been the use of the letter "w" when informants clearly pronounced the sound [w], rather than a [v] consonant. All Ukrainian words have been underlined, while words that reflect dialectal pronunciation, accentuation, or semantic variation in Grekul house oral informants have been enclosed in quotation marks for ready identification. A glossary of words of particular significance to the Grekul house and yard has been included at the end of the study for the convenience of the reader.

Chapter I:

The Grekul Family

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The Grekul Family

A. Shypyntsi

Located 15 km north-west of the present provincial capital of Chernivtsi, the village of Shypyntsi has almost as long a history as that of the province in which it is situated. The earliest signs of inhabitation in the area of Bukovyna date from the Paleolithic era of the Stone Age.[1] In 1893, archaelogical excavations in Shypyntsi began to reveal the existence of a major centre in the kniazivstva (princedoms) of Kyiv-Rus and Halych.[2] For nearly 450 years between the ninth and mid-fourteenth centuries, Shypyntsi was the capital city of "Shypynska Zemlia" ("Land of Shypyntsi"), a territory within the jurisdiction of the Halych princedom (see Fig. 1).[3] When Kyiv-Rus finally fell in the fourteenth century to the persistent Tatar invaders, Shypynska Zemlia attained a short-lived period of autonomy (1340-49). Poland then asserted its might over this tiny territory, but not without constant warfare over it with Moldavia. In 1499, Moldavia finally gained hold of the area, but when in 1514 King Bohdan III Odnookyi (the one-eyed) sought protection from Poland under the Turkish empire, Bukovyna also came under Turkish rule.[4] For 260 years Bukovyna remained subservient to the Turks, until Russia invaded and occupied it. The Russian occupation was short-lived, lasting only from 1769 to 1774, when through diplomatic skill Austria assumed control over Bukovyna (see Fig. 2).[5] Austria's reign lasted until the fall of the Habsburg empire in 1918, when the new state of Rumania seized possession of the territory. Since the Second World War, Bukovyna has belonged to the U.S.S.R. (see Fig. 3).

The name "Bukovyna" means "beech forest", and it originally referred to the natural beech forest which covered the area between the Seret and Prut rivers. The earliest written evidence of this name dates to the fourteenth century, and it is the name which the Ukrainian inhabitants have most steadfastly retained, despite efforts by Moldavia to

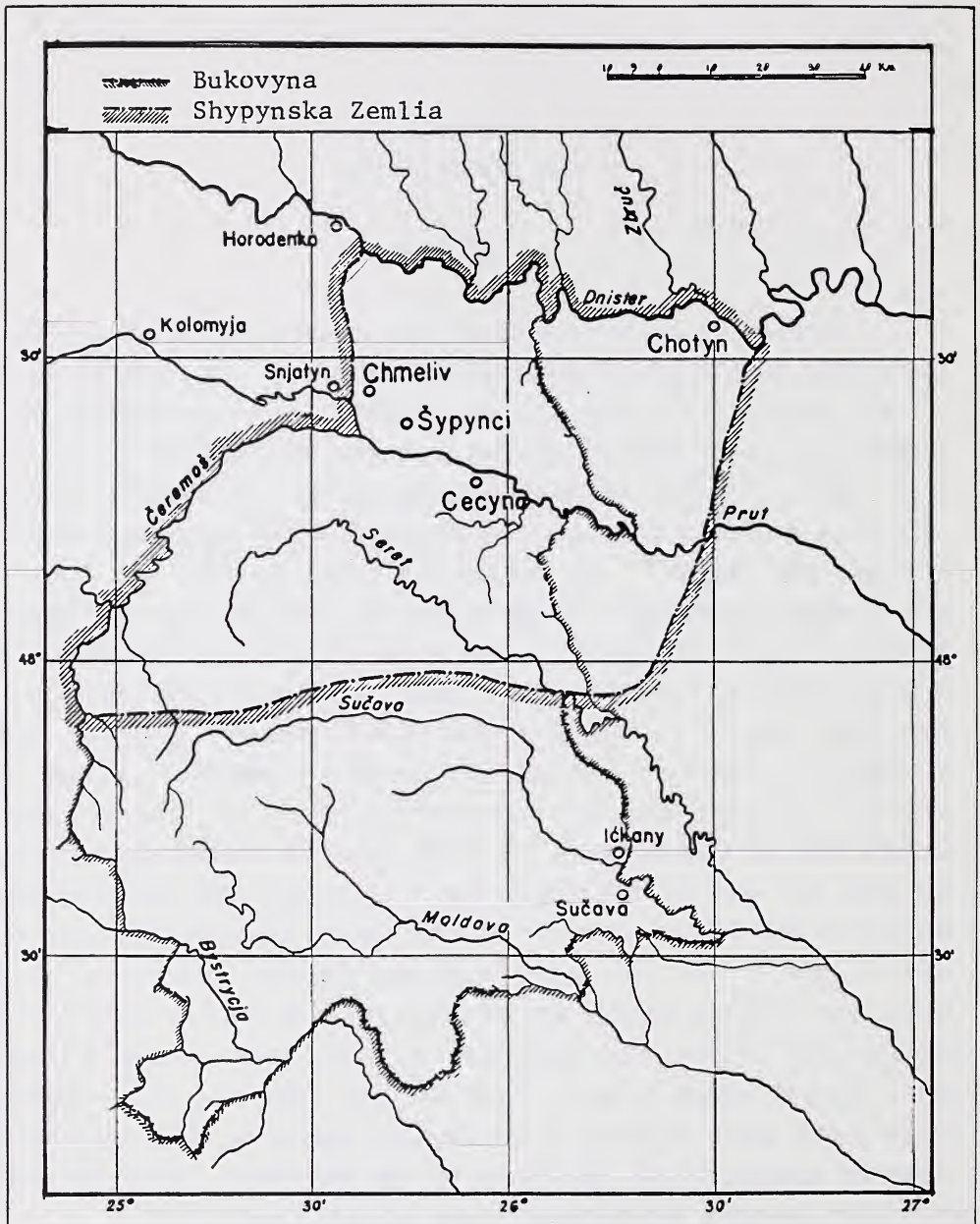


Fig.1. Shypynska Zemlia (Land of Shypyntsi), XIII - XIV centuries, from D. Kvitkovskyi et al, Bukovyna: ii mynule i suchasne (Paris: Zelena Bukovyna, 1956), p.111.

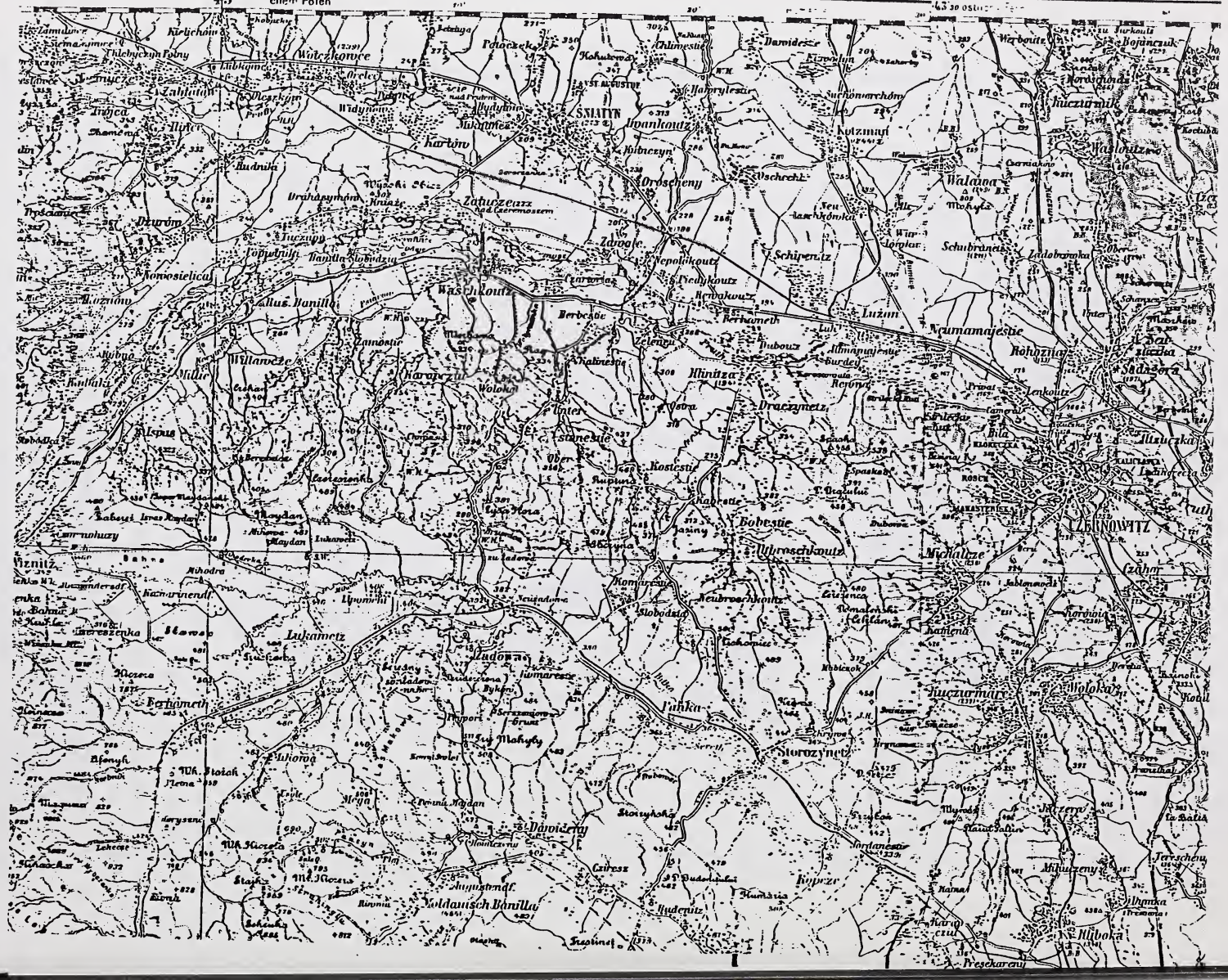
Fig. 2. Austro-Hungarian Provinces of Galicia and Bukovyna (1890 - 1914), from John Lehr, Ukranian Vernacular Architecture in Alberta (Edmonton: Alberta Culture, 1976), p.4.

rename it "Moldova de Sus" (Upper Moldavia). Austria referred to Bukovyna as "Buchenwald" or "Buchenland", an exact translation of the Ukrainian name. Since 1940, the Union of Soviet Socialist Republics has officially referred to the province by the name of its capital, Chernivtsi, thereby calling it "Chernivetska Oblast".[6] Unofficially, the province is still referred to as Bukovyna, and colloquially as Zelena (Green) Bukovyna, alluding to the province's natural capacity to sustain lush plant life. The name Shypyntsi is purported locally to have been derived from the shypit (hissing, bubbling) of the mud in a nearby area called the "Kruhle boloto" ("Round Bog").[7]

The province of Bukovyna has few natural boundaries separating it from other provinces or countries. It has two main geographical areas consisting of the mountainous southeastern and northern plain areas. Bukovyna may be divided into ten minor geographical zones, of which Shypyntsi is located in "Bukovyna-Pokuttia", an area of relative flatland covered primarily with loess, which Webster's defines as "an unstratified yellowish-brown loam", or black loam. These topsoils typically cover a layer of gypsum. Due to its relative flatness, this area of northern Bukovyna became highly populated, as numerous villages came to be built in close proximity to one another. This pattern of settlement contrasted settlement in Bukovyna's mountainous areas, where large towns were built rather distantly from one another. The flora of the region represents a transitionary area between the forests of central Europe and the lisostep (forest steppe) zone to the east. Approximately eighty percent of the area is cultivated.[8]

The history of the Christian church in Bukovyna is essentially an Orthodox one, which began at the time of its establishment within the jurisdiction of Kyivan-Rus. Centuries of Greek missionary efforts culminated in the official acceptance of Christianity from Constantinople in 988 A.D. In 1303, Bukovyna was transferred to the newly-created metropolitanate of Halych. When Halych collapsed under the Tatar advance, as had Kyiv before it, Bukovyna came under the jurisdiction of the Orthodox archbishop of Bulgaria, located at Okhryd.[9] In 1401, the Moldavian state established its own metropolitanate in Suchava, and Bukovyna was delegated to the jurisdiction of the episcopate of Radivtsi.

Fig. 3. Bukovyna since 1940, from D. Kvitkovskyi et al, Bukovyna: ii mynule i suchasne (Paris: Zelena Bukovyna, 1956), p. 395. Inset map in left hand corner from V.M. Kurylo et al, Chernivetska oblast (Istoria mist i sil Ukrainskoi RSR, Kyiv, 1969), p. 8.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Ivankoutz
Orochenyj
Zaroge
Was. Koutz
Berbeche
Luzim
Naumamajestie
Rohozna
Draczymetz
Stanestie
Kostestie
Bohestie
Illnroschkoutz
Romaresch
Neubroschkoutz
Lukametz
Ladowa
Jinka
Storozynetz
Mahyby
Davidczuy
Boldanisch Banilla
Illiboka
Preskaresch
Michalize
Kuczurmirr
Wolokoja
Walaiow
Kutzmaj
Schipenitz
Schubranetz
Zadobranka
Wasloutze
Kuczurnik
Bojanczuk
Nordschoda
Illinitza
Wolokoa
Zamostie
Wilanowce
Karoje
Kaulaki
Millie
Lisna
Viznitz
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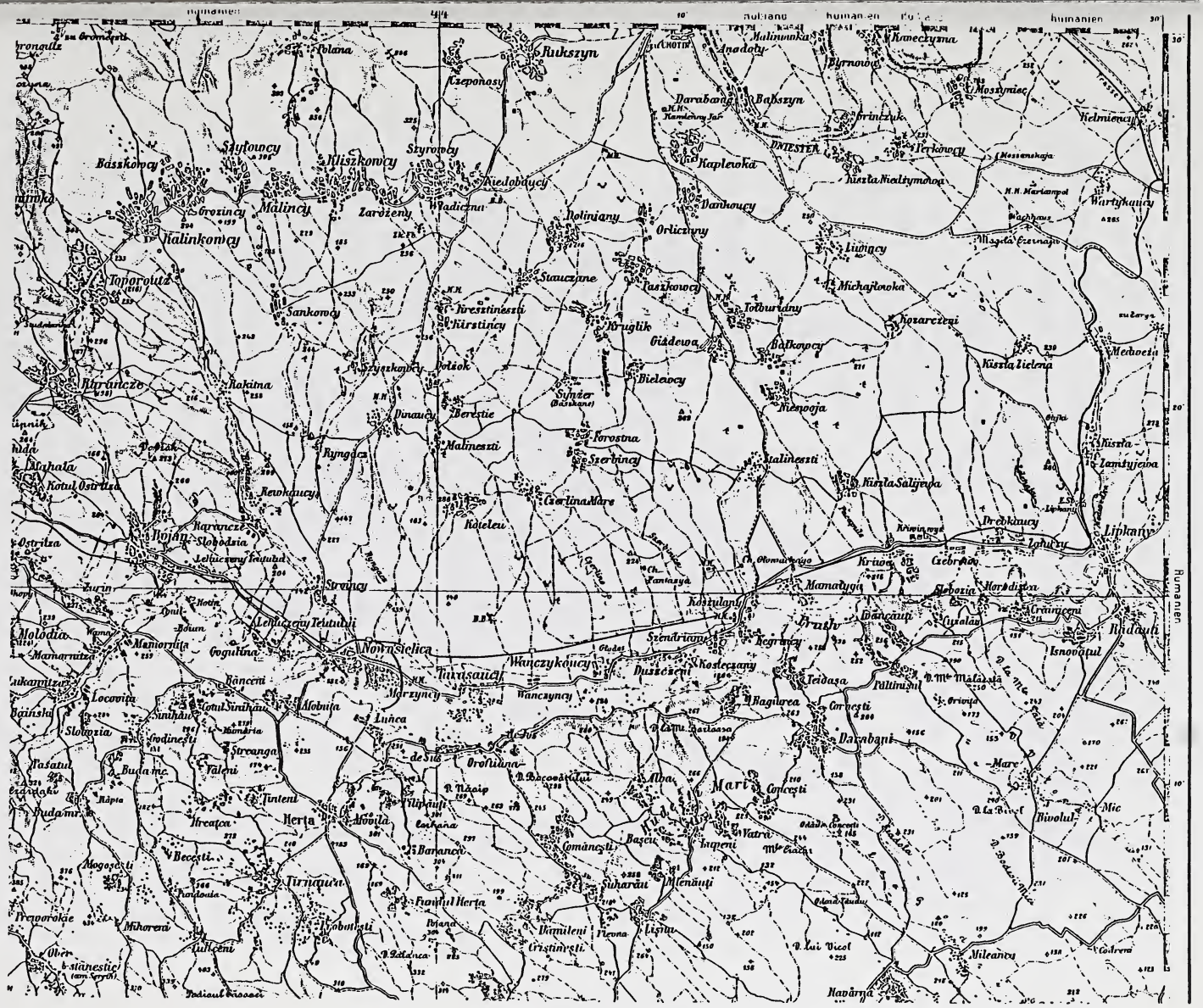

Fig. 4. Villages in northern Bukovyna, from Generalkarte von Mitteleuropa. 1:200,000. (Sheet) 43 48 Sniatyn - 44 48 Czernowitz. Wien: Her. vom Mil. geog. Inst. in Wien, 1940.

Initially, this arrangement had positive effects as Ukrainian spirituality was respected.[10]

As time progressed, however Moldavian efforts to assimilate Bukovynians of Ukrainian descent increased. Church Slavic and Ukrainian languages were discouraged in religious, as well as political and economic spheres of life. Under the Austrian government, Moldavia retained control of the Orthodox church in Bukovyna and continued its oppression of Ukrainians to such an extent, that Ukrainians began to seek greater cultural freedom in the Ukrainian Greek-Catholic church. Nonetheless, the greater proportion of Ukrainians continued their allegience to the Orthodox Church despite the difficulty of retaining their cultural identity.[11] The process of cultural assimilation continues today as the Russian Orthodox church continues to place pressure upon Ukrainians to assimilate into its particular spiritual culture.

B. Life in Shypyntsi

As only one of the original Grekuls remained alive when research was begun on the Grekul house by Village staff, little is known about the life of Nykolai Grekul's family in Shypyntsi.[12] Ekhtima Martiniuk, the youngest daughter of Nykolai and Ieryna Grekul, recalled that her parents had been very poor. Their land holdings were not large, and their only livestock consisted of a cow and a few chickens. Having no pasture land, they gathered "buryna" (burianu - weeds) in order to feed their cow. Mrs. Martiniuk could not recall any of her grandparents, as they had died at early ages. When her family left for Canada, they sold their land and livestock. She recalled that they were part of a mass emigration of settlers from Shypyntsi to Canada.[13]

Even though Nykolai Grekul supplemented his income by working at a local sugar factory, life in Shypyntsi was still one of poverty and difficulty.[14] When in 1890 twins were born into the family, Nykolai and Ieryna were too poor to be able to raise both sons entirely, plus the

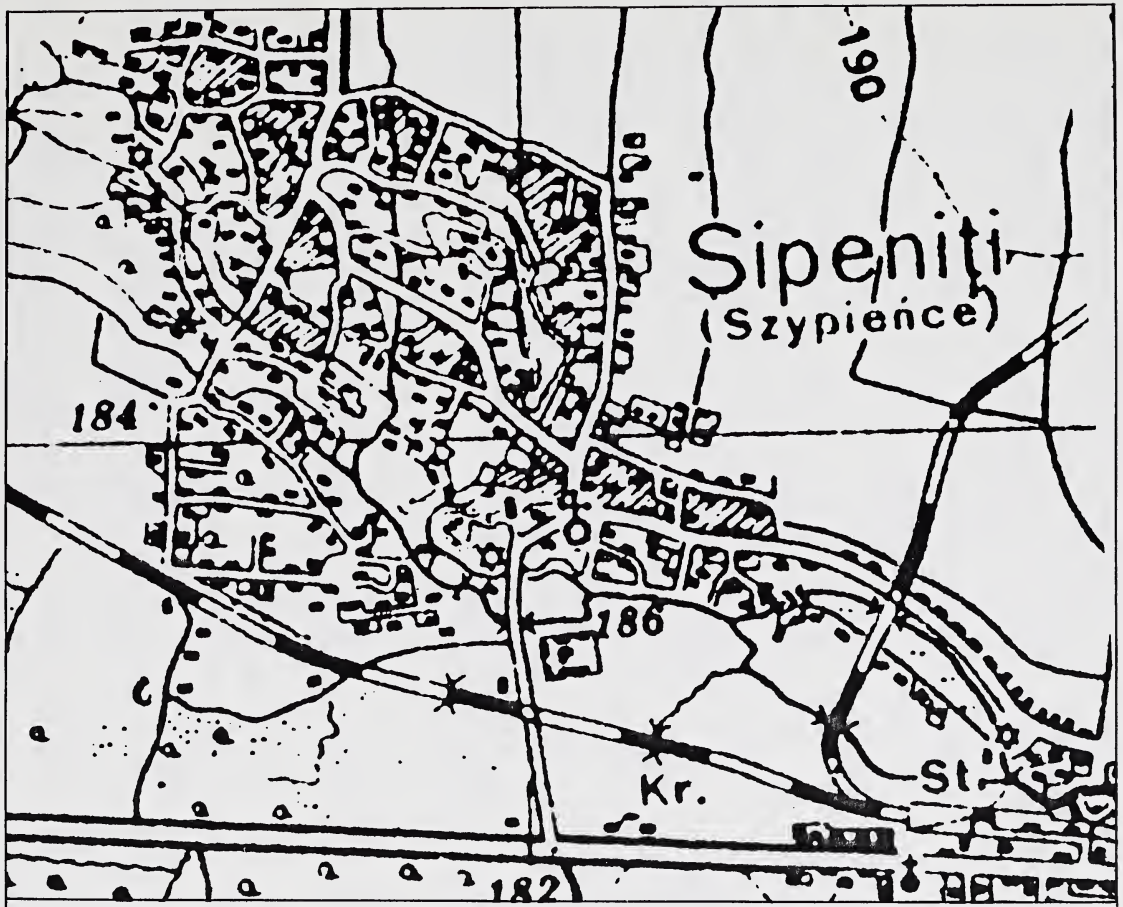

Fig.5. Map of Shypyntsi, from Sniatyn, 1:100,000. Warsaw: Wojskowy Institut Geografizczny, Warsaw, 1933.

three children which they already had. Consequently, a neighboring childless couple named Pirnak agreed to help raise the child.[15] This willingness to help one's neighbor or relative was later repeated many times by the Grekuls in Canada.

One informant, unrelated to the Grekuls, recalls that Shypyntsi had many families by the names of Grekul and Ruptash. She emigrated from Shypyntsi in 1907 at a relatively early age with her family, and has since kept in touch with settlers from Shypyntsi who settled near Szypenitz and Smoky Lake, Alberta.[16]

Nykolai and Ieryna Grekul, like most villagers of their generation, were illiterate. However, by the time that their children were eligible to attend school, the Austrian government was apparently providing free educational services for Bukovynian children.[17] Dmytro, Ekhtima and Vasyl Grekul attended school in Shypyntsi. Neither the oldest child, Maria, nor Ivan attended school in Shypyntsi, although they were of school age. Hryhorii and Nykolai (junior) were too young as yet to attend school in Shypyntsi.[18] Dmytro, especially, was known for his ability to read and write in English, Ukrainian and possibly Polish, and could converse in Russian.[19]

C. Geneology, Immigration and Settlement

Little is known about the Grekul family beyond Nykolai and Ieryna. Their parents passed away at such early ages that their children barely knew them. When Village staff began to research the Grekul house, only Ekhtima Martiniuk remained alive of all the Grekul children, and she could remember none of her grandparents.[20]

Nykolai Grekul was born in Shypyntsi in the year 1849. He married Ieryna Myroniuk,[21] who had been born in the same village in 1855. All of their children were born before coming to Canada. Their first child, born in 1882 was named Maria. Mytro was born in 1884, and followed by twins in 1890, Vasyl and Ivan.[22] As discussed above, Ivan was adopted by neighboring relatives or friends in order to ease his parents' task of

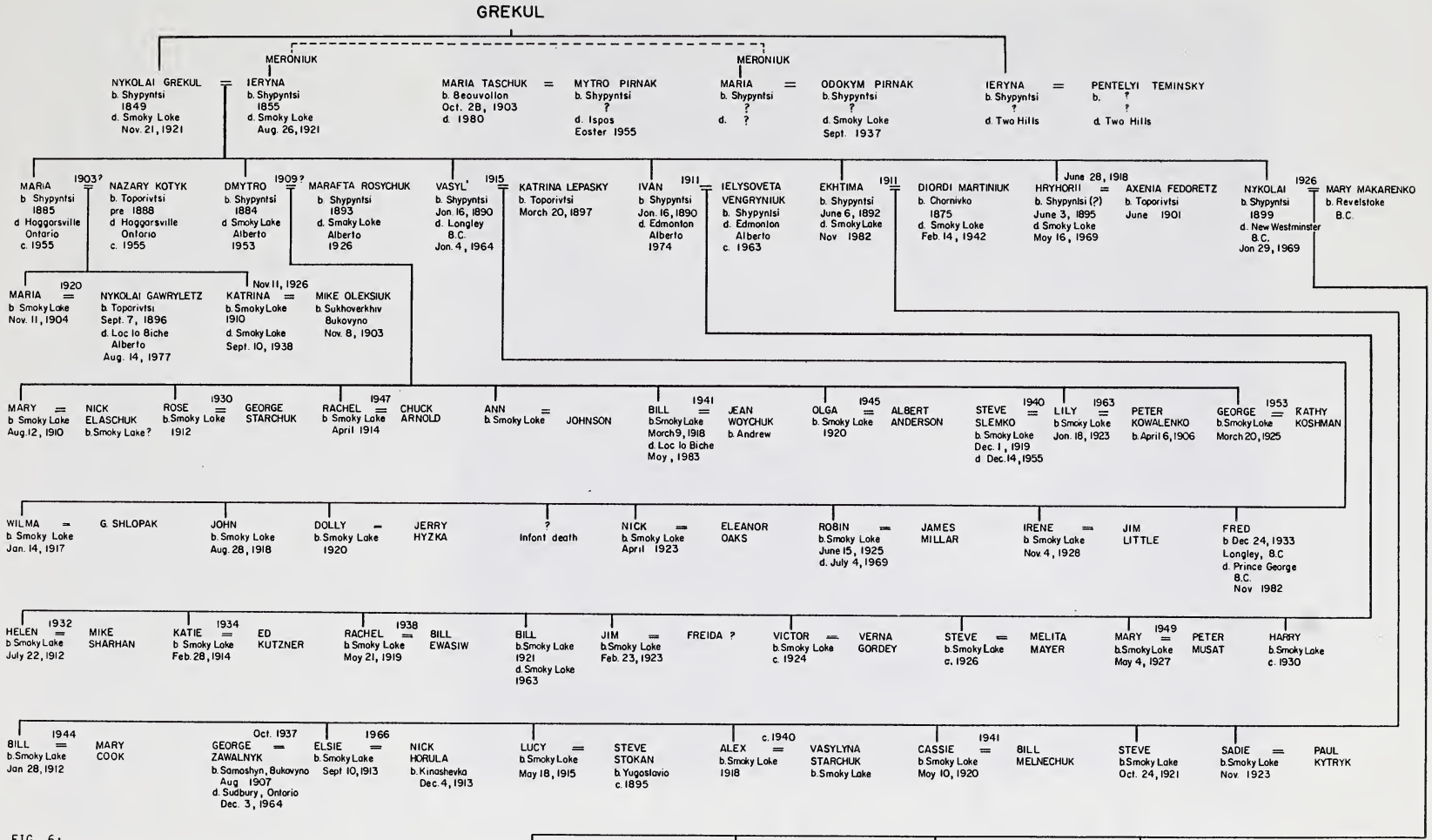

FIG. 6:

Geneological Chart of the Grekul Family
(Olga Horobec, 1984)

Fig. 7. A Grekul family gathering at the Martiniuks' farm, c. 1930-35. Left to right, standing: Hryhorii Grekul, Vasyl Grekul, Ekhtima (nee Grekul) Martiniuk, Ivan Grekul; kneeling: Axenia Grekul (Hryhorii's wife), Katrina Grekul (Vasyl's wife), and Lisaveta Grekul (Ivan's wife). (S. Martiniuk Collection, 81.83/3).

raising children. This was not a formal adoption, however, and his surname remained Grekul. The twins were followed on June 6, 1892 by a sister, Ekhtima.[23] Hryhorii (Harry) was born on June 3, 1895, and the last child, Nykolai, was born in 1899.[25]

On April 26, 1902, Nykolai Grekul applied for and received permission from Austrian authorities in Kitsman to emigrate.[26] The family likely left for Canada that same summer, leaving Ivan behind with his foster parents.[27] One of the families with whom they emigrated was that of Nykolai and Marafta Rosychuk, also of Shypyntsi.[28] Immediately after arrival in Edmonton, the Grekuls found lodging with a family whom they met in Canada. This family may have been named Feniak.[29] The eldest son, Mytro, found work in an Albertan coal mine.[30] Shortly after their arrival, and possibly in 1903, the oldest daughter, Maria, married Nazary Kotyk, who was born in Toporivtsi, Bukovyna.[31] They settled on section SE 22 59 17 W4 (see Fig. 10),[32] and raised two daughters, Maria (born November 11, 1904) and Katrina (born in 1910).[33] Four or five other children died in infancy.[34] Shortly after their daughter Katrina died at the age of 28,[35] the Kotyks moved to Ontario, where they later died in separate car accidents.[36]

On December 23, 1904, Mytro Grekul paid the Department of the Interior the required homestead entry fee of ten dollars for a quarter of land north of Pakan, SE 30 59 16 W4 (see Fig. 10).[37] Speculation exists among informants as to whether he or his father paid the required sum, but the end result was that Mytro owned the land. The entire family, however, helped Mytro to establish himself, and resided with him on the new homestead until Nykolai Grekul was able to establish himself on his own homestead four years later.

The Grekuls had already begun building a house on Mytro's land in September of 1904, and were able to begin residence there in November. Having cleared three acres of land that year, they were able to plant their first crop in the spring of 1905.[38] Informants concur that Mytro's house was very traditional in design. It was a three-roomed napivkurna khata (half smoke-filled house), having three rooms: a khatchyna (small room) on the west side of the house, which was intended for living, sleeping and eating; ceilingless khoromy (hallway), which were

Fig. 8. Nazary and Maria (nee Grekul) Kotyk at their home in Haggersville, Ontario (S. Martiniuk Collection, 81.83/2).

Fig. 9. Mytro Grekul, Ivan Grekul's daughter Rachel, and Mytro's daughter Rachel, standing in front of Mytro's house, c. 1934. (Arnold collection, uncatalogued photograph.

used for storage purposes, but primarily to ventilate smoke into the pid (attic); and a velyka khata (big room), which was a special area of the house used only for festive occasions and to store only the most treasured possessions.[39] The roof was thatched with straw, of zrub (horizontal log) construction, plastered with clay and whitewashed, and heated by a pich (clay oven).[40] Behind this house stood a one-roomed, thatched house which Nykolai and Ieryna Grekul inhabited while establishing their oldest son in Canada.[41]

Mytro Grekul married Marafta ("Mytrunia", "Marta") Rosychuk in 1909. She was the daughter of Nykolai and Marafta Rosychuk, with whom the Grekuls had emigrated to Canada five years earlier. Mytro and Marafta had nine children: Maria (born August 10, 1910); Fruzyna (Rose - 1912); Rakhylia (Rachel - April, 1914); Anne (April, 1916); Bill (February, 1918); Olga (1920); Lillian and Eileen (January 18, 1923 - Eileen died at birth); and George (March 20, 1925). Marafta passed away in 1926 at the young age of thirty-three.[42] Mytro Grekul was granted British (Canadian) citizenship on October 27, 1905.[43] He applied for a homestead patent on August 14, 1911, and was granted it on October 19, 1911.[44] Mytro passed away in 1953, and was predeceased by his wife in 1926.[45]

On September 7, 1907, Ivan Grekul received his rail pass from the Austrian government, allowing him to emigrate from Shypyntsi to join his family in Canada.[46] His foster parents did not accompany him.[47] On September 8, 1908, Ivan was granted homestead entry to NE 25 59 17 W4 (see Fig. 10), but he did not immediately begin to develop it.[48] He worked as a section hand for the nearby railway,[49] and helped his father to establish himself on his own homestead.[50] He resided with his parents until building a small house (13 by 15 feet) in 1912.[51] In 1911, Ivan married Ielysoveta Vengryniuk, who had emigrated from Shypyntsi with Maria Pirnak and her children that same year.[52] Ielysoveta likely stayed with Odokym and Maria Pirnak until the time of the wedding, as she was a cousin of Maria (Myroniuk) Pirnak.[53] The precise lines of kinship between the two are not known, however. Ivan and Ielysoveta raised nine children in their tiny house: Helen (born July 22, 1912); Katie (February 28, 1914); Rachel (May 21, 1919); Bill (1921); Jim (February 23,

1923); Victor (circa 1924); Steve (circa 1926); Mary (May 4, 1927); and Harry (also Henry, circa 1930). While the children were growing up, Ivan continued to work away from home as a section hand and later at other jobs, such as at Swift's meat packing plant in Edmonton.[54]

On July 3, 1919, Ivan applied for a homestead patent, having already made application for naturalization.[55] The patent was granted on June 10, 1920.[56] In 1921, Ivan and Ielysoveta made a three day trip by train to Edmonton in order to fulfill the final requirements for naturalization and/or homestead patent.[57] Ivan's father, Nykolai, babysat their children. Shortly after this, Nykolai grew ill, and Ivan's children took turns attending to his needs.[58] Ielysoveta passed away in 1963 and Ivan in 1974. Both passed away in Edmonton, where they had been taken when they grew ill just prior to their deaths.[59]

On September 8, 1908, the same day that his son Ivan applied for entrance to a homestead, Nykolai Grekul applied for NW 23 59 17 W4 (see Fig. 10).[60] It is not known whether he and his family spent the winter in their khatyna (one-roomed house) on Mytro Grekul's homestead, or whether in the fall of 1908 Nykolai had already constructed the first house built on his homestead, a small khatyna. Certainly, throughout the winter of 1908-09, Nykolai must have been cutting and preparing logs for the construction of a large, three-roomed house which could serve not only as a home, but also a a symbol of the better standard of living which he had been able to achieve in Canada. This house was similar to Mytro Grekul's house, but differed primarily in its roof covering - gonty (wood shingles), instead of the more traditional "puky" (rye sheaves). Although the Grekuls worked on the house, its construction was likely directed by either Simion Kretzul[61] or Odokym Pirnak.[62] The development of Nykolai's home and homestead will be discussed in greater detail below.

Also in 1908, Ivan Grekul's twin brother Vasyl applied for a homestead located two miles south of Mytro Grekul's land. He married Katrina Lepasky in February of 1916, and their first child, Vasylyna (Wilma), was born to them on January 14, 1917. Vasylyna was followed by Ivan (born August 29, 1918), Dolly (1920), Nick (April 1, 1923), Robin (June 15, 1925), Irene (November 4, 1928) and Fred (December 24, 1933).

Between Dolly and Nick, a child was born which died in infancy. Late in November of 1928, Vasyl and Katrina moved their family to Langley, British Columbia, where they once again began a homestead. Vasyl passed away in Langley on January 4, 1964.[63]

In 1911, Nykolai and Ieryna's daughter Ekhtima married Diordi Martiniuk, who was born in 1875 in Chornivka, Bukovyna.[64] They lived together on SE 25 59 18 W4, raising eight children (see Fig. 10). The eldest child, Rose, was a daughter from Diordi's first wife, Ialyna. She was born in 1904, and accompanied her father's sister Zoitsa to Canada in 1912.[65] Ekhtima and Diordi's first child, Vasyl (Bill) was born on January 28, 1912; Domka (Elsie - September 10, 1913); Lucy (May 18, 1915); Alex (1918); Cassie (May 10, 1920); Steve (October 24, 1921); and Sadie (November, 1923).[66] Diordi passed away as early as 1942, but Ekhtima died as recently as November of 1982, the last surviving child of Nykolai and Ieryna Grekul.[67]

On June 28, 1918, Hryhorii Grekul married Axenia Fedoretz, who was born in 1901 in Toporivtsi, Bukovyna, from whence many Smoky Lake homesteaders had emigrated. They were married in a Russo-Orthodox church twelve miles north of Mundare, and referred to locally as "tserkva kolo Serediakiv" (the church by Serediak's).[68] When the two were married, they immediately moved into Nykolai Grekul's large house, which indicated that Hryhorii was going to inherit the homestead from his parents.[69] As was common, Nykolai and Ieryna lived in the khatyna (one-roomed house), already indicating Nykolai and Ieryna's secondary role in the management of the farm at this time. Immediately after the wedding, however, Ieryna continued to be the primary cook for the family, cooking in the khatyna.[70]

On September 24, 1920, Nykolai Grekul received a land patent and "Certificate of Title" for his homestead.[71] However, being seventy years old, he soon wrote his land over to his son, Hryhorii, on July 6, 1921.[72] Hryhorii was the son who had helped his father most about the farm, for he had apparently never left home to find work elsewhere, as his older brothers had done.[73] Along with the land, Hryhorii also assumed responsibility for and care of his parents, for they both passed

away in the latter half of 1921. Ieryna Grekul passed away "na druhu Bohorodytsiu", a major feast day in the Orthodox Church commemorating the "falling asleep" of the Mother of God (August 28). Nykolai Grekul died "na Mykhaila", the feast day of the Archangel Michael (November 21).[74] Hryhorii and Axenia further developed their farm and home together. They continued clearing the land for cultivation, built a new khatyna (one-roomed house) for Nykolai and Ieryna, and began a process of eliminating the khoromy (hallway) of the large house. By 1945, more granaries, a chop bin, a new kurnyk (chicken-coop), and a small shed for raising chicks were added to the farm.

By 1964, the development of the farm slowed to a standstill. No building of any kind was taking place in the yard, and the land was rented out.[75] This stabilization was followed by a period of decline which exhibited the certain sadness that there was no heir to once again assume responsibility for the farm. An illness in 1919 or 1920, and its subsequent treatment, left Hyrhorii and Axenia unable to have children. Their own loss was somewhat appeased by their willingness to assist relatives, neighbors, and especially elderly widows.[76] On May 16, 1969, Hryhorii was killed by a thief whom he had caught stealing food suspended in the well for cold storage.[77] The yard and house were immediately abandoned when Axenia moved into Smoky Lake, away from the bitter memories of her husband's death. She now resides with a niece in Sherwood Park, Alberta.

Very little is known about the life of Nykolai, the youngest son of Nykolai and Ieryna Grekul, even though he is very favorably and kindly remembered by his relatives. Nykolai lived with his parents until their deaths in 1921, and then continued to live with Hryhorii and Axenia until about 1926, when he married Maria Makarenko of Pakan, Alberta. With assistance from his brothers, Nykolai was able to acquire land near Pakan. Hryhorii, in particular, felt a sense of obligation to assist his younger brother, since he himself had inherited his father's homestead. Hryhorii apparently gave Nykolai money, seedgrain, and a mare.[78] Some time later, Nykolai and his family moved to New Westminster, British Columbia, but they nonetheless returned frequently to Smoky Lake to visit

their relatives. Nykolai passed away in New Westminster on January 25, 1969. His wife still resides there.[79]

Nykolai and Ieryna Grekul had few relatives in Canada. Nykolai was an uncle or cousin of Vasyl Grekul who settled near Hairy Hill, Alberta.[80] Pentelyi Tominskii of Two Hills was married to Ieryna Grekul, Nykolai's younger sister.[81]

The relatives with which closest contact was kept were the Pirnaks. Although informants cannot recall the precise lines of kinship between the two families, it seems likely that they were related through Ieryna Grekul. The maiden name of both Ieryna, and Odokym Pirnak's wife Maria, was Myroniuk, and they were probably first cousins.[82] Odokym Pirnak emigrated to Canada in 1908, and lived with the Grekuls until obtaining his own homestead,[83] for which he applied on August 12, 1911.[84] The relationship between the two families was a close one, as they assisted each other in their homesteading efforts. For instance, Nykolai Grekul plowed the first few acres of Odokym Pirnak's land, and drove Odokym's family to their homestead when they arrived in Canada in 1912 (see Fig. 10). When Odokym and Maria's third child, Vasyl, was born on August 7, 1912, his mother gave birth to him in Mytro Grekul's house.[85] Odokym Pirnak likely directed the building of Nykolai Grekul's large home during his period of residence there, as he was a trained carpenter. He was also called by Hryhorii Grekul in later years to make changes to the house.[86]

Another carpenter who was occasionally hired by Hryhorii Grekul was Odokym Pirnak's younger brother Mytro, who emigrated to Canada sometime after his brother. Informants conflict as to which Pirnak did what to the Grekul house, but it seems certain that these two brothers did complete most of the changes made to the house during Hryhorii and Axenia's period of residence.[87] Mytro Pirnak married in 1921 or 1922, and moved to his father-in-law's farm near Ispas, Alberta, about 1924. Hryhorii and Axenia Grekul continued to visit back and forth with them until Mytro's death in 1955, when he died in church at Ispas on Velykden (Easter Sunday). Odokym had passed away in September, 1937.[88]

Axenia Grekul was the youngest of five children in the family of Dmytro and Anna Fedoretz of Toporivtsi, Bukovyna. She was named after her

maternal grandmother, Axenia Galagan. When her father died at an early age in 1903, he fortunately left his wife and children with three plots of land, which was just sufficient for them to be able to support themselves. Despite the difficulty of raising children alone, Anna Fedoretz chose not to remarry immediately, for fear that a second husband would drive her children away.[89] When Anna emigrated to Canada in 1913, she brought her family to the home of her second daughter, Ialyna, who had emigrated a few years prior. Ialyna had already married George Kotyk of Pakan, and bore her first child within a week of her family's arrival to their farm. Within a year, Anna's eldest daughter, Dokitsa, married Alex Wowk and moved with him to "Barish", north of Andrew.[90] The third daughter, Domka, lived with her maternal aunt, Maria Hutsuliak, until her marriage to Mytro Kokotailo a few years later. When he passed away at an early age, Domka married George Wolansky. George Fedoretz quickly found work, purchased a homestead three miles north of Smoky Lake, and married Vasylyna Burzhak - all before turning eighteen. When Anna Fedoretz married her second husband, Todor Voroschuk, Axenia remained with her sister Ialyna for about a year before joining them on their farm north of Mundare.[91]

When Todor Voroschuk passed away, Axenia was already married to Hryhorii Grekul. Her mother resided with them for a short period of time, until marrying her third husband, "Iwon" Starchuk.[92]

Endnotes

Chapter I:

The Grekul Family

A. Shypyntsi

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2 Ibid., p.63.

3 Ibid., pp.417-19.

4 Ibid., p.157.

5 Ibid., p.206.

6 Ibid., pp.16-17.

7 Ibid., p.877; B.O. Tymoschuk, "Shypynska zemlia za arkheolohichnymy danymy", Mynule i suchasne pivnichnoi Bukovyny, vyp. 2 (Kyiv: Naukova Dumka, 1973), p.22.

8 D. Kvitkovskyi et al., Bukovyna, pp.32-44.

9 Ibid., p.725.

10 Ibid., p.725-7.

11 Ibid., p.727-54.

B. Life in Shypyntsi

12 M. Lesoway. Progress Report: The Grekul House. U.C.H.V., December, 1982, p.8.

13 Recorded Interview with Ekhtima Martiniuk, Marie Lesoway, July 22, 1980. Mrs. Martiniuk passed away in November, 1982.

14 Telephone Interview with Mary Elaschuk, Marie Lesoway, November 1, 1980.

15 Recorded Interview with Axenia Grekul, Marie Lesoway, January 25, 1981; and Telephone Interview with Rachel Ewasiw, Marie Lesoway, December 3, 1980.

16 Unrecorded Interview with Alexandra Kostura, Demjan Hohol', September 2, 1983.

17 Recorded Interview with Ekhtima Martiniuk, Marie Lesoway, July 22, 1980.

18 Ibid.; Telephone Interview with Mary Elaschuk, Marie Lesoway, November 1, 1980; and Telephone Interview with Rachel Ewasiw, Marie Lesoway, December 3, 1980.

19 Telephone Interview with Bill Grekul, Marie Lesoway, December 2, 1980.

C. Geneology, Immigration and Settlement

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22 Aus der Kaiserlich-koniglichen Hof - und Staatsdruckerei. Passport issued to Nykolai Grekul and family. Kotzman, April 26, 1902; henceforth referred to as Aus der Kaiserlich...Nykolai Grekul.

23 Telephone Interview with Elsie Horula, Marie Lesoway, December 29, 1980.

24 Canada Secretary of State. Certificate of Naturalization, Sheet 2: Particulars. Harry Grakul. January 5, 1922.

25 Aus der kaiserlich...Nykolai Grekul.

26 Ibid.

27 Ibid.; Aus der Kaiserlich-koniglichen Hof - und Staatsdruckerei. Passport issued to Ivan Grekul. Kotzman, September 7, 1907; Henceforth Aus der Kaiserlich...Ivan Grekul.

28 Telephone Interview with Mary Elaschuk, Marie Lesoway, November 1, 1980. The Rosychuks settled first in Canmore, Alberta, but moved later to the Smoky Lake area, c.1904-8.

29 Recorded Interview with Ekhtima Martiniuk, Marie Lesoway, July 22, 1980.

30 Telephone Interview with Mary Elaschuk, November 1, 1980.

31 Recorded Interview with Axenia Grekul, Marie Lesoway, July 28, 1980; and Steve Stogrin, The Record of Early Settlers, 1899. Hand-written manuscript. Smoky Lake, Alberta.

32 Steve Stogrin. The Record of Early Settlers, 1899. Unpublished manuscript. A photocopy is included in field notes to: M. Lesoway, "Progress Report: Grekul House." U.C.H.V.: March 31, 1981.

33 Telephone Interview with Lillian Karpetz, Marie Lesoway, January 3, 1980; and Telephone Interview with Mike Oleksiuk, Demjan Hohol', February 12, 1984.

34 Telephone Interview with Maria Gawryletz, Marie Lesoway, November 15, 1980. Mrs. Gawryletz is now too ill to interview further.

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37 Canada Department of the Interior. Dominion Lands - Sub-Agent's Receipt. Fort Saskatchewan, December 23, 1904. Dmytro Grekul.

38 Canada Department of the Interior. Sworn Statement of Demetro Grekul in support of his application for Homestead Patent for S.E. of 1/4 Sec. 30 Thp. 59 Rge. 16 of 4 Meridian. Whitford, Alberta. August 14, 1911.

39 Kvitkovskyi et al. Bukovyna, p.46.

40 Recorded Interview with Rose Starchuk, Rachel Arnold and Olga Anderson, Demjan Hohol', September 28, 1983.

41 Ibid.

42 Recorded Interview with Rose Starchuk, Rachel Arnold and Olga Anderson, Andriy Nahachewsky, June 26, 1983.

43 Dominion of Canada. Certificate of Naturalization. Demetro Grekol. October 27, 1905. Obtained from Mary Elaschuk.

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51 Ibid.

52 Telephone Interview with Mary Musat, Marie Lesoway, November 27, 1980; and Recorded Interview with William Pirnak, Marie Lesoway, January 26, 1981.

53 Telephone Interview with Rachel Ewasiw, Marie Lesoway, December 3, 1980; Telephone Interview with Helen Sharhan, Marie Lesoway, November 1, 1980.

54 Telephone Interview with Mary Musat, November 27, 1980.

55 Canada Department of the Interior. Sworn Statement of Ivan Grekul...

56 Canada Department of the Interior. Lands Patent Branch. Notice of Land Patent Approval to Ivan Grekul. Ottawa, July 28, 1921.

57 Ibid.; Telephone Interview with Katie Kutzner, Marie Lesoway, November 28, 1980.

58 Ibid.; and Alberta Provincial Police. Report re. Nickoli Grekel - Sudden Death. November 23, 1921.

59 Telephone Interview with Mary Musat, Marie Lesoway, November 27, 1980.

60 Canada Department of the Interior. Application for a Homestead Entry. Nykolai Grekul. Whitford, Alberta, September 8, 1908; and Statement of Nykolai Grekul in Support of his application for Homestead Patent for the NW Quarter of Section 23 Township 59 Range 17 W of the 4th Meridian. Whitford, Alberta, July 24, 1919.

61 Recorded Interview with Axenia Grekul, Marie Lesoway, September 11, 1980.

62 Recorded Interview with Willaim Pirnak, Marie Lesoway, October 9, 1980.

63 Recorded Interview with Katrina Grakul and Wilma Shlopak, Demjan Hohol', September 22, 1983; and Telephone Interview with Wilma Shlopak, Demjan Hohol', February 12, 1984.

64 Telephone Interview with Elsie Horula, Demjan Hohol', February 12, 1984.

65 Telephone Interview with Rose Pawlenchuk, Marie Lesoway, December 9, 1980.

66 Telephone Interview with Elsie Horula, Marie Lesoway, December 29, 1980; Telephone Interview with Elsie Horula, Demjan Hohol', February 12, 1984; Recorded Interview with Steve Martiniuk, Marie Lesoway, July 22, 1980.

67 Telephone Interview with Elsie Horula, Demjan Hohol', February 12, 1984.

68 Recorded Interview with Axenia Grekul, Marie Lesoway, January 14, 1980.

69 Ibid.; and Recorded Interview with Mike Oleksiuk, Marie Lesoway, July 30, 1980.

70 Recorded Interview with Axenia Grekul, Marie Lesoway, January 25, 1981.

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79 Telephone Interview with Wilma Shlopak, Demjan Hohol', February 12, 1984.

80 Telephone Interview with Bill Grekul, Marie Lesoway, December 2, 1980.

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89 Recorded Interview with Axenia Grekul, Marie Lesoway, January 14, 1980.

90 Ibid.; Recorded Interview with Axenia Grekul, Marie Lesoway, July 28, 1980.

91 Ibid.

92 Ibid.; Recorded Interview with Axenia Grekul, Marie Lesoway, August 11, 1980.

Chapter II:

Land Use

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Land Use

A. Local History

1. Pre-Settlement and Settlement in the Victoria-Pakan Area

The Victoria-Pakan region during the pre-settlement era, that is, prior to 1862, was mainly inhabited by Cree and Blackfoot Indians whose livelihood consisted of hunting and fishing along and near the North Saskatchewan River.[1] Fur traders along the river were the first white men to explore the area. Methodist missionaries were the first missionaries to settle in the region. Arriving in 1840, they endured many hardships, but they were drawn to northwestern Canada by their belief that their brand of Christianity was well suited to the land. The Methodists thought it their patriotic, as well as religious, duty to convert the natives to the Word of God.[2]

When a Methodist mission established at Smoky Lake in 1860 by Reverend Thomas Woolsey proved unsuccessful, the decision was made to relocate the mission to Victoria. Reverend George McDougall thought this location to be ideal because of its close proximity to both the Cree and Blackfoot tribes, to adequate fur and game resources in the coniferous forests to the north, and to the buffalo to the south. Furthermore, the new site was on both the waterous North Saskatchewan trade route and overland Edmonton-Winnipeg trail.[3]

Settlement at Victoria was concentrated on the north bank of the river, where access to water was convenient and clearing of the land posed no great problem. The land was divided according to the river lot system, which consisted of lots located at right angles to the river. Despite the Dominion government's decision in 1872 to divide the vast area of Rupert's Land according to the rectangular system used by the United States, a survey undertaken in Victoria itself in 1884 nonetheless

legalized the river lot system which had been used in the community since its establishment. Mainly wheat, oats, barley and vegetables were cultivated on these lots.[4]

In 1864, the Hudson's Bay Company established a trading post at the Victoria mission. The site was selected by W.J. Christie, the Chief Factor of Fort Edmonton, because of its location on the North Saskatchewan River, and the initial success which the Methodist missionaries had with several hundred Crees in the vicinity. The success of Fort Victoria so fluctuated throughout its history, that by the spring of 1898, the fort was permanently closed by its owners. In the surrounding region, a diminishing population of fur-bearing animals, a more sedentary way of life adopted by the natives, and an increasing trend toward agriculture had brought the era of the fur trade to an end.[5]

Arrangements for the first post office were made in 1887, securing a fortnightly mail run from Fort Saskatchewan. The post office was named "Pakan" in honor of the Cree Chief James Seenum, or "Pakannuk", who had remained loyal to the Crown during the 1885 Rebellion. The name was also chosen in order to distinguish it from Victoria, British Columbia. Thereafter the community became known as Pakan.[6]

Schooling in the settlement was irregular, as children had to help hunt and support their families. Religious activity, on the other hand, was regular. The community grew quickly into a prosperous center supporting the surrounding agricultural area. Gold and coal were mined on a small scale in the area, and northern Alberta's second exploratory oil well was drilled here in 1897. A ferry was established in 1892 which operated until 1972.[7]

The arrival of southeastern European immigrants at the turn of the century caused Victoria-Pakan's second and most dynamic period of growth, "for it was around the physical, spiritual and social needs of the immigrants that Pakan now evolved". The greatest proportion of these immigrants were Ukrainians from the provinces of Bukovyna, primarily, and to a lesser extent, Halychyna (Galicia). In 1902, the land north of Pakan was surveyed, and Bukovynians began settling there because of its

similarity to their homeland.[9] Later, Bukovynians settled there in order to live in close proximity to their relatives and cultural group. The largest group of Ukrainians arrived in 1902, and by 1906 some 250 Ukrainian families had settled in the district.[10] A large proportion of these settlers had come from the village of Toporivtsi, Bukovyna.[11]

With the arrival of the Ukrainian immigrants, the missionary zeal of the Methodists at Pakan was renewed, as they determined to convert them from eastern Orthodoxy or Catholicism to Methodism. Reverend Doctor C.H. Lawford, who had arrived in Pakan in 1901, in particular felt it his religious and cultural duty to proseletize to the newcomers, whose stubborn adherence to their traditional rites he felt to be "worse than any African slavery". Combined with his medical and other secular assistance, Reverend Lawford became well known amongst the Ukrainians in the area. Nonetheless, they resisted his efforts to convert them to a spirituality and culture too different for them to feel comfortable in. The seed of their spiritual culture had been planted over ten centuries earlier by Greek Christian missionaries, and centuries before that by their ancestors' highly ethical pre-Christian religion.[12]

Consequently, it is little wonder that Orthodox churches were established in the surrounding vicinities of Shandro (1902), Edwand (1905), Toporivtsi (later to become Smoky Lake - 1909), Chahor, Wahstao, Barich, "Dykyi Bush" (Dickiebush), and even at Pakan itself (c.1903).[13] Few Ukrainian Catholic churches were built among the predominantly Orthodox Bukovynians in the Pakan area. St. Onufriy's parish was established north of Toporivtsi in 1910, and another church near Barich referred to locally as "kolo Pohranychnoho" was built north-west of Toporivtsi (see Fig. 10).[14] By 1910, only twenty-five Ukrainians had entered the Methodist church at Pakan.

When the railroad was extended to Smoky Lake in 1918, the "Galician Mission" at Pakan diminished quickly in importance, and by 1922 had been completely closed. Rev. Lawford, the missionary hospital and residence were all moved to Smoky Lake.[15]

The demise of the Pakan settlement was swift. The new railway towns constructed by the Canadian National/Northern Railway along its new

line very quickly developed their own hinterlands. Rail service was so much more efficient than steamboat service on the North Saskatchewan River, that companies and businesses were forced to move to Smoky Lake in order to compete with the new marketplace established there. The new rail line in effect changed the development of east central Alberta and its market system.[16]

2. Settlement in the Smoky Lake Area 1899-1918

Although there are variations on the origin of the name "Smoky Lake", one story seems to prevail. When the area was first explored by voyageurs, they noticed a haze of blue mist hanging over a large lake. What they initially called "Smoking Lake" later became known as "Smoky Lake".[17]

In 1899, the first few immigrant settlers began to settle the land north of Victoria-Pakan, near present day Smoky Lake (see Fig. 10).[18] At the time, the town of Smoky Lake did not yet exist. Settlement of this area began in earnest after the survey was completed late in 1902.[19] The Ukrainian immigrants that were attracted to this area were attracted for the same reasons mentioned above for the Victoria-Pakan region.

Stefan Dwernichuk came to Canada in 1899. Settling in this area, by 1907 he had established a general store and post office under the name "Toporoutz", the Austrian equivalent of "Toporivtsi", a large village in northern Bukovyna. "Toporoutz" may therefore be considered to be the first official name of the rural community of Smoky Lake. Dwernichuk's store was situated kitty-corner from the Russo-Orthodox cemetary and church, established in 1903 under the same name, "Toporoutz".[20] He operated his business until 1916, when his position as postmaster was assumed by Stefan Zaharichuk.[21] Dwernichuk also served as one of the first councillors of the district. From about 1905 on, he encouraged the development of "line" roads along the divisions of the 1902 homestead survey.[22]

The development of roads in the area was a difficult task, remembers Steve Stogrin, one of the most elderly citizens of Smoky Lake.

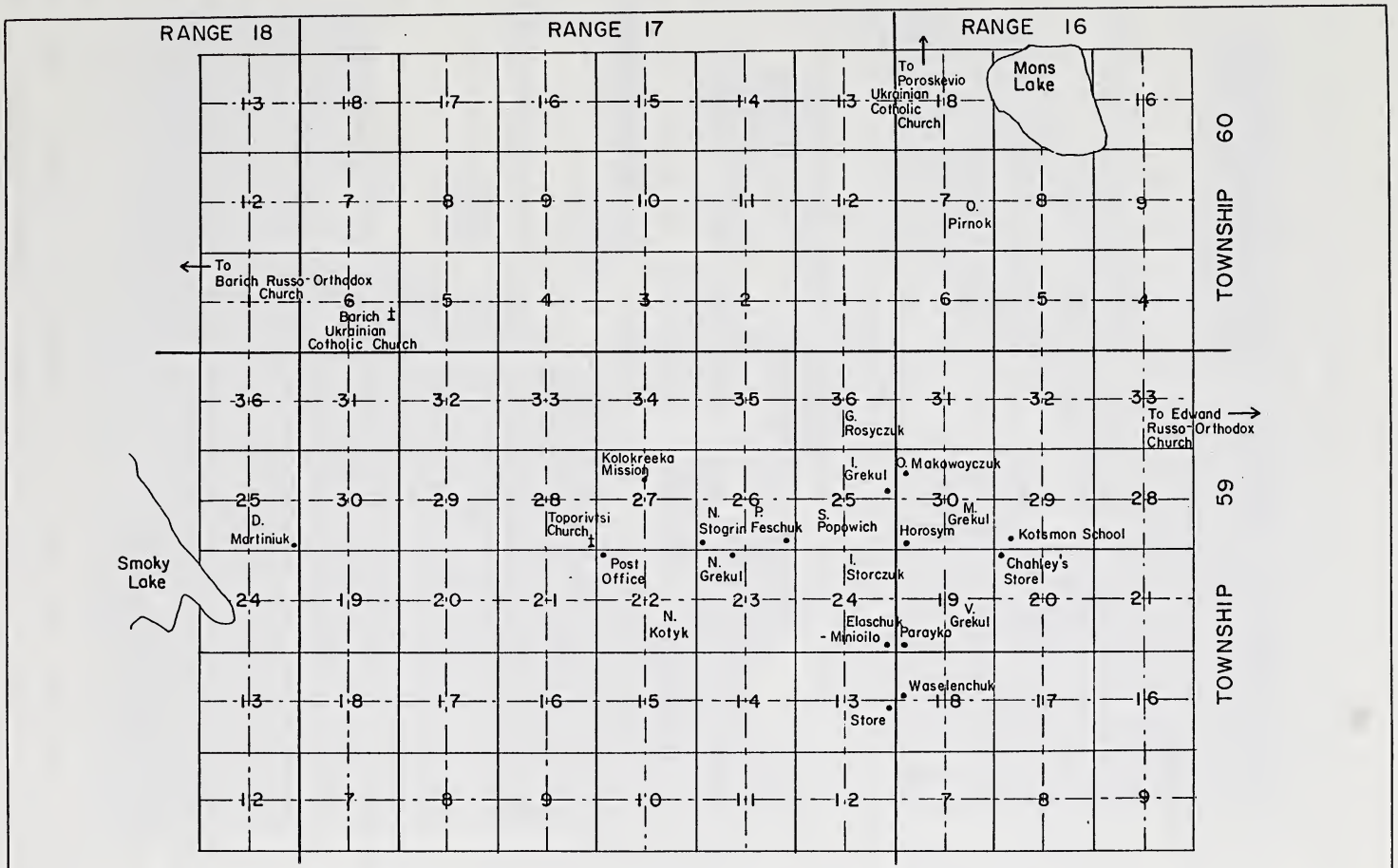

Fig.10. Locations of Grekul homesteads, relatives, some neighbors, and institutions in the Smoky Lake area, c.1910. Drawing by Olga Horobec, March 1984.

Settlers themselves assisted in road construction, as taxes were too low for the district to be able to afford extensive road construction. Mr. Stogrin himself acted as a foreman on a road which was built past his homestead. Once line roads were built, fences were built or realigned to fit the road system.[23]

Other stores were established near Toporoutz, such as that of Manoly Waselenchuk, situated southeast of Toporoutz. By 1904, Waselenchuk had accumulated wealth sufficient to build a large house considered fancy by his neighbors, because of the many purchased building materials which he could afford. Freight and mail were hauled to the store from Lamont and Edmonton via Pakan.[24] Wasyl Chahley operated a store kitty-corner from Mytro Grekul's land, four miles west of Toporoutz, until 1917, when he moved his business into what later became Smoky Lake. Petro Dubetz operated a store two miles north of Toporoutz.[25]

Educational services in the region began soon after the 1902 flood of immigrants. Methodist missionaries established a school in 1909 north of present day Smoky Lake. Situated near a creek, Ukrainians themselves began to refer to it in Ukrainian as being kolo "krika", meaning "by the creek", and this name was adopted by the mission.[26] Several Grekul house subjects attended school here.[27] Other schools established in the district were the Edwand (1907), Kotsman (1910) and Ruthenia (1911) schools, also located east of present day Smoky Lake.[28]

The first church built at Smoky Lake was preceded by the establishment of the Toporoutz cemetary in 1903. In 1907, the parish members hired Edward Anderson to begin constructing a church. As they could not immediately afford to build the roof of the structure, the church was not finished and consecrated until 1909.[29] It is to this Russo-Orthodox church that the Grekuls have always belonged in Canada. Another church which the Grekuls attended occasionally was the Russo-Orthodox church near Edwand, established in 1905. Orthodox churches at this time were served by Russian missionaries of the Moscow patriarchate, who taught their parishioners that the ancient term "ruskii" translated into English as "Russian" or "Russo-". The term "Ukrainian" was as yet little known amongst Ukrainian settlers of the area.[30]

Fig. 11. Smoky Lake area women in front of the Kolokreena Mission. The women in Ukranian dress are, from left to right: Fruzyna Fedirchuk, Petrychka Feschuk, Vasylyna Ponych, Axenia Grekul,? Cebuliak; sitting: Katrina Starczuk, Ielena Stogrin (A. Grekul Collection, uncatalogued photograph).

Fig. 12. Teachers and children in front of the Kolokreeka Mission (A. Grekul Collection, uncatalogued photograph).

Ukrainian Catholic churches in the area were few in number, due to the relatively small number of Ukrainians from the province of Halychyna (Galicia) who settled in the area. St. Paraskevia parish was organized in 1912.[31] The Barich Ukrainian Catholic Church, located west of the Toporoutz church, was called "kolo Pohranychnoho" ("by Pohranychny's") by local residents.[32]

Before construction of the railroad at Smoky Lake in 1918, settlers in the region travelled to Pakan, Lamont, Mundare or Waskatenau for major purchases. Services in the future area of Smoky Lake were limited. A number of lumber mills were in operation, including Stepley's mill north of Smoky Lake,[33] and a mill which began renting land from the Toporoutz parish in 1905 on the site of the present cemetary.[34] Wasyl Chahley built a general store in 1917, and the first flour mill was constructed in 1916. Known as the "Farmer's Mill", its organizers were Andrew Shymko, Fred Dymtrow and Joseph Jarema.[35]

3. The Influence of the Railroad, 1918-1929

The extension of the Canadian Northern/National Railway in 1918 to the Smoky Lake area caused the town to grow "like a mushroom after warm rain".[36] By 1919, three general stores, the Standard Bank, a flour mill, a cinema, a pool and dance hall, a telephone office, and Nick Sawchuk's garage were already in operation. Plans were underway for the construction of grain elevators by the Alberta Pacific Grain Company and the Gillespie Elevator Company, and the railway itself was planning to build a station in town.[37] Farm implement companies which had formerly prospered in Pakan were now in the process of moving to Smoky Lake.[38]

The rapid pace of growth continued in 1920. Akis' Beaver Lumber Store and a new hotel were built, the streets were graded, direct dialing telephone service was introduced, and electric wires for lighting were installed.[39] In 1921, a factory which manufactured bricks from local clay was established to profit from the flurry of construction occurring in town.[40]

By 1922, the town of Smoky Lake had grown sufficiently to become incorporated as a village. The first municipal councillors were William

Czumer, Nick Gavinchuk, and Kosma Chernochan.[41] Wrigley's directory listed 800 residents in the municipal district.[42] When the McDougall Hospital was moved from Pakan to Smoky Lake in 1922,[43] Smoky Lake's supremacy over the older settlement was completed.

The furious rate of growth had slowed by 1926. Town halls had been built, where people staged theatrical, social and educational events. In 1926, a high school was built, and an x-ray machine and laboratory were introduced into the McDougall Hospital.

The Toporoutz Russo-Orthodox Church burnt down in 1928, and was rebuilt the same year.[44] A Roman Catholic Church was founded in town in 1928.

4. Depression and Revival 1930-1969

In stark contrast to the prosperous twenties, the "dirty thirties" were a time of high unemployment and dropping farm prices in Smoky Lake, as well as in the rest of Canada. Those having gotten in debt during the twenties anticipating continued prosperity, now found themselves in a desperate and worsening situation. Farmers in the area complained to their municipal council about poor roads, inadequate government relief, and of being unable to pay their taxes. They began demanding relief support from the government which could allow for small supplements of such necessities as food, clothing, and feed for cattle.[45] This, however, provided no long-term solution to the problem. Rather than growth, attention in Smoky Lake was focused upon economic survival during these difficult years.

With the outbreak of World War II in 1939, farm prices began gradually to increase and cash began once again to flow, albeit slowly. Farmers were able to repay taxes in arrears, and the municipality was therefore enabled once again to undertake road repair and construction, and other municipal improvements.[46] Old businesses which had survived the depression began once again to prosper, and new businesses began to open. In 1944, William Poritsky opened a meat market and confectionary.

In 1945, the Smoky Lake Feed Mill opened its doors.[47] In 1946, Mykytiuk's general store, and two automobile dealerships were established.[48] Steve Romanchuk's Central Motors Garage, and the Smoky Lake Motors Garage both prospered. The McDougall Hospital was expanded, and Canadian Utilities Limited brought electrical power to the town.[49] In 1948, the new M.A. Kostash High School was built.[50] Soon after, the following were established: the Midland Lumber Yard; the Red and White Store, which dealt in food and clothing; and the Marshall Wells Store, which specialized in hardware, sporting goods and electrical appliances.[51]

The town continued to develop throughout the fifties, attaining a population of 700 by 1958, 90 percent of which were of Ukrainian ancestry. At this time, Smoky Lake serviced an estimated district of 7,000 people.[52] In 1962, Smoky Lake became a town and the centre of the County of Smoky Lake.[53] The town has prospered and grown ever since, becoming a major agricultural centre on one of northern Alberta's major highways, Highway 28. As Smoky Lake grew and transportation arteries were improved, surrounding communities began to dwindle and disappear in a demographic process which continues today.

B. The Grekul Quarter before Settlement

In 1883, township 59 of range 17 was described by surveyor D. Beatty as being vegetated largely by spruce, tamarack, poplar and high willows, as having numerous sandhills, and being low and swampy in its western-most areas. In 1884, surveyor T. Kains described it as being flat country with second class soil, heavily covered with poplar, willow and spruce, and having numerous muskegs, ponds and swamps.[54] The land in the area was surveyed and opened to settlement in 1902.[55] The Grekul quarter was not immediately homesteaded, but Nykolai Stogrin, who lived on the quarter section immediately north, did have hopes of obtaining this quarter when his son Steve turned eighteen. However, when Steve was still sixteen, Nykolai Grekul was granted permission by government authorities to homestead the land. No ill feelings were ever harbored about the land, and the two neighbors became good friends.[56]

C. Nykolai Grekul - Homesteader (1908-1918)

When the time came that Nykolai Grekul felt he was ready to establish his own homestead, he applied for the southwest quarter of section 23, township 59, range 17, west of the fourth meridian on September 8, 1908.[57] Having assisted his eldest son, Mytro, to establish his homestead, the land which Nykolai chose was only five quarter sections west of Mytro's land. When Nykolai's twins chose their homesteads, they, too, selected sites in close proximity to their family. Vasyl's homestead was two quarter sections south of Mytro's, while Ivan's was two quarter sections west and one north of Mytro's. Nykolai's eldest daughter, Maria, settled one quarter section south and west of her father with her husband, Nazary Kotyk. Nykolai's second daughter, Ekhtima, settled nine quarter sections west of her father with her husband, Diordi Martyniuk. Clearly, the members of the Grekul family valued living in close proximity to each other when pioneering in Canada.

The years 1908 to 1918 on Nykolai Grekul's homestead were prosperous years, enabled by hard work, faith, and a large family, the members of which assisted one another to survive and grow in this untamed land. With their children's help, Nykolai and Ieryna developed a farm which was well-kept, and constantly in a state of increasing growth and prosperity.

1. The Land

On his application for homestead patent, made on July 24, 1919, Nykolai Grekul outlined the progress which he had made since 1909.[58] In 1909, he cleared five acres of land, and thereafter continued to clear between five and nine acres every year except 1915 and 1916, when he broke no new land. He may have been assisting his son Vasyl to establish his homestead at this time.[59] By 1919, Nykolai had cleared 57 acres of land with the help of his family. His first crops likely consisted of wheat, barley and oats. Barley and oats were commonly used for animal feed at the time.[60]

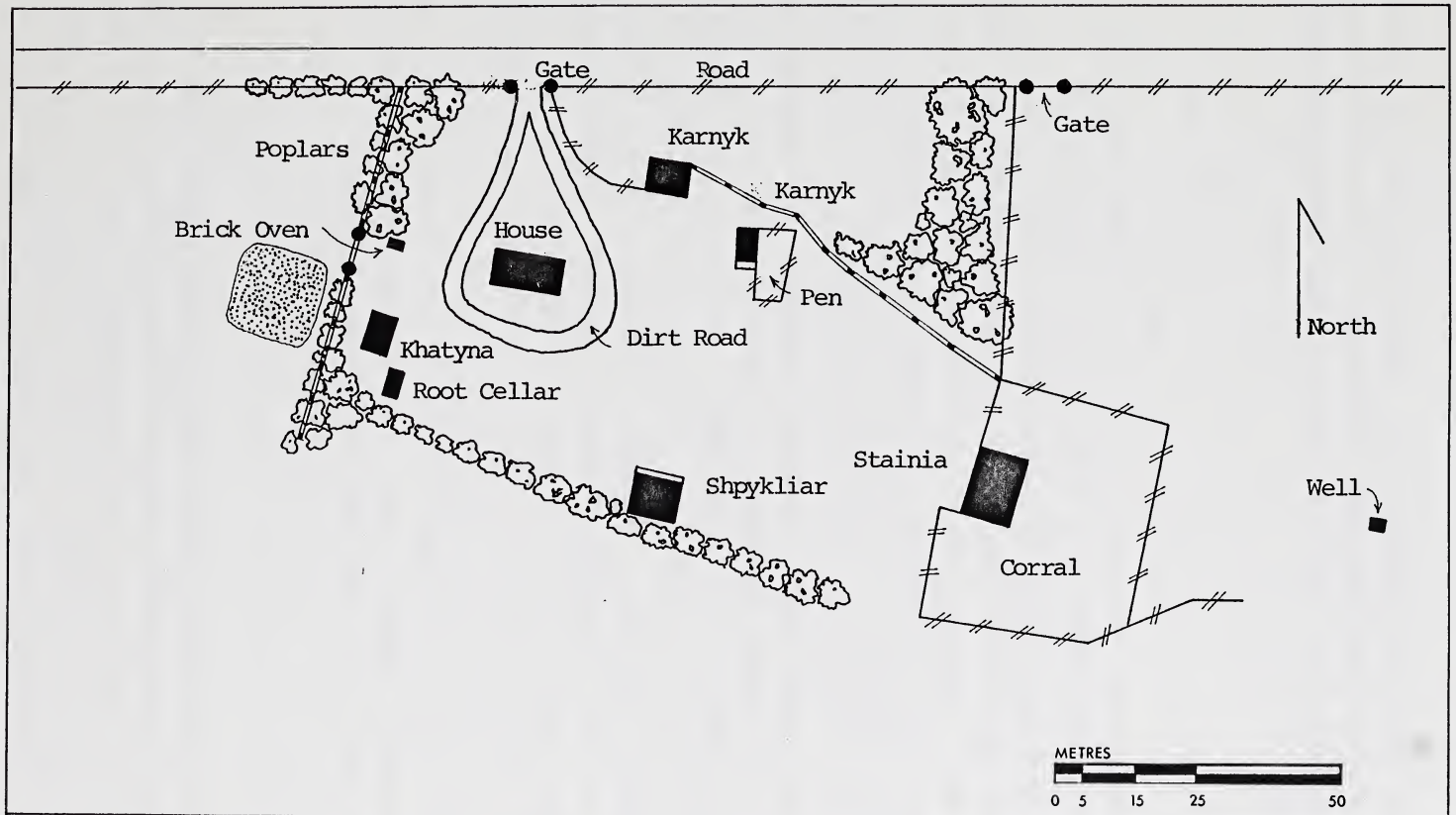

Fig. 13. Grekul Homestead, 1918.
N.W. ¼ 23-59-17 W. of the 4th. Drawing
by Ivan Stanko, 1984.

Barbed Wire Fence
Slab Fence
Poplar Trees
Garden
Gate

Two miles of fences had been constructed on the homestead, probably along the north perimeter of the land, as one informant recalls that the vorota (large gate) into the yard was taller than the fence beside it.[61]

2. The Farmyard

The farmyard was developed on the crest of a hill, at approximately the middle of the north perimeter of the quarter. A large yard was cleared, protected by stands of natural forest to the south and west of the house. This forest was dominated by aspen poplar (populus tremuloides).[62] The area north of the house was cleared of forest and brush, while north and west of the karnyky (animal shelters), a forest dominated by "cheremkha" (chokecherry - prunus virginiana) was allowed to remain. Wild grass grew between the buildings of the yard. No overt attempt was as yet made to landscape the yard, as the Grekuls were occupied in the process of establishing their homestead.

The garden was situated west of the house, and was likely surrounded by a fence built from rough-cut lumber slabs.[63] A variety of "barabolia" (potatoes), "brukva" (turnips), "morkva" (carrots), "redka" (radishes), "tsybulia" (onions), "kapusta" (cabbage), "ohirky" (cucumbers), "kurudz" (corn), "fasolia" (beans), "bib" (broad beans), "buriaky" (beets), parsnip and other vegetables were planted.[64] Axenia Grekul recalls that when her wedding took place, the potatoes in the garden were ready to be hilled.[65] Flowers were planted in the garden, as chickens were allowed to wander freely throughout the yard, and would otherwise have destroyed the flowers in any other location.[66]

3. Outbuildings

The first building constructed on Nykolai Grekul's homestead was likely a khatyna (one-roomed house), at the west end of the future yard. Few informants recall this building, despite its existence throughout this era. Axenia Grekul recalls only that the original khata was not dug into the ground, had a flat roof, was plastered with hlyna (yellow clay)

and coated with hlei (grey clay), and was very neatly kept by her parents-in-law.[67] A second informant recalls that this khatyna was made of "driuchky" (posts) placed wide at the base, and joining at a peak at the top. This informant recalls that although the khatyna was whitewashed and well maintained, Nykolai and Ieryna lived in it for so many years that people ridiculed them by derogatorily referring to the khatyna as a kobylnytse (horse stable).[68] Even when the larger, three-roomed house was built in 1909, the elderly Grekuls continued to live in the khatyna, but the boys of the family slept in the khatchyna (little room) of the large house.[69] The velyka khata (big room) of the house was used to entertain guests, and to accomodate them overnight.[70]

All cooking was done either in the khatyna or in an outdoor pich (clay oven), located north of the khatyna.[71] A "hrubka" (clay stove, also called a "prypichka", "shparhat", or "pichka" by informants) was located in the northeast corner of the khatyna.[72] This hrubka was rectangular in shape, about three feet high, and topped with bliakha (a metal sheet), which when hot was used for cooking.[73] A door with a zamochok (small lock) was located in the front of the hrubka, through which wood could be pushed into its hollow interior and burnt.[74] A root cellar was conveniently located a few paces southwest of the khatyna, and was used only for cold storage of food.[75]

The first animal shelters which were constructed were both called "karnyk" by Grekul house informants. At first, both cattle and hogs were likely kept in the large "karnyk". The shape of the smaller "karnyk" was observed by the author at a number of Bukovynian farms in Alberta, while conducting field research in the summer of 1983. The Grekuls' karnyky (plural) displayed the availability of good quality timber in the area for building, as they were of zrub (horizontal log) construction, which was the best traditional wood construction technique known to Ukrainians at the time.[76]

The "shpykliar" (shpykhlir - granary) was built southeast of the large house within the earliest years of the homestead. This was a grand building, set high off the ground upon rocks, and built of tamarack. Its gable roof complemented that of the large house, and it, too, was covered with wooden "gonty" (shingles). Its front strikhy (eaves) were supported at the corner of the building by two posts.

In 1909, Nykolai Grekul began to build a large three-roomed house just northeast of the khatyna. The close proximity of the two dwellings was made necessary by the amount of activity between them. A driveway soon developed from the gate around the large house, and back to the road north of the house. It is this house that is the subject of this report, so it will therefore be examined in greater detail in chapters three and four below.

In 1915, at the time of Vasyl Grekul's wedding, a stainia (large barn) was being built by Petro Hutsul-Rizun,[77] east of and downhill from the large house. The stainia had a gambrel roof, which allowed for the storage of hay and straw in its spacious loft (see Fig. 14). A corral was built to the south and west of the structure. Six-inch thick "slupky" (posts) were set into the ground at approximately twelve foot intervals, and interconnected with three or more "vorynia" (rails) nailed horizontally across the posts. The "vorynia" were about four inches in diameter, and flattened on one side. The first rail was placed approximately two feet above the ground, and the rails above them were spaced about one and one-half feet apart. A large gate was located on the west side of the corral, directly in front (south) of the barn.[78]

Although the location and types of all yard fences were not recalled by Grekul house informants, the "vorota" (a plural word meaning "large gate") and "firtochka" (pedestrian gate) were described. The vorota were about sixteen feet wide, "enough to allow a threshing machine to pass through them". This gate was constructed of three or four wooden rails, and tied to a slupok (post) with a kurmei (rope - also called a kurmechyk or volovid), woven from shpagata (binder twine) to a thickness of about "three fingers". The firtochka was constructed of wooden slabs, and was attached with a kurmei to the same slupok (post).[79]

The first outhouse on the farm was located southwest of the khatyna, but the construction of the building is not known. Also unknown is the location of a well in the north part of the yard. A second well was located east and downhill from the barn. As the yard was located on a hill, the Grekuls had difficulty finding water, and were forced to develop their wells in the ravine east of the barn. This was unsanitary, and one informant commented, "Can you imagine how contaminated that water must have been? It's a wonder they survived."[80]

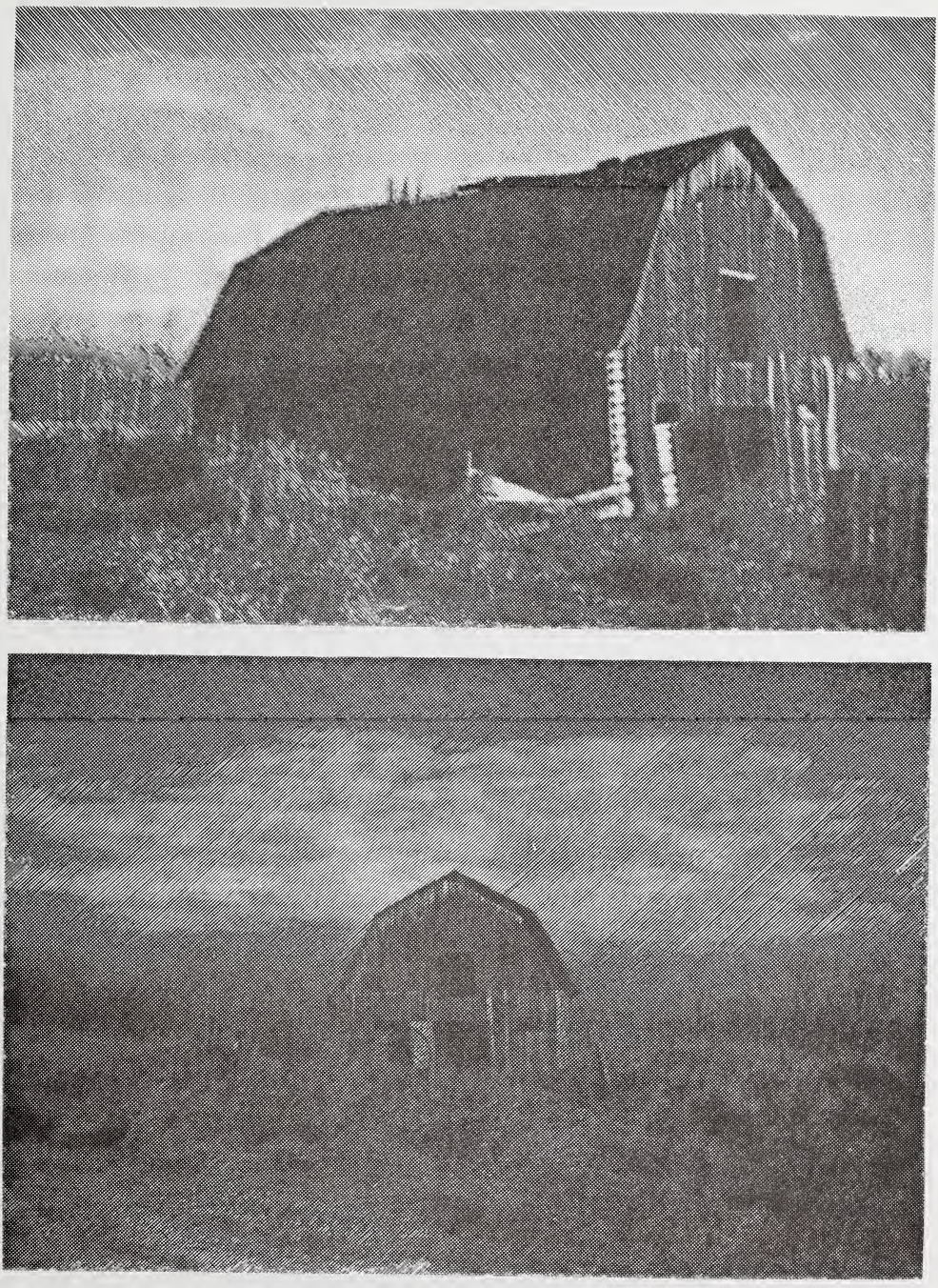

Fig. 14. The <u>stáinia</u> (large barn) built for Nykolai Grekul by Petro Hutsul-Rizun in 1915. Photographs by Demjan Hohol', October 26, 1983.

The layout of the outbuildings of the Grekul yard reflected some important principles in traditional Ukrainian and Canadian yard planning. The most archaic and traditional Ukrainian yard plan, the zakrytyi dvir (closed yard), was reflected in recent time by the osedok of Hutsulshchyna. The buildings of this yard were arranged in a tight rectangle, oriented towards each other, and enclosed by a grazhda (tall, roofed fence). This layout effectively created a palisade around a central courtyard, in order to keep wild animals and intruders out of the yard. Such yards were retained longest in the more mountainous regions of the Carpathian mountains. While yards in other areas of Ukraine retained this closed plan as well, even in flatter areas of Hutsulshchyna yards evolved into the less enclosed vidkrytyi dvir (open yard). Building placement tended to depend more upon the size of the yard, so that when possible, farm buildings were located further away from human dwellings.[81] The buildings of Nykolai Grekul's yard exhibited the inward orientation of the traditional zakrytyi dvir (closed yard), while at the same time they were placed so far apart as to be typical of Canadian yard layout. Canada provided Nykolai Grekul with the opportunity to have a yard the size of which he could never have dreamed of possessing in Ukraine.

Samoilovych identifies three types of traditional yard plans on the basis of orientation of houses to the sun. Although it was not always possible, Ukrainians nonetheless considered it desirable to construct their homes facing southeast, south, or southwest. Therefore, dependent upon the location of one's lot upon a road, the house could be placed: a) facing an east-west road; b) with its back wall to an east-west road; or c) with its east or west side parallel to a north-south road. In the first yard plan, the farm buildings were most often placed between the house and the road, commonly resulting in an unaesthetic view from the road, and a small yard space. The second yard plan restricted one's view of the road, as windows were rarely built in the north wall of Ukrainian homes, and again resulted in an unaesthetic view of the less decorative north walls. The third plan is deemed the most comfortable and aesthetically pleasing by Samoilovych, as it facilitated close proximity to the farm buildings, clear vision of both the yard and the road from the

house, and a panoramic view of the entire yard from the road.[82] The location of the Grekul yard on the south side of an east-west road resulted in the less aesthetic view of the north wall of the house. The disadvantage of not being able to view the road from inside the large house was somewhat overcome by placing a window in the north wall of the house's khatchyna (small room).

Bilash emphasizes that the first buildings on a homestead tended to be crude, as settlers rushed to provide shelter for themselves and their stock. Cattle and horses were usually purchased first, then other animals and horse-drawn machines. As the settlers became more prosperous, they could afford to reflect their newly-acquired wealth by building larger homes, and outbuildings which displayed an increasing degree of specialization. Only after human, animal, and crop storage needs had been provided for, did machine shelters and sheds typically make their appearance. In Canada, the availability of the best traditional materials resulted in a greater uniformity of building structure than had commonly been possible in most areas of Ukraine. Ukrainian styles of buildings gradually began to be adapted to the building styles of the non-Ukrainian settlers about them. In order to lessen the amount of time required to maintain traditional building materials, Canadian manufactured and milled materials began increasingly to be used.[83]

As Bilash has described, Nykolai Grekul's homestead typified an early stage of development in its Canadian environment. The khatyna and karnyky were practically and quickly constructed, but were followed by the more carefully and caringly constructed large, three- roomed house, the shpykliar (granary), and the stainia (large barn). The stainia, which combined a zrub (horizontal log wall) construction with an untraditional gambrel roof, foreshadowed the adaptation to the Canadian environment that Bilash describes. Furthermore, the need for a larger barn was indicative of a change in agricultural technique amongst Ukrainian settlers in Canada, requiring greater numbers of horses and cattle, and therefore increased storage space for feed and bedding for these animals.[84]

In 1909, Nykolai apparently had two head of cattle and six hogs.[85] He did not have his own horses until 1916, so it seems likely that he borrowed his son Mytro's horses until that time, for by 1911, Mytro already had ten horses.[86] By 1919, Nykolai himself possessed six horses.

By 1914, Nykolai had accumulated twelve head of cattle, but in 1915, the year of Vasyl Grekul's wedding, this number dropped to five head, indicating that the four head of cattle which Vasyl began homesteading with may have come from his father. Three other cattle may have been slaughtered or sold for the purpose of the wedding. By 1919, Nykolai once again increased his number of cattle to sixteen head.[87]

Having started in 1909 with six hogs, Nykolai increased this number to twenty-eight by 1916. This number dwindled by 1919 to six hogs, perhaps in order to purchase horses.[88] An extra expense in 1918 was the marriage of Nykolai's son Hryhorii to Axenia Fedoretz.

D. Hryhorii and Axenia Grekul Make Their Mark (1918-1945)

The period 1918 to 1945 was one of positive growth for the Grekul homestead, albeit slower and less dramatic than in the years of its establishment and growth under Nykolai Grekul's guidance. Construction was limited by Axenia Grekul's desire to remain living in the three-roomed house, despite her husband's intention to build a "modern" house for them west of the original yard. Consequently, during this period, new buildings were constructed only to house chickens and grain, indicative of the increasing specialization of building function described by Bilash as typical of Ukrainians in northeast central Alberta.[89] During this period, the yard was well-kept and tidy, the land continued to be cleared, and the farm grew and prospered, even during the difficulty of living through the depression of the 1930's.

1. The Land

Hryhorii and Axenia continued the task of clearing the bush from their father's homestead after their wedding in 1918. That same year, a

total of eight acres was cleared.[90] Axenia Grekul remembers well the hard physical labour that was expended in clearing land so densely treed as theirs. Hryhorii worked with a "kiiania" (mattock), alternately chopping trees and digging roots. Axenia worked with a "sukyra" (axe), the blade of which measured only five to six inches, compared to the six to eight inch blade of the "kiiania". She helped trim the "kraky" (branches) when her husband had felled a tree, picked roots and collected rocks. The roots were stacked in piles to dry and then burnt. Newly cleared land was first worked with a plow and thereby "broken" into furrows. The land was then worked with a disc, and finally with a borona (harrow) in the process called "volochynnia" (harrowing). Wheat, barley and oats were sown, and later harvested with zhnyvarky (binders).[91]

On July 24, 1919, Nykolai Grekul applied for a homestead patent, which he completed August 17, 1920.[92] On July 6, 1921, the land was officially transferred to Hryhorii (Harry),[93] although in actuality Hryhorii had been gradually taking over management of the homestead for some years prior to this date. On June 29, 1921, Hryhorii was granted entry onto NE 28 59 17 W4, just north of the Toporivtsi church at Smoky Lake. Although this land was registered in the Township General Register as a homestead, it was nonetheless used by Hryhorii and Axenia only as pastureland, and was never developed beyond this purpose. This land was patented on January 29, 1929, and later sold to the town of Smoky Lake.[94]

On August 19, 1938, the original homestead was assessed at a total value of $2,053.00. One hundred acres of land was under cultivation, and rated at a value of fourteen dollars per acre. Fifty-one acres were still covered by natural forest, and ten acres by muskeg.[95] The process of clearing the land, however, slowed after this date.[96]

2. The Farmyard

One of the most significant changes made to the farmyard by Axenia and Hryhorii Grekul was the expansion of the garden space. The garden space west of the khatyna was expanded into a much larger garden

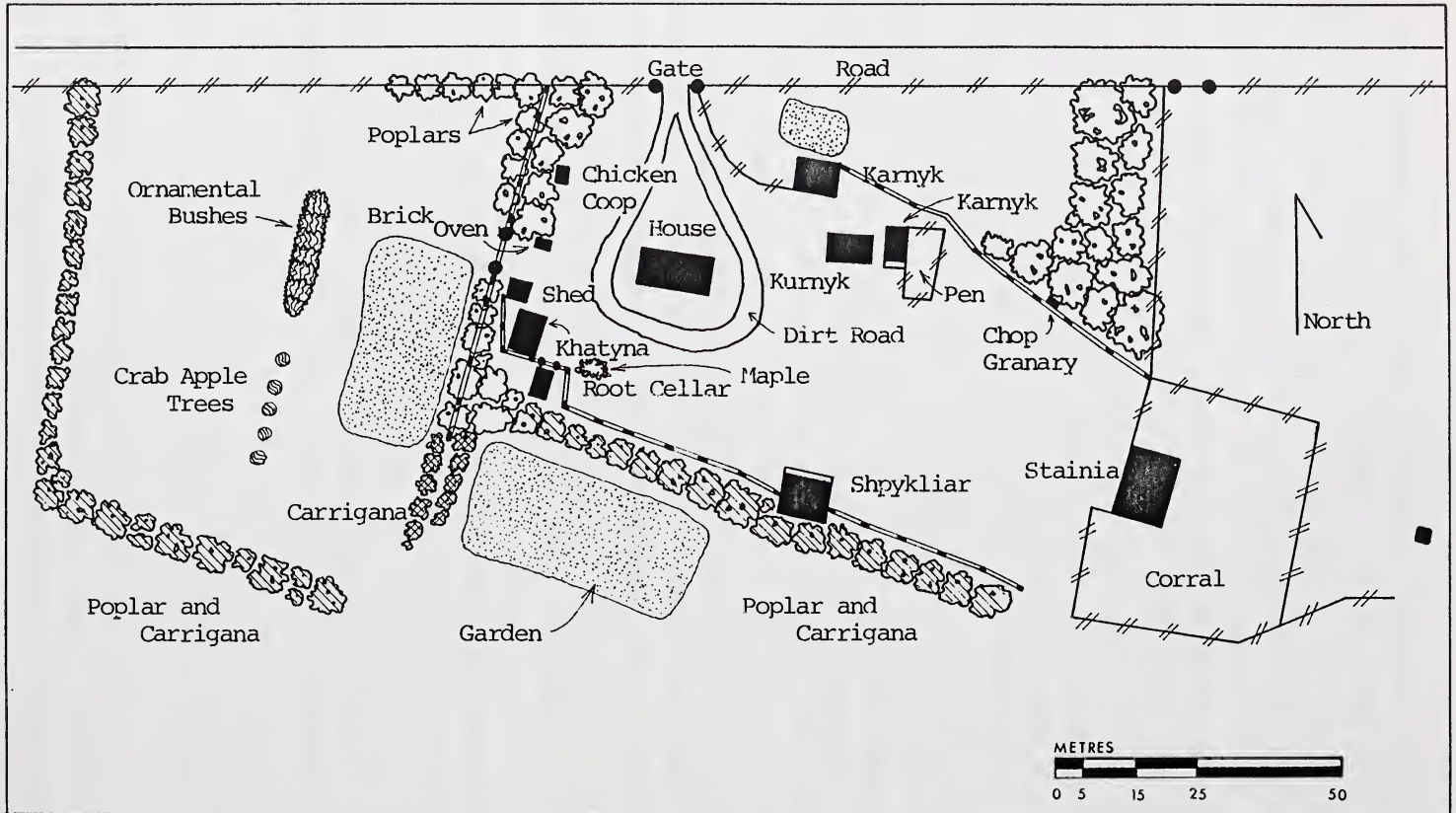

Fig. 15. Grekul Homestead, 1945
N.W. ¼ 23-59-17-W. of the 4th. Drawing by Ivan Stanko, 1984.

Barbed Wire Fence –
Slab Fence –
Gate –
Garden –

than Nykolai and Ieryna had tended. Smaller garden spaces were developed between the karnyky (animal shelters) and the road, and directly south of the large house. The Grekuls rotated their crops between these three garden plots in the interest of soil conservation. By increasing the amount of garden space, the harvest of vegetable produce was far greater than was necessary for the childless couple and their frequent guests. Furthermore, the Grekul yard was located on a hill, so that the garden commonly lasted longer than gardens at lower elevations, which succumbed to early frosts.[98] Hryhorii and Axenia were generous people, and consequently felt it important and proper to share their abundance with neighbors and relatives who were less fortunate than they: "Boh vrodyv i vy budete maty tai ia maiu (God grew it, so you will have some and so will I)". One year, Axenia recalls, she collected thirteen sacks of cucumbers. After using as many as she needed, giving away as much as she could, and giving the cows their fill, she still had cucumbers left over.[99] Neighbors often came to the Grekuls for rhubarb, knowing that they had an abundance of it.[100]

Axenia and Hryhorii worked together in the garden, where they continued to plant "chasnok" (garlic), "fasulia" (beans), "bib" (broad beans), and all the other vegetables that Hryhorii's mother had grown in her garden.[101] Hemp was grown, the "simnia" (seed) of which was taken to a neighbor, Vasyl Kretzul, who had an "oliinytsia" (seed press). The "simnia" was crushed here in order to extract the oil for cooking.[102] In the garden south of the house, strawberries and liubystok (lovage) eventually found a permanent growing area.[103]

Both Axenia and Hryhorii loved "chichky" (kvitky - flowers). Both tended to the "chichky", and a greater area of garden space west of the house was devoted to them than in Ieryna Grekul's time. Also, more varieties of "chichky" were grown, including hvozdyky (Sweet Williams), "diordiny" or "georginia" (dahlias),[104] "chornobryvky" (marigolds), and zapashnyi horoshok (sweet peas).[105] Chybryk (thyme) was also grown in the garden.[106]

Some landscaping was done by Hryhorii and Axenia. The forest west of the "shpykliar" (granary) was cleared, and in its place, carraganas (Caragana arborescens Lam.) and a Manitoba maple (Acer nagundo)

were planted.[107] In 1942, in anticipation of building a new house, a hedge of carraganas was planted south and west of the west garden, forming what was to be a new yard. South of the natural forest that existed south of the khatchyna, another row of carraganas completed the enclosure about the garden. In the middle of the new yard, two white and three red "iabluni" (cult apple or crabapple trees - Pyrus malus L.) were planted.[108]

Shortly after their marriage, Hryhorii constructed a fence from rails and slabs around the yard. A gate of the same construction was built into the fence directly west of the large house, allowing convenient access into the garden. The "shlebsy" (slabs) were the outer edges of logs sawn for lumber, and therefore still had the kora (bark) on them. They were of varying thicknesses and widths, and were the length of the original logs until sawn in half or thirds to fit the fence. "Slupky" (posts) were driven into the ground at intervals. Vorynia (rails) were nailed horizontally between the posts, and the slabs were nailed vertically to the vorynia very closely to one another.[109] This fence was not extended in 1942 to encompass the intended "new yard". Rather, a barbed wire fence was set up alongside the carraganas.

During this era, the Grekuls attempted to find water closer to the house, but were unable to do so. They attempted three wells north of the house, and even found water in the third. However, when it collapsed before the well casing could be installed, the workers deemed it impractical to redig. Therefore, the Grekuls continued to use the well beyond the barn. Axenia related that when going for water, she would take a big pail, because it was quicker than walking back and forth with a small pail.[110] Foodstuffs placed in a pail were often suspended into the well for cold storage.[111]

A "shvar" (clothes-line) was set up south of the large house, extending about half the distance from the "khatyna" (small house) to the "shpykliar" (granary).[112] It consisted of a wire suspended between two large posts dug into the ground. The Grekuls never owned a car, and only owned a half-ton truck. Neither a garage nor shelter of any kind was ever built for the truck, which was parked on the east side of the "shpykliar"[113]

Fig. 16. The khatýna (one-roomed house) built for the Grekuls by Mytro Pirnak, c. 1920. To the right of the khatýna stood a granary-turned-summer kitchen, built sometime later, but before 1945. Photograph by Demjan Hohol', October 26, 1983.

3. Outbuildings

Shortly after their marriage, the khatyna (small house) was knocked down and replaced with a new khatyna built by Mytro Pirnak (see Fig. 16). As it was intended for the comfort of Hryhorii's parents,[114] the new khatyna must have been built between 1918 and 1920, thereby constituting one of the first major changes made to the Grekul homestead by Hryhorii and Axenia. This building was oriented to the east, facing the yard. Like the house, its roof was shingled with "gonty" (wooden shingles), its walls were of zrub (horizontal log wall) construction, plastered and whitewashed. It is not known if its red brick chimney was constructed immediately, or at some time later in this period. The roof shape differed from that of the large house and "shpykliar", as it was a two-sided roof with short eaves. This shape was known in Ukraine at the time, but it was uncommonly used.[115] Therefore, it seems likely that this roof type was adopted in order to appear "modern" and Canadian.

After Nykolai and Ieryna Grekul passed away in 1921, this house continued to be occupied by a number of guests. Maria Hutsuliak, an aunt of Axenia, lived with them for a number of years. Hryhorii and Axenia gave a number of elderly widows a place to live, including Axenia's mother Anna, Maria Snihurka and Domka Benderka. Axenia's and Hryhorii's nieces and nephews stayed with them often, and especially Ellen (Wolansky) Strynadka, who lived with them throughout her childhood.[116]

Hryhorii built at least four new granaries during this era, one of which had a window and was used as a chop bin, where derdz ("chop") was kept and prepared for the animals.[117] Their frame construction, milled lumber, skids, and two-sided roofs differentiated them from the traditional "shpykliar" that had been built in the preceding era. One of these granaries, situated a few paces north of the khatyna, came to be used as a summer kitchen by Axenia (see Fig. 16). She kept a stove and table in it, and pipes directed smoke from the stove out through the roof. A new vikhodok (outhouse), of the same construction as the granaries, was built on the west side of the large karnyk (animal shelter).[118]

When the outdoor pich (clay oven) collapsed a few years after Hryhorii and Axenia's marriage, Gora Purych was hired to build a new pich fashioned from red brick.[119] This pich was large enough to bake as many as forty loaves of bread at one time. This pich was so uncommonly large that people often wondered why they needed such a large pich when they had no children. However, Axenia made use of the pich by entertaining large numbers of people, and baking kolachi (round, braided bread) for people for church memorial services.[120]

Whereas Nykolai Grekul had kept a large number of hogs, his son kept only a few hogs,[121] housing them in the small karnyk, to which a small log pen was attached. "Trukhy" (turkeys), kachky (ducks) and husy (geese) were kept with the kury (chickens) in the large "karnyk", and often roamed freely throughout the yard.[122] A small number of vivtsi (sheep), about eight in all, were also kept by Axenia and Hryhorii.[123]

Likely the last major change made to the Grekul yard before 1945 was the construction of a new "karnyk" (chicken coop), in order to replace the older, large "karnyk". Axenia emphasizes the quality of construction of this new building, built "na stortsakh" (vertical log wall construction) and plastered with concrete.[124] The roof construction of this building was traditionally atypical, as a line of windows was placed vertically between the two sides of its roof.

E. Stabilization and Decline (1945-1969)

After Hryhorii's intention of building a new house was vetoed by his wife before the end of the Second World War, the Grekul farmyard began first to stabilize, and later even to decline. Informants recall no new buildings being constructed during this era, and an aerial photo taken sometime between 1945 and 1948 shows the farm to be in a state of disrepair (see Fig. 17).[125] The farm may simply have been too large for the childless couple to handle on their own, and the lack of an heir seems to have caused Hryhorii to lose incentive to maintain and expand his farm.[126]

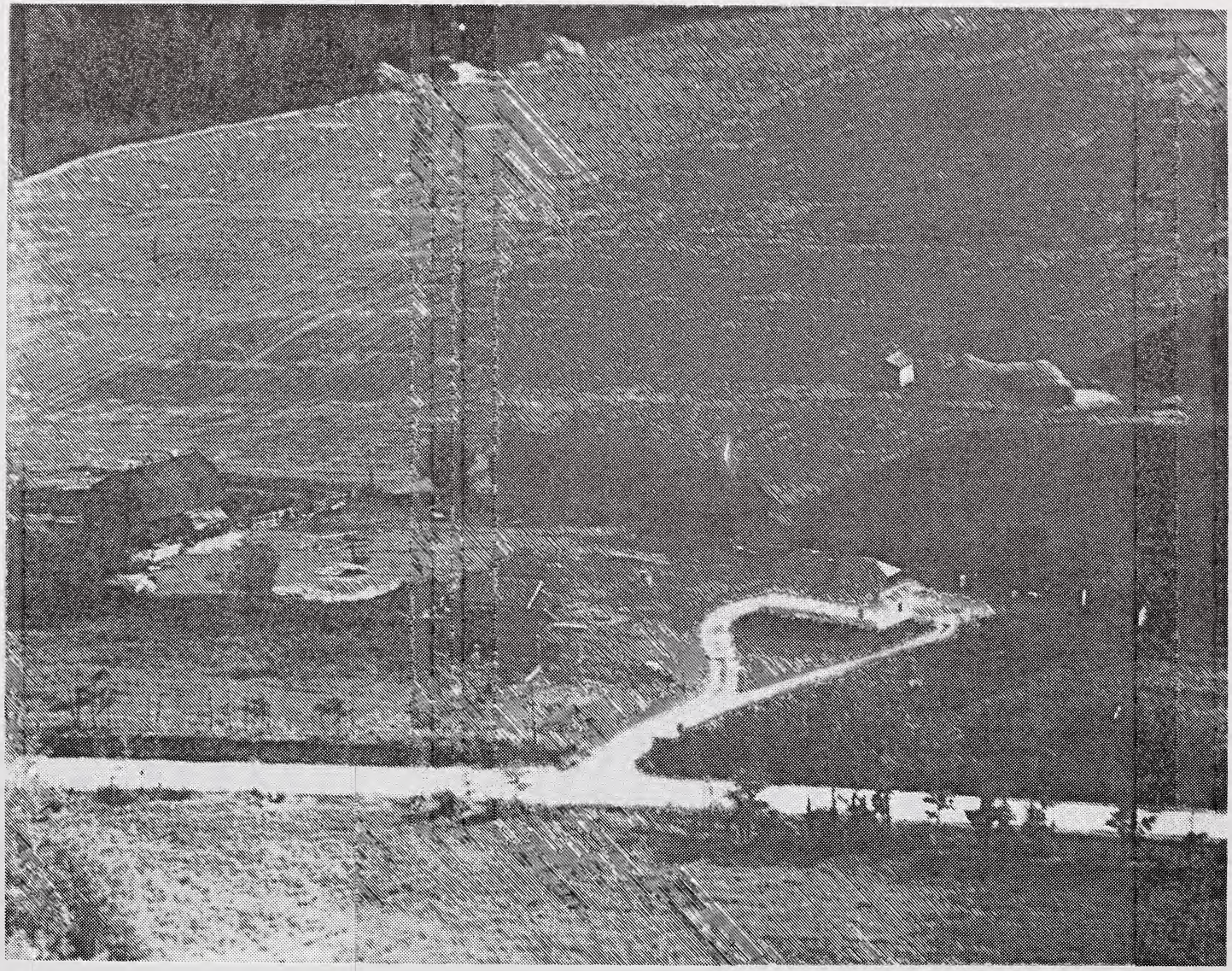

Fig. 17. Aerial photograph of the Grekul yard, c. 1945-48 (A. Grekul Collection, uncatalogued

1. The Land

The 1957 Farm Land Assessment form for Hryhorii and Axenia's farm shows that fifteen acres of brush had been cleared sometime between 1938 and 1957.[127] It seems likely that this occurred either near the end of the 1918-1945 era, or near the very beginning of this era, as Hryhorii was already getting on in years at this time, being 62 years old in 1957. Although no new land was cleared after 1957, Hryhorii nevertheless continued to plant wheat, oats and barley, and harvest them with his zhnyvarka (binder) and horses. Hryhorii never owned a tractor or combine, and continued to work his fields with horse-drawn implements until renting out his land to Axenia's nephew, John Wolansky, in 1964.[128]

When Highway 28 was being built, the former line road was both dropped in elevation and widened.[129] This caused the building of a new barbed wire fence along the north perimeter of the farm, placed further south than the original fence had been.

2. The Farmyard and Outbuildings

Like the land, little was done in this era to either expand or even upkeep the yard. An aerial photograph taken between 1945 and 1948 shows that no new landscaping was done, fences and buildings were allowed to fall into a state of disrepair. The yard was unkept and littered with the remains of a pile of lumber that had been purchased to build the intended new house west of the yard, but never used.[130] This same photograph exhibits the placement of portions of the yard fences built in the preceding era. The slab fence extended from the large karnyk (animal shelter) east at least to the chap house, and along the length of the garden west of the house. A barbed wire fence extended from the east post of the gate into the yard to the large karnyk (see Fig. 17).[131]

When the line road was widened during the building of Highway 28, and a new barbed wire fence built along the north boundary of the property, two new gates were constructed. Both gates were of similar construction, consisting of two equally sized halves that hung on metal

hinges attached to the fence posts, and swung into the yard. The fences were constructed from milled lumber, and painted red. One gate replaced the original gate north of the large house, and the second gate was built north of the stainia (large barn). A fence was built from the corner of the stainia to the west post of the latter gate.[132]

Not visible in the afore-mentioned aerial photograph is a small frame building located northwest of the large house. This building had a one-sided, sloping roof, a door on the north facade, and a window in its east facade. It was built in order to raise newly purchased chicks.[133] The year in which this "chick coop" was built could not be established from oral sources, but if it indeed was built after 1945, then it was probably the last building to be built on the Grekul farm. As it was placed far back into the trees west of the house, it may simply be obscured by the trees, and therefore have been built prior to the date that this photograph was taken, and even prior to 1945 (see Fig. 17).

After Hryhorii's death in 1969, Axenia moved into Smoky Lake with her nephew, John Wolansky, who continued to farm the land. Although Axenia continued to keep a garden north of the large karnyk for a few years after her husband's death, the yard, like the large house, was allowed to deteriorate.[135] No buildings were intentionally destroyed, but as they no longer were being used, no effort was made to maintain them. The "karnyky" were the first buildings to collapse, soon followed by the west wall and ceiling of the khatyna. The modernistic kurnyk (chicken coop), and the beautiful "shpykliar" (granary) were still in good repair in the summer of 1983, but the stainia (large barn) was beginning to cave in (see Fig. 14).[136]

The yard and garden were taken over by natural vegetation as the brush around the yard expanded beyond its earlier perimeters (see Fig. 40-41).[137] The fruit trees of the west garden continued to be harvested by Axenia Grekul and neighbors for a number of years after 1969, until becoming overgrown and consequently less productive than they once were.[138]

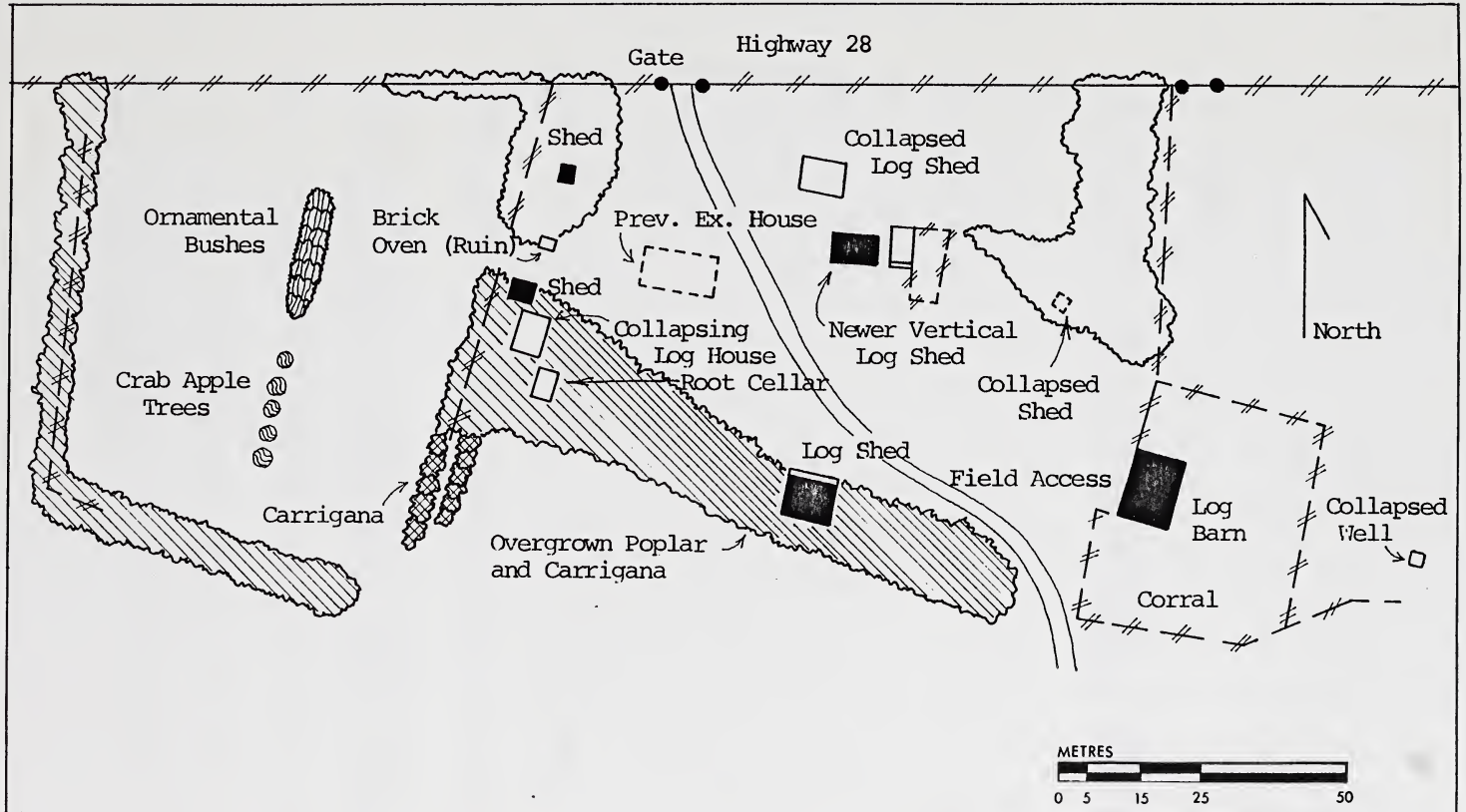

Fig. 18. Sketch showing the remainder of the Grekul homestead in N.W.¼ 23-59-17 West of the 4.

Collapsed Fences -

Fences in good repair-

Gate -

Endnotes

Chapter II:

Land Use

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Chapter III:

The Structure of the Grekul House

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A. Nykolai Grekul - Builder (1908 - 1918)

1. The House as Built

a) Foundation

Nykolai Grekul built his house upon a rock foundation, as was common for Ukrainian houses of horizontally-laid log walls, called zrub construction (see Fig. 38). Vovk and Sopoliga write that at the corners of houses in Ukraine, large stones or stoiany (vertical wooden blocks) would first be placed.[1] Kosmina notes, however, that this stone foundation was preceded by simply laying the lowest course of logs, called the pershyi vinets (first wreath), directly upon the ground. Laying the vinets upon a rock foundation was more efficient, for it slowed the deterioration of this bottom course of logs from ground moisture and precipitation.[2] The "shpekliar" (shpykhlir - granary) of the Grekul yard was layed upon such huge rocks, that it sits over a foot off the ground. Consequently, the vinets of this building, built in 1915, shows no visible signs of rot.

When the Grekul house was moved to the Village, no effort was made either to preserve or at least record the placement of the foundation stones. Archaelogists doing an exploratory dig at the original site of the house in the fall of 1983, could not find any trace of the foundation stones.[3] Mr. John Wolansky recalls seeing the foundation stones after the house was lifted off them. He has recalled that the stones were flat in shape, and "placed everywhere, but especially at the corners (...vsiudy buly pokladzheni, a naibilshe v konerakh)". The largest stones sat at the corners of the house, but the other stones were too numerous to count, commented Mr. Wolansky.[4]

Older Grekul house informants have stated that although they themselves did not observe the construction of the foundation of the Grekul house, laying the pidvalyny (base logs) upon rocks was commonly done at the time. If stones were not available, then the pidvalyny would be laid directly upon the ground. Mr. Steve Stogrin thought it likely that stones would have been placed all along the length of the house, for if they were placed only at the corners, they would have sunk into the ground.[5] Mr. Mike Oleksiuk has stated that rocks would be set at the corners after the pidvalyny had been joined together, and then after two or three courses of logs had been laid down, stones would be packed in underneath them.[6]

b) "Prysba" Clay Embankment

At the base of the exterior walls, a clay embankment, called a "prysba" ("prysby" - plural) was built. One informant explained that the "prysba" shed water away from the house when it rained, and therefore prevented the log walls from rotting.[7] Other informants have stated that the "prysba" served the function of insulating the base of the house, which would be necessary on a house raised off the ground upon a rock foundation.[8] Both explanations seem plausible in the case of the Grekul House.

Hlyna (clay) was piled against the side of the house, and packed solidly to a height of approximately six inches, according to most informants (see Fig. 19 & 22). The "prysba" slanted downwards, away from the house to a distance of approximately two feet. Although some informants state that the "prysba" was covered with hlei (blue-grey clay), most informants, and most importantly Axenia Grekul, recall that the clay of the "prysba" was coated with "himniak".[9] "Himniak" is a mixture of cow or sheep dung and water, which sealed (prypechataty) the brown surface of the clay.[10] One informant stated that using sheep dung was better, because it was smaller.[11] This same mixture was also used on the clay floors of the house (see section A.1.c).

The area directly in front of the door (vkhid) in the south exposure of the house did not have a "prysba". This vkhid was simply left as packed dirt, and was never coated with "himniak".[12]

Fig. 19. A house in Shypyntsi, Bukovyna similar to both Nykolai and Mytro Grekuls' homes (see fig. 9). Note the height of the prysba (clay enbankment), the sazha (soot paste) band above it, the shielding of the prysba from rain, the chimney, and the fence to the right of the building. Photograph by R.Bilash, summer, 1983.

The upkeep of the "prysba" was time-consuming. After almost every rain, it would have to be coated with "himniak", for the strikhy (eaves) of the house did not extend so far out from the walls as to protect the "prysba". Consequently, in houses retaining a "prysba" in Shypyntsi, Bukovyna today, residents were observed protecting the "prysba" with sheets of wood leaned against the side of the house. Photographs which illustrate this also show a "prysba" of approximately the same height and width as the "prysba" on the Grekul house (see Fig. 19).

c) Floors

The Grekul house was initially constructed with clay floors. Lehr has noted:

> "Most of the earlier houses had dirt floors. A glossy effect...was created by packing down the earth floor, smoothing it over with clay and washing it over with a solution of cow dung and water. The gloss was maintained by a repetition of this treatment every week."[13]

Grekul house informants that remember the clay floors have described this same process. They usually giggle when they explain that "himniak" is made from cow or sheep dung and water. However, one informant recalled that for some reason "it didn't smell". This informant recalled seeing a chicken leave something behind on the floor of the "khatyna" (one-roomed house). Ieryna Grekul simply dripped some water onto it, and rubbed it into the "himniak" already on the floor. Despite the obvious lack of hygiene involved in this process according to modern standards, informants assert that no one got sick from this practice.[14]

When this same informant was asked why "himniak" was used, she replied that it served to keep the dust in the house down. Floors were swept, and if the "himniak" was not applied regularly to seal the floor, one would simply raise dust. "Himniak" was applied with a myika (rag).[15]

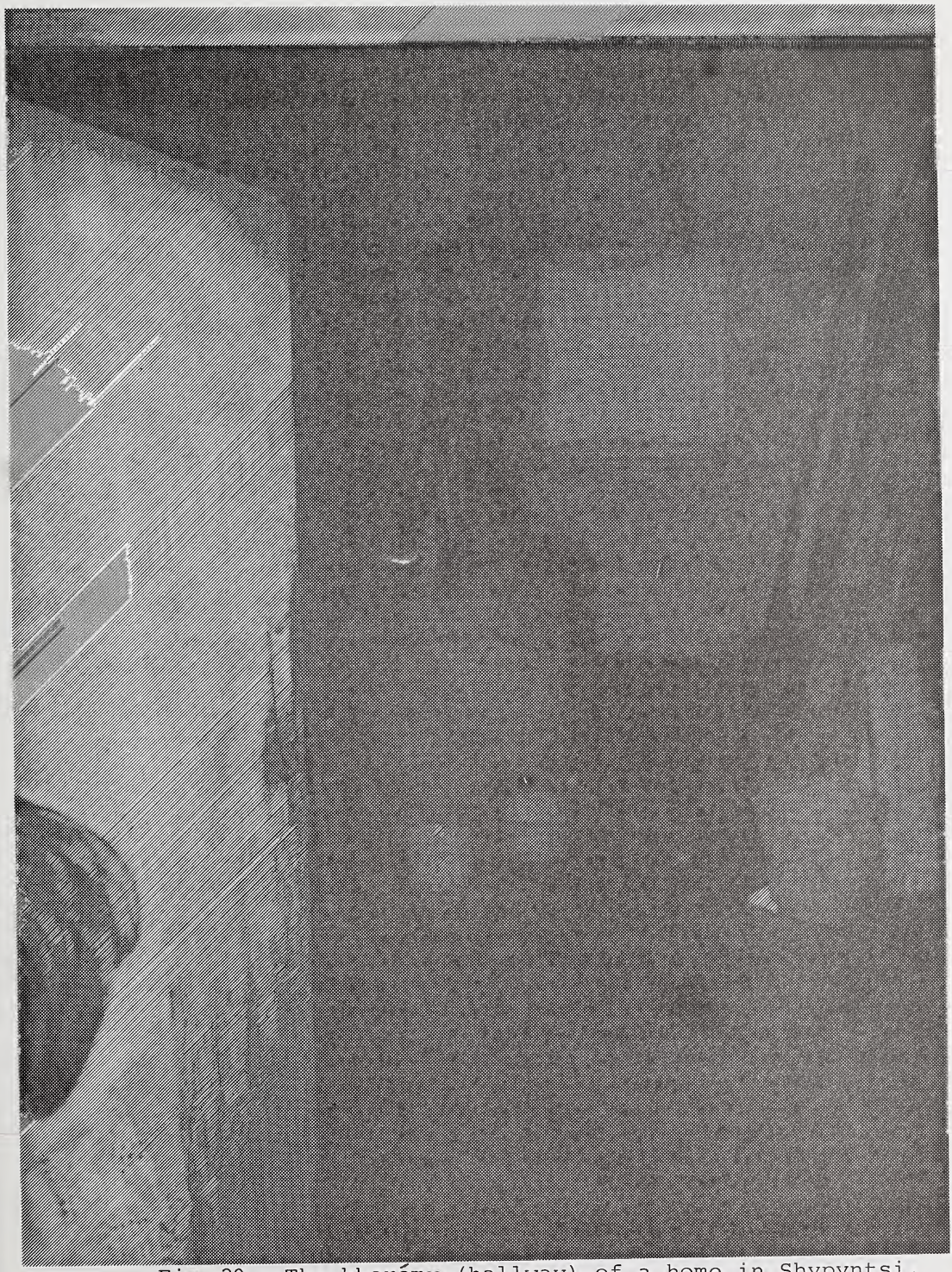


Fig. 20. The khorómy (hallway) of a home in Shypyntsi, Bukovyna. Note the board-and-brace door and hlýna (clay) floor. In contrast, the Grekuls did not use this room for storage. Photograph by R. Bilash, summer, 1983.

Another informant described that in his father's house, the floor was coated with a mixture of water, horse manure and a special brown clay used for floors. This clay differed from the yellow clay used to plaster walls, but both types nonetheless were called hlyna.[16]

Academic sources record that clay floors were common throughout the Ukraine. Shukhevych writes that in Hutsulshchyna, such floors (dolivky) reached the height of the pidvalyny (base logs), and were plastered with hlyna (clay) several times per year.[17] Sopoliga writes that a gold-colored clay was used amongst Ukrainians of Czechoslovakia to plaster the dolivka (earthen floor).[18] Vovk describes that dirt would be tightly tramped down and then coated with clay regularly.[19] None of these sources, unlike Grekul house informants, have mentioned "himniak" as being used to coat the dolivky.

Some houses in Shypyntsi, Bukovyna still have earthen floors. Figure 20 shows the khoromy (hallway) of a house to consist of a light-colored clay.

Archaeologists doing a preliminary study at the original site of the Grekul house found a thick clay layer where the house stood. The clay extended throughout the length of the house, indicating that all three rooms of the house did have clay floors when built.[20]

d) Walls

i) Structure

In Ukraine at the turn of the century, several different types of wall construction co-existed. Folk dwellings had gradually evolved into structures requiring fewer and fewer logs as natural forests dwindled and the cost of lumber increased according to the economic laws of supply and demand. One of the most ancient and desirable types of log wall construction, however, continued to survive in the well-forested areas of western Ukrainian ethnic territories. This construction, called zrub, was that of laying round (kruhliaky) or squared (brusy) logs horizontally, one of top of another (see Fig. 21).[21] These timbers would be joined together at the corners in either an inverted saddle notch (vuhla) or dovetail pattern (zamky).[22]

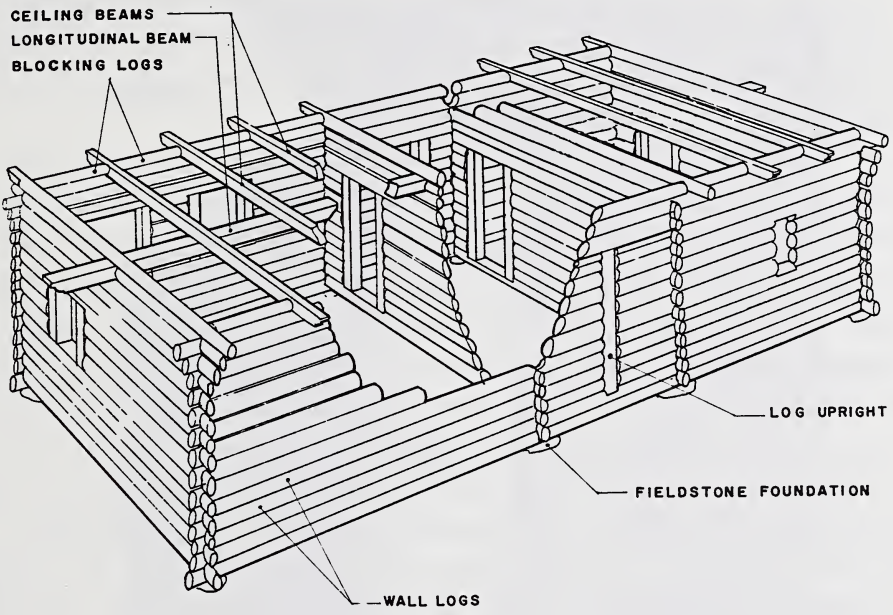


Fig. 21. The original zrub (horizontal log wall) and svolok (ceiling beam) construction of the Grekul House looking south-west. Drawing by Gordon Menzies, March,1984.

Grekul house informants refer to its type of construction as zrub or "lezhma" (lying down) joined in vuhla.[23] The three uppermost logs in particular displayed vuhla, for the ends of the logs flared upwards in what Shukhevych calls skhidtsi (steps). Below the skhidtsi, the ends of the logs were more closely trimmed.[24]

Upon the stone foundation of the house, the six long, thick timbers that outlined the three rooms of the house, were placed and joined together. These pidvalyny (base logs) comprised the vinets ("crown") of the building. The east and west timbers rested upon the south and north timbers. Ordinarily, the strongest, hardest wood available would be used. In Ukraine, oak was the most desired material, but in the Smoky Lake area, tamarack was the hardest wood available. Into the south pidvalyna, posts were notched with a mortise and tenon system in order to serve as the door jambs (lutky, odvirky). Notched wall logs were fit into the vertical grooves of these odvirky.[25] Above the door and window openings was one long log, called the pravylo by Shukhevych. The uppermost logs of the walls were called the obrubyna, and they tied the house together in much the same manner as did the pidvalyny below.[26] Descriptions of zrub wall construction by Vovk and Shukhevych describe the Grekul house's construction quite adequately, with one exception. Neither mentions that a lack of timbers long enough to stretch from one corner of the house could be remedied by use of a vertical timber upright, grooved on both sides. Shorter horizontal logs were thus employed in the north wall of the Grekul house (see Fig. 21). One informant calls this vertical beam a "pereklad".[27]

ii) Exterior and Interior Finish

The process of coating the walls of the home with layers of clay (mashchennia) and lime (bilennia) likely took a number of years before their completion. By 1918, however, the walls were certainly completed. Layers of clay preceded the wooden floor in the velyka khata, but the wooden floor preceded the whitewash.

One informant described the process of plastering and whitewashing the house. He stated that both the interior and exterior walls were coated in the same manner. The first coat of plaster was prepared from

Fig. 22. A house in Shypyntsi, Bukovyna. The height of the prysba (clay enbankment), the placement of a window in the north wall due to the location of a road north of the yard, and the whitewashing are similar to features of the Grekul House. Photograph by R. Bilash, 1983.

straw, water and a local yellow-brown clay called hlyna. These ingredients were trampled ("nohamy tolochyly") until the mixture was of a smooth consistency. Sometimes horses were used to do this. The plaster was then thrown against the walls, filling the chinks between the logs, and then smoothed flat by hand. Hlyna was used because it was sticky and adhered to the walls better than brown or black clay.

In one or two weeks, when the hlyna had dried, a second, thinner plaster was made from brown clay, sand, and chaff (polova). This clay, like that used in the first coat, had to be free of stones in order to be suitable. This second coat of plaster was usually applied with a "hladika", which consisted of a handle applied to a wooden plank. This layer of clay served to smooth the surface of the wall, and therefore this process was described by the verb "to smooth" (hladyty).

When both coats of plaster had completely dried, a whitewash of lime (vapno) or a special type of clay called hlei was applied. When lime was added to warm water, the mixture would react and boil ("paria"). When it had cooled and attained the consistency of thick cream, the lime was diluted with water and applied to the walls with homemade horsehair brushes.[28]

While the above informant thought that hlyna for the Grekul house was dug on the Rogoza farm, Axenia Grekul believed it to have been obtained just south and within sight of the Grekul house.[29] Her reminiscences of plastering and whitewashing further describe the process. The clay was first trampled until smooth, in pits dug into the ground. Then, water and straw were added to obtain the right texture. The amounts added depended upon the consistency of the clay. If too much straw was added, the plaster would not stick, and if only clay were used, the plaster would not stick either. People learned the correct proportions through experience. The second layer of clay (hladdia) was applied by hand, and then covered with lime or hlei.

To make whitewash, lumps (hrudky) of lime were added to boiling water (okrip) and were steamed for about an hour, until they dissolved. Lime steamed in the morning could be used in the afternoon. When it attained the right consistency, sand was added in order to improve the texture of the whitewash, making it stick to the wall better. Two or three coats were applied, each taking about one day to dry.

Hlei, a bluish-grey clay was dug along riverbanks (v berezi), and was used as a substitute for expensive, store-bought lime (vapno). Hlei was soaked in water and mixed by hand until smooth and of a texture that would not crack when it dried. It was applied to the walls with brushes.

Sazha was prepared by scalding soot in hot water, and then applied to the walls with brushes. Axenia Grekul stated that she learned these skills from her mother-in-law, as she had never done any whitewashing or plastering before her marriage.[30]

The three-colored walls of the house are recalled vividly by oral informants. The interior walls of the khatchyna, and south, east and west exterior walls were whitewashed in a similar fashion. Hlei was applied to the surface of the walls from the ground to just below the windowsills on the exterior, and from the clay floor to a height of about two feet in the khatchyna. Above the grey-colored hlei, white limewash was applied to the walls. Soot was painted over top of the hlei from the base of the walls to a height of three to five inches (see Fig. 19).[31]

Other walls of the house differed in their whitewashing. The khoromy walls and north exterior wall were completely coated with grey hlei, mixed with lime, as these were traditionally considered as less important areas, and hlei was a cheaper material to use than store-bought lime.[32] A band of sazha (soot) was also painted around the bottom edges of these walls.[33] The walls of the velyka khata were coated with white limewash only, from the surface of the wooden floor to the ceiling.[34] Hryhorii Grekul apparently purchased blue paint, and painted a decorative trim (rozpys) along the base of the west wall of the room.[35] The design was simple, and probably never fully completed, as it was limited to only a straight line on the north, south and east walls. Out of the same material, a cross was painted onto the west wall of the khatchyna (little room), over top of extensive hlyna (clay) patchwork.[36]

iii) Vuhla (Cornice Brackets)

The vuhla of the Grekul house were one of the most decorative features of the building (see Fig. 23). The three uppermost logs of each exposure were cut into a slight stepped pattern at the four corners of the

Fig. 23. The south-west vuhla (cornice bracket) of the Grekul House. Photograph by R. Bilash, 1978.

building. The functional advantage of supporting the uppermost vinets (crown) of wall logs was thus gained by distributing the weight of the roof more evenly amongst the logs beneath it. The ends of these logs were then plastered with clay in an alternating stepped pattern (see Fig. 23). Beneath the steps, the corner logs protruded slightly from the surface of the wall down to the base of the building. They had been carefully sawn thus, in order to be as flush to the wall as possible.

The vuhla at the intersecting north-south walls of the khoromy were not stepped in such a decorative fashion. The upper three logs, like those beneath them, protruded only slightly from the south and north wall logs. The ends of these logs were plastered and whitewashed in the same manner as the rest of the walls of the house.[37]

e) Ceilings (Steli)

The ceiling of Ukrainian homes tends to be one of the least decorated surfaces of the traditional folk dwelling. Its function is primarily functional, and any aesthetic attention paid to it is directed almost totally toward the beams (svolok - singular; svoloky - plural) which support the ceiling. During Nykolai and Ieryna's period of influence upon their house, it exemplified the major characteristics of three-roomed homes built in Bukovyna at this time. The most striking feature of the ceilings in these homes are the different surfaces of the velyka khata (big room), the khatchyna (smaller, everyday room) and the khoromy (hallway). Figure 24 illustrates a home in Shypyntsi, Bukovyna built at approximately the same time as the Grekul house, with an almost identical ceiling structure.

i) Svoloky (Ceiling Beams)

The primary function of svoloky are to support the ceiling of the home. The most archaic forms of ceilings were supported by a single pozdovzhnyi svolok (longitudinal beam) of great dimensions. This thick beam was placed at the center of the side walls, on top of the uppermost log of the walls. The ceiling boards or rails were then placed transversely across the svolok, resting their weight only upon the walls

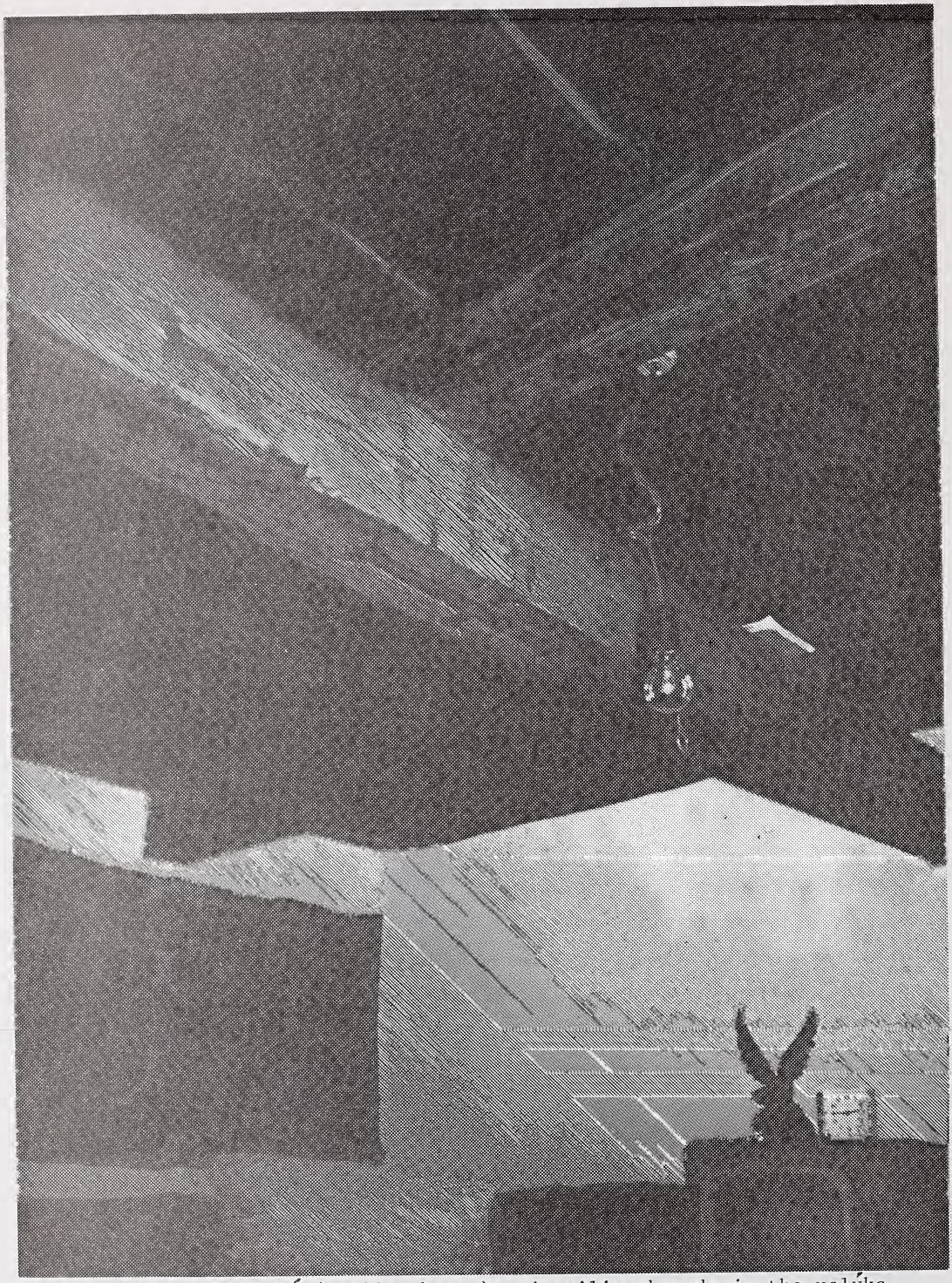


Fig. 24. Svoloký (ceiling beams) and ceiling boards in the velýka kháta (big room) of a home in Shypyntsi, Bukovyna, that are similar to those of the Grekul House. Even the cross on the underside of the pozdóvzhnyi (longitudinal) svólok is similar. Photograph by R. Bilash, 1983.

and this one great beam.[38] In the smaller, more common two-roomed house, the pozdovzhnyi svolok could run from one end of the house to the other, as is the case in Nykolai Stogrin's home across the road from the Grekul homestead.

Kosmina traces the evolution of the ceiling in neighboring Podillia to the present. Initially, the function of the roof was to keep the house comfortable and warm. Such is the construction of dwellings dug partially (napivzemlianky) or totally (zemlianky or burdeii) into the ground. However, as house construction evolved, larger homes came to be built above ground, and the roof could no longer keep its inhabitants warm. Ceilings began to be built in order to contain heat in a more confined space. Initially, only the single pozdovzhnyi svolok would support the ceiling. However, towards the end of the last century, wood of the diameter and length necessary for correct support by a single svolok became scarce, difficult to obtain, and expensive, due to the depletion of natural forests and ownership of these forests by the wealthiest strata of society. The long pozdovzhnyi svolok began gradually to be replaced by shorter, narrower svoloky (also called svolochky or balky) running transversely (poperechno) across the shorter width of the house. The strongest means of supporting the ceiling would be to have both types of svoloky, but the need for a pozdovzhnyi svolok could be eliminated entirely by using a greater number of poperechni svoloky (transversal beams).

A second development described by Kosmina was the gradual elimination of the svoloky within the space of the room. According to the progression of evolution outlined above, the intrusion of one pozdovzhnyi svolok alone would not be too great. In combining both types of svoloky, however, the depth of their intrusion would be substantial. Therefore, once the pozdovzhnyi svolok was eliminated, the depth was again lessened, as the poperechni svoloky themselves are narrower and thinner than a pozdovzhnyi svolok would tend to be. At this point, three faces of the svoloky were still entirely visible.

The degree of protuberance into the room then began to be lessened by one of three methods. First, the poperechni svoloky could be T-shaped, and short boards then fit in between the svoloky. Second, long

planks somewhat wider than the svoloky could be nailed onto them from underneath, forming the same sort of inverted T-shape into which short, wide boards might also rest. Thirdly, the planks could be nailed on from underneath, running longitudinally. By any of these means, the depth of intrusion was greatly lessened, as may be observed in the U.C.H.V. Pylypow House. As a final measure, clay (hlyna) could now fill the spaces between either the svoloky or planks, thus creating a completely smooth surface.[39]

In the Simion Eliuk house, built near Beacon Corner, Alberta (SE 16 60 8 W4), the poperechni svoloky were thus covered with hlyna and whitewashed (bileni). In the vicinity of the Grekul homestead, the protuberance of the svoloky commonly became eliminated by tongue-and-groove board ceilings, usually painted white. This may be observed in the Parayko, Miniailo, and Waselenchuk homes southeast of the Grekul farm (see Fig. 10). The intermediate stage of numerous, exposed poperechni svoloky may be observed in the Nykolai Ruptash house near Szypenitz, Alberta. A full system of poperechni and pozdovzhni svoloky may be observed in the Harasym house, located directly east of the Grekul yard SW 30 59 16 W4).[40]

In Hutsulshchyna, Shukhevych observed a different sort of ceiling construction. He described a single poperechnyi svolok in each khata (room), upon which three or four pozdovzhni svoloky rested. Underneath the central pozdovzhnyi svolok, the builder of the house commonly diagrammed a cross, and anything else he wished. Upon the pozdovzhni svoloky, hymbliovani tertytsi (planed boards) were fit tightly together, into each other's grooved edges (odna shpuntarem u zholobnytsiu druhoii). Shukhevych emphasized that above the khoromy, neither a ceiling (stelyna) nor svolok was placed.[41]

Sopoliga does not describe ceiling construction copiously, but he does describe the svolok. Amongst the Boiko, Lemko, and Hutsulian inhabitants of Czechoslovakia, the pozdovzhnyi svolok has a variety of names, including "mashternytsia", "hriada", "mashtehriada", and "herenda". These Ukrainian peoples, he writes, embellished this beam with various inscriptions and carvings (ploskym rizblenniam), retaining ancient folk patterns of various crosses, six-petalled rosettes outlined

by tooth-shaped notches (zubchyky), and circles. The builders themselves carved the date of construction and name of the owner into the beam.[42]

Being built as a napivkurna khata (half-smoke-filled house) with minor variations, the Grekul house was not constructed with svoloky extending through the khoromy (hallway). As discussed above, this was common in both Podillia and Hutsulshchyna.[43] Therefore it may be that Nykolai Grekul built a house with a pozdovzhnyi svolok (longitudinal beam) only in the velyka khata (see Fig. 21). Measuring approximately 175 millimetres wide by 195 millimetres high, this squared tamarack beam was set into the west wall of the room, yet did not protrude into the khoromy (hallway). Its end was covered there by hlyna (brown clay) and hlei (grey-blue clay), so that its location was indistinguishable from inside the khoromy. The pozdovzhnyi svolok extended through the east wall of the room into the eaves, where it served to support the east poperechna platva (rafter plate).[44]

The elimination of the pozdovzhnyi svolok in the khatchyna would have been a departure from the norm, for it typically should have been there in a house of the khata + siny (khoromy) + khata variant of a three-roomed house. However, this nonetheless reflected the change from large svoloky to the smaller poperechni balky or svolochky discussed above. In order to compensate for the lack of support which would have ensued in the west eaves upon complete elimination of the poperechnyi svolok of the khatchyna, a stub of the svolok was retained. Set into the west wall of the khatchyna, this stub extended to the edge of the roof in order to continue to provide its traditional function of supporting the west poperechna platva (rafter plate). On the exterior, one would not have been able to tell that the pozdovzhnyi svolok had been eliminated from the khatchyna, as the traditional external appearance of the house had not been altered.[45]

In the velyka khata, a single-barred cross was carved into the underside of the pozdovzhnyi svolok, a few feet from the east wall. The beams of the cross flared slightly at all four ends, and the stem of the cross pointed west (see Fig. 25). Other than this embellishment, this svolok was not coated with clay, whitewash, or paint, nor treated with varnish, oil or stain.[46]

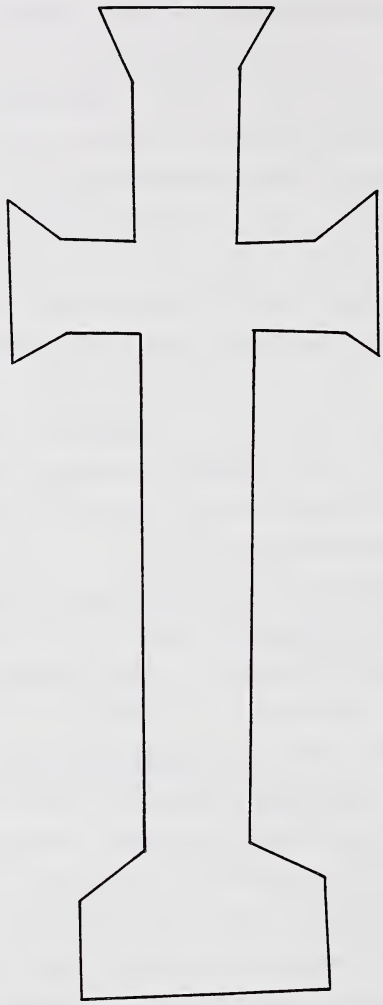


Fig. 25. The shape of the cross carved into the underside of the pozdovzhnyi svolok (longitudinal ceiling beam) in the velyka khata (big room) of the Grekul House. See also Fig. 24. As-Found Drawing by Renata Osterwoldt, Sheet 17.

The poperechni svoloky (transversal ceiling beams) were also tamarack, and their dimensions were indeed narrower and thinner than those of the pozdovzhnyi svolok of the velyka khata: 121 to 128 millimetres wide by 135 to 153 millimetres high. Two such squared beams were placed across the khatchyna, and three were placed on top of the pozdovzhnyi svolok (longitudinal beam) of the velyka khata. These beams extended through the north and south walls of the house into the eaves, where they supported the north and south pozdovzhni platvy (rafter plates).[47] These beams were not coated, painted or treated in any manner.[48]

ii) Ceiling Surfaces

The ceiling surfaces of the khatchyna (west room) and velyka khata (east "big" room) differed markedly. Above the khoromy (hallway), a ceiling was not built for reasons of ventilation, as was discussed above. Over top of the poperechni svoloky in the khatchyna, a single row of driuchky (wooden rails) were laid in an east-west direction. The rails were an average sixty millimetres in diameter. Their length was not determined by Village restoration staff for fear of doing extensive damage to the ceiling.[49] From above and below, the driuchky were plastered first with a layer of hlyna (brown clay) mixed with straw, and then with a layer of mastia, (hlyna and chaff). Clay served the function of insulating the ceiling.[50] It was left unwhitewashed, while other parts of the house were being completed.[51] The upper surface of this ceiling served as part of the attic floor.

A hole was left in the northeast corner of the khatchyna, to allow stovepiping to pass through the ceiling from the stove. The diameter of the hole at its base was 160 millimetres. At its top, however, the hole was slightly larger, suggesting that two pipes of different diameters probably connected together in the ceiling.[52] This ceiling vent eliminated the need for the more traditional kahla, a hole in the east wall of the room which drew out smoke from the pich (oven) of a room first into the khoromy, and then into the attic of a house. Consequently, although the Grekul house was initially structured as a napivkurna khata (half-smoked-filled house), which traditionally required

a kahla and ceilingless khoromy to draw smoke out of the house, the use of pipes through a ceiling vent rendered the khoromy of the house unnecessary.[53]

The ceiling construction in the velyka khata of the Grekul house exhibits a later and more affluent style that would have been desirable in the best room of one's house at this time in Ukraine. The expense of installing such a board ceiling was caused by the difficulty of obtaining sufficient cut lumber for such a ceiling. In the forested areas of northwestern Podillia, northwestern Slovakia, and the Carpathian mountains, such materials were far more accessible and affordable to the common man, and consequently were more frequently used as ceiling materials.[54] Figure 24 shows the velyka khata of a house built in Shypyntsi, Bukovyna which displays the same ceiling construction as the Grekul house. The Harasym house, located east of the Grekul yard, also displays this same ceiling construction.[55]

To the three poperechni svoloky (transverse ceiling beams), long planks extending the length of the room were nailed from above in an east-west direction. The planks were uniformly 25 millimetres thick, but ranged in width from 196 to 283 millimetres. The northernmost board was trimmed to a width of only 94 millimetres, in order to fit neatly into the ceiling. Unlike the ceilings covering the mala khata, this ceiling did not have a layer of hlyna spread upon it.[56] This more expensive plank ceiling was traditionally considered more prestigious and desirable than the more practical ceiling of the khatchyna, and fitting for the festive room of the house, where everything "had to be beautiful (aby faino bulo)". This room was not used either for entertaining guests or sleeping in winter, and therefore did not require the insulation that clay would have provided. Like the svoloky beneath them, these ceiling planks were not initially painted, oiled, nor coated in any manner.[57]

iii) Zherdka

Many informants have described a zherdka (hanging rail) as having been suspended horizontally from the ceiling of the velyka khata in the Grekul house. It was used to hang clothing, tapestries, quilts, pillows

and other items.[58] Vovk writes that zherdky (plural) were usually suspended above either the bed or floor by ropes (na shnurakh), and often decorated with detailed wood carving. Shukhevych calls the zherdka a "hriedka", and explains that there were commonly two hriedtsi in Hutsulian homes sturdily affixed to the svoloky (ceiling beams). Upon them hung fantie (clothing), ludynie (outerwear), sviatochne (festive clothing), gugli (outer woolen clothing), and lizhnyky (thick woolen blankets). A third hriedka could be affixed, from which a kolyska (cradle) might be hung.[59]

Grekul house informants are divided as to whether the zherdka hung in an east-west direction in the northwest corner above the bed, or in a north-south direction in the northeast corner of the room. It is possible that it could have been moved from one place to the other. One informant recalled that it was not very stable, and would often fall down.[60] Therefore, it may indeed be possible that a zherdka, attached rather flimsily to the ceiling, could easily have been either moved, or replaced with a zherdka of sturdier construction in a different location.[61]

Thus far, informants have described three different types of construction. One informant thought that the rail was hung by two wires to the ceiling. Another has described a sturdier type of construction in which the rail was fitted into holes drilled into boards, and then suspended either from the ceiling or svoloky. This construction is similar to that observed on a zherdka hung in the northeast corner of the velyka khata in the neighboring Harasym house (see Fig. 26). In the third type of construction described, the zherdka was nailed at both ends to rails hung vertically from the ceiling.[62]

f) Roof

i) Roof Covering

Although one-third of the informants surveyed do believe the house to have been thatched intially, it seems unlikely that this could have been the case. Significantly, Axenia Grekul, who moved into the house in

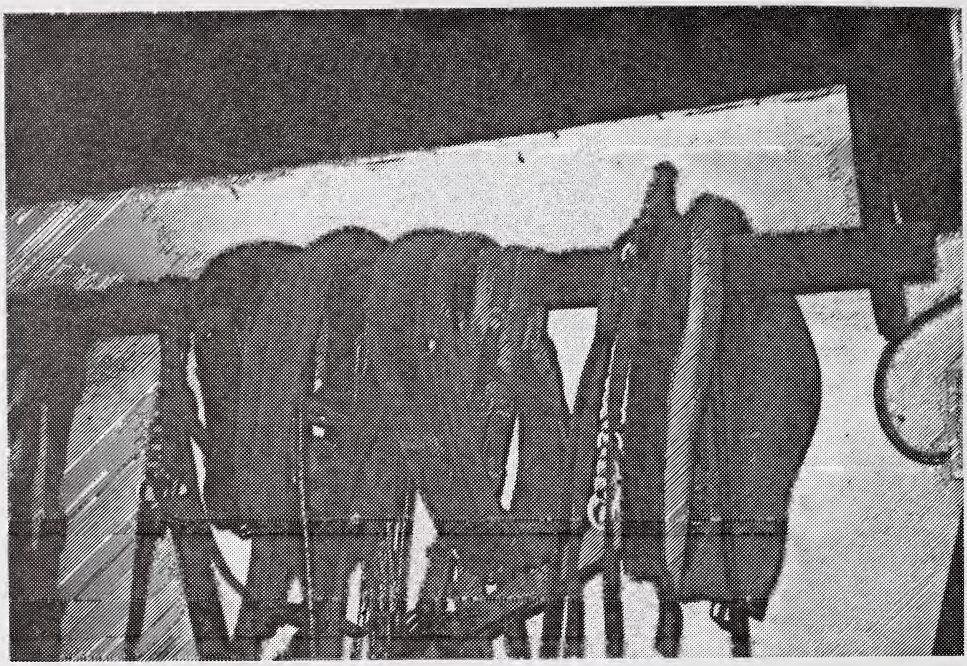


Fig. 26. A very sturdy zhérdka (hanging rail) located in the north-east corner of the velýka kháta (big room) of the neighboring Harasym house (SW 30 59 16 W4).

1918, asserts that the house was never thatched.[63] The house most probably was covered with shingles initially, and certainly was shingled at the time of Harry and Axenia Grekuls' marriage in 1918.[64] They were approximately 130 millimetres wide, 400 millimetres long, and their thickness varied from one to four millimetres.[65] They were probably cut from local spruce, pine or fir, and were never painted, oiled or treated in any manner.[66]

The Grekul house was covered with what both oral informants and academic sources call gonty (wooden shingles). The gonty were attached to roof sheathing with shingling nails. Whereas most wooden shingles overlap in such a manner as to cover the nails, the builders of the Grekul house used an exposed nailing pattern (see Fig. 27). That is, two parallel nails were placed approximately one third of the distance from the bottom of the shingle to its top, thereby leaving the nails exposed. This allowed water to penetrate the roof, and may therefore be considered rather an inefficient method of shingling.[67]

Historic photographs show that forty courses of shingles were laid upon the south roof exposure, and forty-two courses upon the north roof exposure. The uppermost course of shingles on the north exposure originally overlapped the uppermost course on the south side. The approximate height of these shingles above the hrebin (peak) of the house was four to five inches (see Fig. 39-41).

Eight courses of gonty (shingles) covered the vertical trapezoids of the west and east gables. Twelve courses were nailed to the pent slope surfaces beneath them, while fifteen courses covered the sloped surfaces above them. Along the edges joining the sloped surfaces of the east and west gables to the north and south exposures of the roof, an alternate shingling pattern was employed, in order to prevent water leakage into these areas of the roof (see Fig. 27).

Vovk differentiated three types of wood roofing material amongst Ukrainians. Drani were thin boards, approximately fifty centimeters long. Gonty were made from the same boards, but were shorter and narrower. Klynnia were very thick tiles made from oak, about "two fingers" thick. They were smaller than gonty, slightly rounded at the bottom, and used primarily for roofing churches.[68]

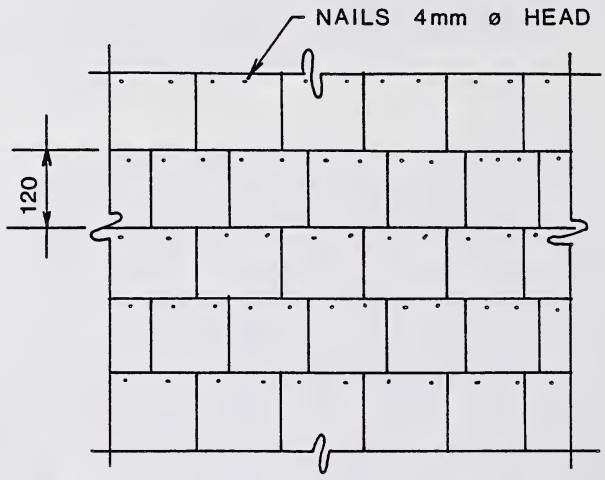


Fig. 27. The exposed nailing pattern of the gonty (wooden shingles) on the Grekul House roof. As-Found Drawing by Hugh O'Brien, Sheet 14.

Fig. 28. A house in Shypyntsi, Bukovyna. Note the roof shape and construction, the location and shape of the chimney, and the shielding of the prysba (clay enbankment) from the rain. Photograph by R. Bilash,1983.

Shukhevych described three types of roof covering in Hutsulshchyna. Dranytsi were narrow split boards about one meter in length. They were placed side by side, and in places where two met together, a third board was placed over top. On roofs of a shallow pitch (25-30°) long poles were placed, and weighed down by stones, in order to hold the dranytsi in place. Such a house was called kaminiem provalena (held down by stones) or pliuska (flat). On roofs built with a steep pitch (up to 60°), six-foot long boards were placed like dranytsi, and nailed down with shingling nails (gontali). The third type of roof covering were gonty,[69] described adequately above by Vovk.

In Podillia, notes Kosmina, wood was used initially primarily by wealthy (non-Ukrainian) inhabitants, and by poorer people in areas of Podillia where wood was so plentiful as to be available to all. At the turn of the century, wealthy people were beginning to use red clay tile as a roof covering. In recent times, red tile, slate, tin, and rubberoid are in the process of replacing the more traditional coverings of straw, ocheret (rushes) and wood.[70]

In present-day northeastern Czechoslavakia, an area historically inhabited by Ukrainians, zhupa (rye straw) was most commonly used as a roofing material. However, in the more mountainous western areas where coniferous trees are abundant, gonty were used. The desirability of gonty was illustrated here by its usage for dwellings, sooner than farm buildings. In houses to which stables or barns were affixed, it was not uncommon for the dwelling portion to be covered with gonty, while the agricultural portion would be covered by straw. In more recent years, however, metal and clay tile roofing has been replacing wood and straw.[71]

In Canada, notes Bilash, by 1920 thatched roofs were being replaced with shingled roofs by all but the poorest or most nostalgic Ukrainian farmers. Shingles required less maintenance, were readily available from hardware stores and local sawmills, and were affordable to all but the poorest farmers in Canada.[72] Mr. Steve Stogrin, whose father Nykolai homesteaded across the road from Nykolai Grekul, recalled that his father's house was originally thatched. However, in 1920 during a time of drought, a farmer who lived someplace further north offered to

buy the thatch from Nykolai Stogrin. It did not matter to the man that he had to pay the price to shingle the roof, he simply needed feed for his cattle.[73] Bilash writes that this was a common practice in Alberta during times of drought and depression.[74]

Surveying other homes in the neighborhood of the Grekul homestead that were built at approximately the same time, one finds that they are all shingled, and retain their original shingles.[75] For instance, the Waselenchuk house was built in 1904, and its shingles were probably purchased in Lamont.[76] In 1905, a sawmill opened up in Smoky Lake on the site of the Russo-Orthodox Church cemetary. It is possible that shingles for the roof of the Grekul house were purchased there. However, they may also have been purchased in Lamont or Fort Saskatchewan.[77]

ii) Roof Shape

In the case of the Grekul house, the shape of the roof itself, that is, the lomanyi dakh ("broken roof"), was one of the most distinctive decorative features of the house. Its great height in particular accented its importance to the outline of the house against the sky.

Kosmina writes that throughout most of Ukraine, the four-sided roof predominated. Only with the introduction of the newer, more efficient roofing materials did the pitch of the roof decrease, and the shape become either two- or many-sided. Although Kosmina illustrates eight different contemporary roofs, she has not identified the exact shape of the four-sided roof on the Grekul house.[78]

Informant Steve Stogrin calls the roof of the Grekul house a "lomanyi dakh", meaning a "broken roof".[79] However, this roof differs from the roof described by Shukhevych as "broken" two thirds of the way up the sides. The roof type identified by Shukhevych corresponds to number four on Kosmina's illustration of roof shapes (see Fig. 29).[80]

Nahirniak typifies Bukovynian homes as having four-sided roofs and wide eaves (piddashshia) in mountainous areas. Unfortunately, he does not describe, but simply illustrates the type of roof exhibited on the Grekul house.[81] Some homes in the village of Shypyntsi, from whence the Grekuls emigrated to Canada, still exhibit a roof of the type on the Grekul house (see Fig. 28).

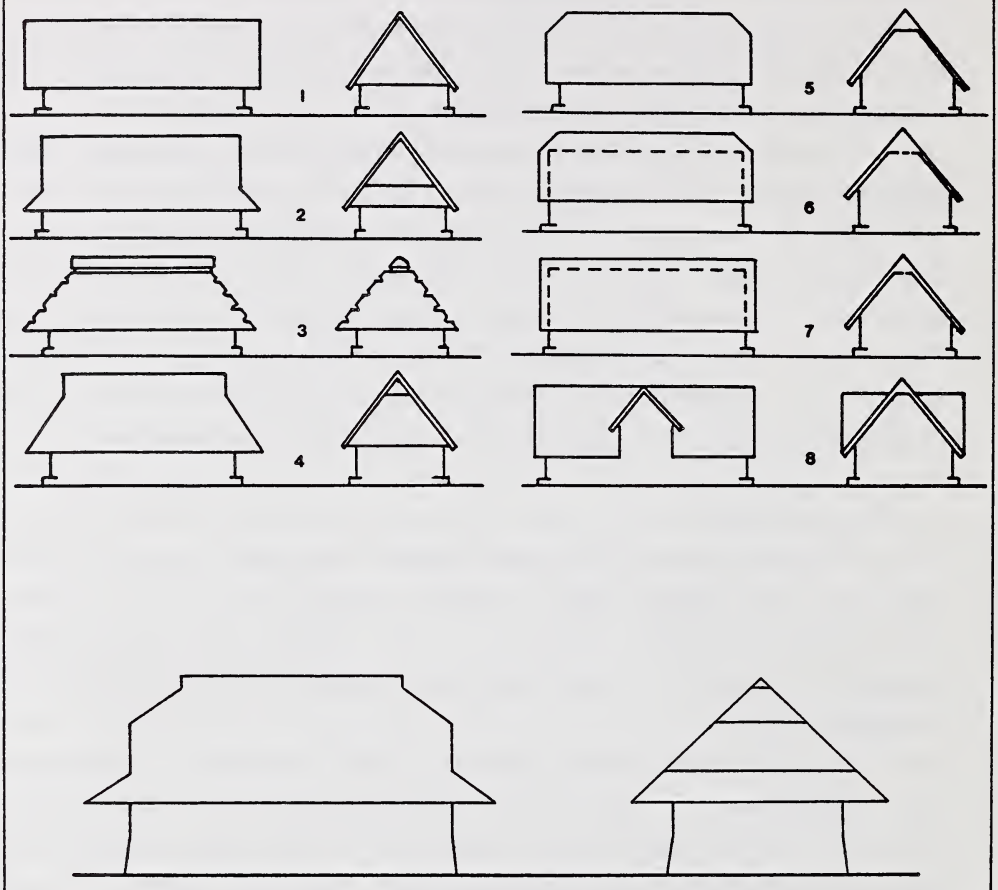


Fig. 29. The shape of the Grekul House roof compared to eight contemporary roof types identified in Ukraine (T.V. Kosmina, Silske zhytlo Podillia. Kyiv: Naukova Dumka, 1980, p.43). Original drawing by Olga Horobec (above), March, 1984.

The N. Ruptash house of Szypenitz, Alberta, and the Simion Eliuk house of Beacon Corner display this lomanyi dakh. Both builders emigrated from Shypyntsi, also. A house built by Illia Maskalik near Bellis, Alberta, is graced by this roof shape. He originated from the village of Borivtsi, east of Shypyntsi.[82]

Although this roof type seems to be one common to immigrants to east central Alberta from northern Bukovyna, there is little identification of it in existing literature. It is therefore not known if this roof shape was one common to a certain geographical area and/or time period, and more specifically to northern Bukovyna in the late nineteenth and early twentieth centuries.

iii) Prychivok

The prychivok is the half-gabled side of the roof, and in the case of the Grekul house, this feature served an important decorative function. It "broke" the north-south outline of the house in two places, as opposed to the single break described by Shukhevych on houses of Hutsulshchyna, discussed above. Whereas Hutsulian prychivky (plural) were commonly broken approximately two-thirds of the way up the roof, Bukovynian prychivky of the type extant on the Grekul house were broken at points approximately one-third and two-thirds up the roof (see Fig. 29). A small vertical break topped the prychivok, and created a vent by which smoke could escape from the pid (attic).

Shukhevych wrote that a vertical triangle, covered by dranytsi, was formed at the top of the prychivok of the typical Hutsulian lomanyi dakh ("broken roof"). In this triangle, an opening was cut in the shape of a cross. It was called a perekhresne, and allowed smoke to escape from the pid.[83]

Samoilovych writes that prychivky may be observed on four-sided roofs in all areas of Ukraine, but especially in areas of the Carpathian mountains. Their primary function was to draw smoke out from the attic of the napivkurna khata (half smoke-filled house) through special apertures. In other areas, however, prychivky served the purpose of illuminating the pid (attic) through dormer-windows. Prychivky could be embellished with decorative panelling and carving, and shape or placement of the apertures.[84]

In the case of the Grekul house, not a triangle, but a large trapezoid was formed in the middle of the prychivok. Only a small triangle was formed underneath the ridge (hrebin) of the roof. A small rectangular paned window was placed amidst the gonty (shingles) covering the trapezoid.[85] Interestingly, this was done only on the west gable. As the Grekul house never needed such an opening for venting smoke out of the house, it served the purpose of letting daylight into the pid (attic).

iv) Roof Structure[86]

The gonty (shingles) of the Grekul house were affixed with shingling nails to 25 millimetre-thick roof sheathing.[87] These boards were rough-sawn fir, pine or spruce, probably felled on the Grekul homestead and milled locally.[88] According to most informants, availability of lumber was definitely not a problem at the time, as trees "were everywhere" ("vsiudy bulo"). Their width and length varied according to where they were cut from the log. That is, those boards that were cut across the center of the log were consequently wider than those cut closer to the sides.[89]

The sheathing in turn was nailed to the rafters (krokvy). All members of the rafter structure are believed to be tamarack. The Grekul house was built with six full-length north-south rafters, joined at the top by a half-lap cut, and braced with collar ties approximately two thirds up their length (see Fig. 30). The collar ties were also half-lapped to the rafters. At their base, these krokvy (rafters) were notched and pegged into the pozdovzhni platvy (longitudinal rafter plates). Such pegs are called tybli or kiwky by informants, and they were fashioned from wood. All other rafter connections were made with purchased metal spikes.[90]

The six full-length rafters were flanked by shorter rafters, which comprised part of the more complex rafter structure of the gable ends. They rose only to the height of the collar ties bracing the other north-south rafters. Here, they were joined to the peak of the roof by two "shortened hip rafters", which outlined the upper triangular slope of the prychivky. A shortened jack rafter extended from the peak of the roof

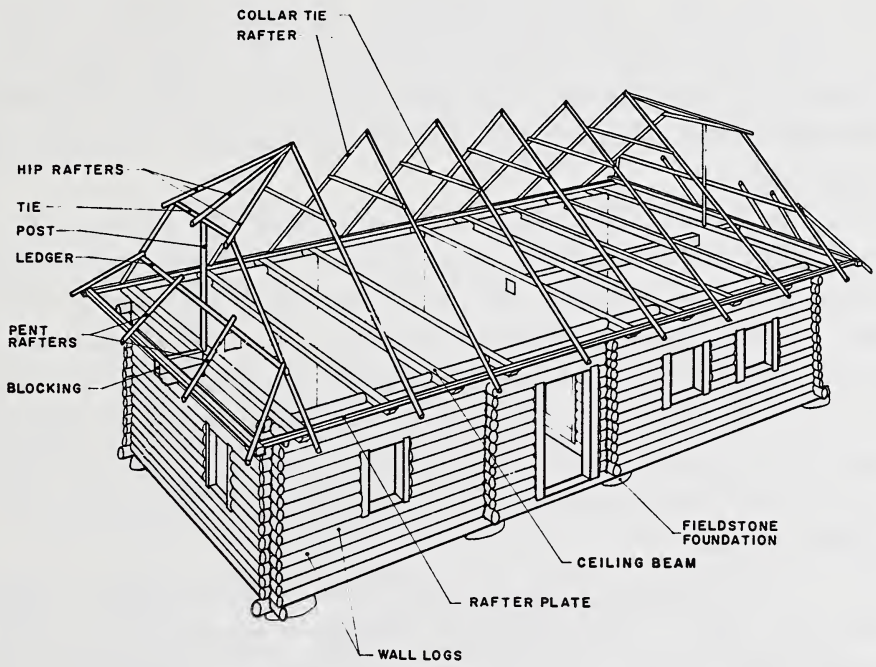


Fig. 30. Rafter plan of the Grekul House, looking northeast. Drawing by Gordon Menzies, March,1984.

down the middle of this triangle. The jack rafter rested upon a horizontal tie member, which was suspended upon the tops of the end rafters. At approximately the middle of this tie member, a vertical post which was anchored in the wall intersected the beam, and provided extra support for it.[91]

A collar tie or "edger" was half-lapped to the end rafters about one third of the height from their base. This edger supported the two pent-hip rafters that outlined the lower sloped pent roof. Two interior pent rafters supported the roof between the exterior pent-hip rafters. All four pent rafters rested upon and were notched into the edger. The interior pent rafters were notched and pegged into the east and west poperechni platvy (rafter plates). The pent-hip rafters were notched and pegged into the intersection of the longitudinal and transversal platvy (rafter plates).[92]

The pozdovzhni platvy (longitudinal rafter plates) were rested upon the ends of the poperechni svoloky (transversal ceiling beams), which Axenia Grekul identifies as "ustrishky".[93] This word appears in Andrusyshyn's dictionary as ostrishnyk or ostrishnytsia, which is "a beam supporting the thatched roof".[94] The "ustrishky" on the south facade were all carved in a manner similar to those visible in a picture of a house in the village of Shypyntsi today (see Fig. 31). On the north facade of the Grekul house, only the beams that did not top a wall were thus carved. Those topping either the west or east exterior walls and the khoromy walls were left rounded and uncarved. Above the uppermost log of the northwest vuhol (cornice bracket), a shim board was placed between the log and the platva (rafter plate), in order that the rafter plate be able to rest its weight upon the log.[95]

The east and west poperechni platvy (transversal rafter plates) were notched into the north and south pozdovzhni platvy (longitudinal rafter plates), which supported their weight. In the middle of the west and east walls, the pozdovzhnyi svolok (longitudinal ceiling beam) and svolok stub (see section e.i. above) protruded from the walls. As these beams were laid underneath the poperechni svoloky (transversal beams), they protruded at a much lower height than the rafter plates of the transversal facades of the building. Consequently, shim beams were placed

to fill the gap on top of the pozdovzhni svoloky. They were anchored in the wall, and pegged into the svoloky beneath them. The platvy (rafter plates) which were rested upon them were attached to them with pegs also. The pegs (tybli or kiwky) were approximately forty millimetres in diameter.[96]

In Hutsulshchyna, the rafters (kizly) were tied to a ridge beam (burknytsia) with curved pegs (kliuky). Underneath this burknytsia, the rafters were joined also by a collar tie (bantynie). The rafters were notched into the upper log of the wall (obrubyna) and pegged. The ends of the rafters extended out beyond the wall to form the eaves (strikhy). The roof was covered with sheathing (laty), to which wooden shingles (dranytsi) were attached. Dependent upon the slope of the roof, the shingles would either be nailed or weighted down with rocks.[97]

Kosmina calls the type of rafter plates found on the Grekul house pozdovzhni platvy, but also notes such Podillian dialectal names as darmovys, poshevok, pidostrishyna and pidsobiika. Central rafters are called prypusnytsi, and corner rafters are called narizhnytsi. She describes an evolutionary process of widening the eaves in order to afford the walls of a building more protection from the roof. Initially, rafters in traditional Ukrainian homes were notched and pegged into the uppermost logs of the wall. However, with the increasing use of poperechni svoloky (transverse ceiling beams), the possibility arose of extending the eaves by moving the uppermost layer of wall logs (vinets) out onto the protruding ends of the beams. The beams could be further extended and supported by vertical beams from underneath, forming a halereia (verandah). The rafters would still be notched and pegged to the platvy (rafter plates). In Podillia, the pegs were often carved in the shape of horses' heads, and therefore called konyky, meaning "little horses". More commonly, however, standard pegs (kilochky, tybli) were used.

At the turn of the century, the use of poperechni svoloky (transversal beams) with which to support the ceiling and the roof was still increasing. Due to the great number of such beams in a house, the rafters now began to be joined directly to the ends of the beams, and the platva (rafter plate) was eliminated altogether.[98]

The Grekul house exhibits the middle phase of the evolutionary development described by Kosmina. Timber was not scarce on Nykolai Grekul's land nor in the Smoky Lake area in general. Labor was all that was required to obtain good quality lumber with which to build the house, and consequently the house was built much as a wealthy villager in Shypyntsi, Bukovyna might have built his home at the same time.

g) Eaves

The svoloky (ceiling beams) of traditional Ukrainian homes were employed to support both the ceiling and roof of the building. By extending them from the walls of the house, strikhy (eaves) were formed, the function of which were to protect the walls of the house from precipitation. Consequently, the distance to which eaves protruded from a home typically varied according to the amount of precipitation the region received. In areas of Ukraine that received comparitively small amounts of annual precipitation, strikhy tended to be short.[99] In Hutsulshchyna, a mountainous area with typically greater amounts of rain and snowfall than central and eastern Ukraine, strikhy were commonly lengthened in order to protect the entire wall and foundation of the house. Such protruded strikhy were called piddashshia, and due to their great length, were often supported by vertical beams, forming a ganchyk (verandah) at the front of the house. At the back and sides of the house, the piddashshia could be extended to create a shed for animals, called prytuly or koleshni.[100]

The eaves of Nykolai Grekul's house, like those of most Bukovynian homes, were only moderately extended by the pozdovzhnyi (lengthwise) and poperechni (crosswise) beams. Being aware of the prevailing westerly winds of Alberta, the strikhy of the west side of the house protruded slightly more from the wall (410 millimetres), than those on the other exposures, the protrusion of which varied from 303 to 400 millimetres.[101] However, this was not enough to protect the lower portion of the walls and the prysba (clay embankment) from being soaked by rain. Consequently, a great deal of tedious physical labour was required to maintain these structural features of the house, and protect

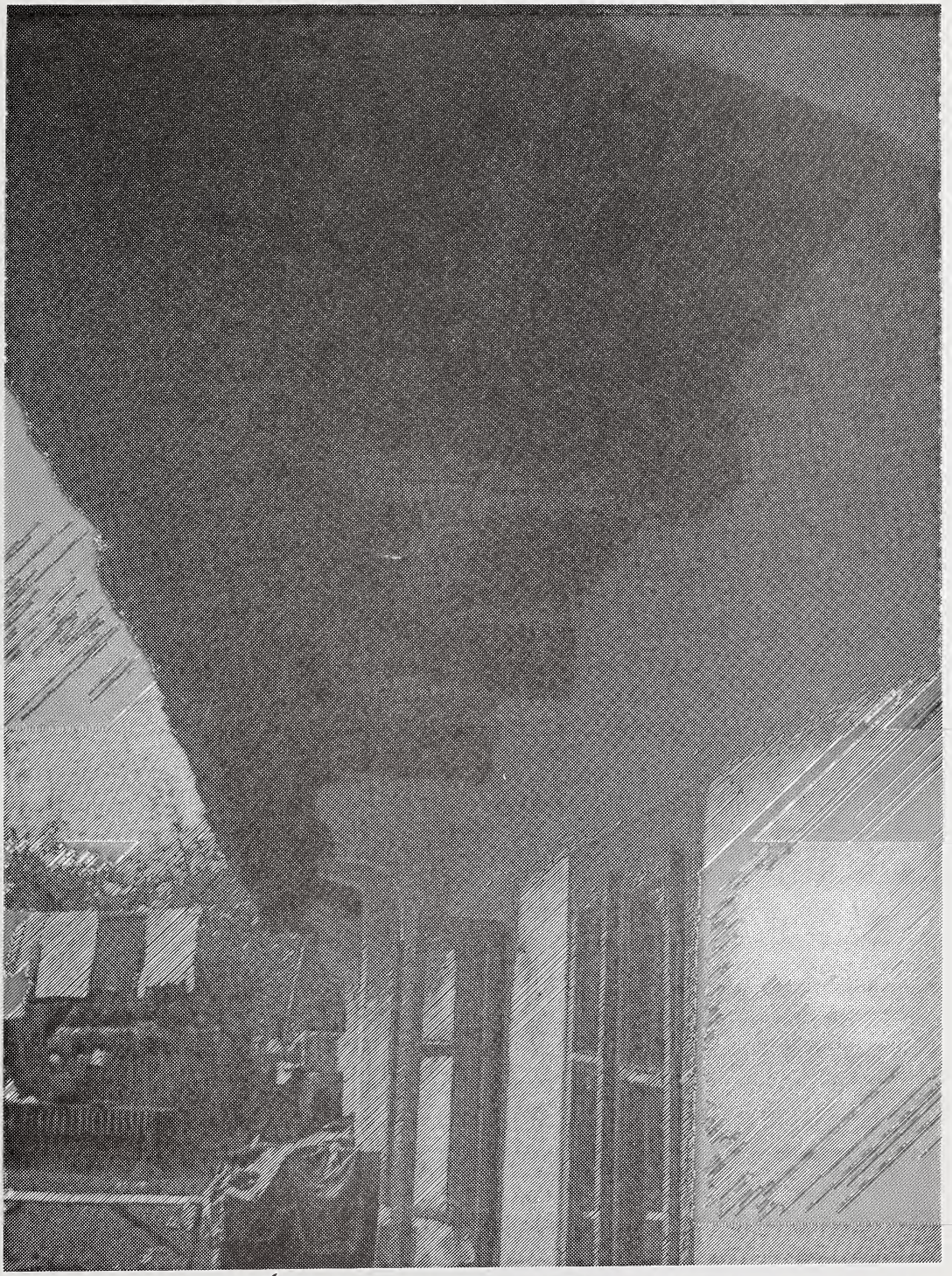


Fig. 31. Strí́khy (eaves) of a home in Shypyntsi, Bukovyna, that are similar to those of the Grekul House. Note especially the similarly shaped ends of the svoloký́ (ceiling beams), and the use of a pozdóvzhna plátva (rafter plate). Photograph by R. Bilash, summer, 1983.

the walls from rotting. This seems to be a structural inadequacy common to traditional Bukovynian homes of this era. Pictures taken of homes in Bukovyna in 1983 exhibit shielding of the prysba and lower wall exposures from rain with loosely placed plywood, metal and plastic sheets (see Fig. 19 & 28). Grekul house informants recall the difficulty involved with having to reseal the prysba with himniak (dung and water paste) after major rainfalls. The exterior walls had to be whitewashed twice yearly in order to protect the hlyna (clay) and logs beneath them from deterioration.[102]

Thick, squared soffit beams or platvy (rafter plates) were placed on top of the ends of the svoloky (ceiling beams), and held in place with tybli or kiwky (wooden pegs). The east and west platvy were laid into notches in the south and north platvy at the corners of the house. The ends of the platvy were cut at a slant in order to accomodate the corner rafters which rest upon them. As two trees large enough to extend the entire length of the house could not be obtained, four thick trees were used. In both the north and south platvy, two beams were joined together with a sleeve joint at approximately the centre of the building (see Fig. 32).

Twenty-two millimetre thick boards of widths varying from 135 to 335 millimetres were laid side by side upon the svoloky (ceiling beams) in pairs all around the house. The boards were rough-sawn local spruce or fir, milled by a circular saw. On the south and north exposures, three lengths of soffit boards were laid, corresponding approximately to the width of the three respective rooms of the house. On the east and west exposures, two lengths of boards were laid, meeting at the pozdovzhni svoloky (longitudinal beams). The soffit boards were nailed into place. Gaps between the boards, the boards and the walls, and the boards and platvy (rafter plates) varied from ten to twenty-five centimetres, allowing considerable ventilation into the pid (attic).[103] This would have been important if indeed the house was originally built as a napivkurna khata (half-smoke-filled house), that is, one heated by a pich (clay oven) in its pre-chimney developmental stage. Smoke from the pich would have been intentionally drawn up into the pid and dissipated through holes in the roof and eaves. The breezier the pid (attic) could be, the sooner the smoke would have dissipated.

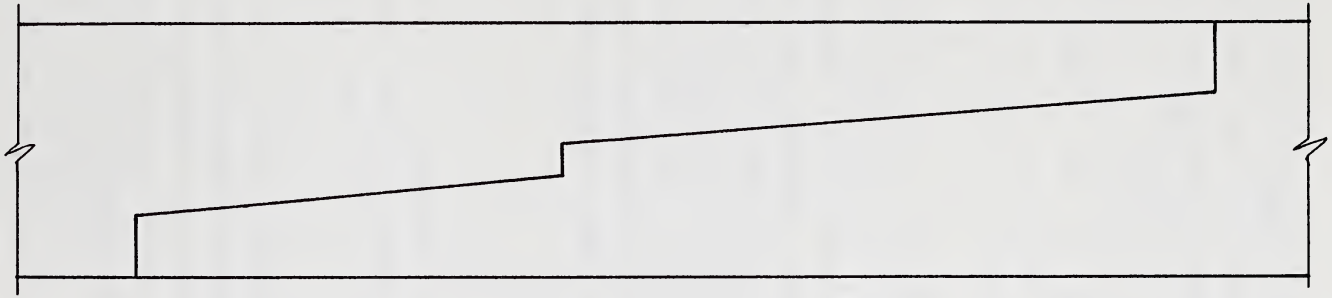


Fig. 32. The sleeve joint used in the pozdovzhni platvy (longitudinal rafter plates) of the Grekul House, in order to tie two shorter beams together and thus create one long beam. Original drawing by Olga Horobec, March,1984.

In Hutsulshchyna, soffit boards were not used on the sides of the house, in order to allow smoke to be drawn out of the pid: "... pomizh stelynoiu a pidkrivnoiu latoiu lyshena shpara dlia prokhodu dymu z poda." This space was called the shpara.[104] Although the Grekul house does not exhibit such a shpara, the function of the spaces between the soffit boards was potentially the same. However, as soot does not currently stain the eaves or underside of the roof, it seems likely that the eaves were never required for the function of ventilating smoke out of the pid (attic).

Although informants disagree as to whether the strikhy were whitewashed, the bulk of evidence shows that the strikhy were not whitewashed initially. Firstly, more oral informants recall them being unwhitewashed, than those who do. Secondly, as-found evidence suggests that the eaves were never whitewashed.[105] Thirdly, during field research undertaken by the author in the summer and fall of 1983, only one Bukovynian home in the vicinity of the Grekul house was found to have whitewashed strikhy. Even so, this one exception had whitewashed strikhy and svoloky (ceiling beams) only above the south door.

h) Windows

The Grekul house was constructed with seven windows. Three windows were built into the velyka khata (east room), one being in the east wall, and the other two in the south wall. Three windows were also built into the khatchyna (west room). Two were approximately the same size as those of the velyka khata, one being in the south wall and the other in the west wall. In keeping with Ukrainian tradition, the two windows on the sides of the house were located approximately across from the doors in the east and west walls of the khoromy (hallway). The window in the north wall of the khatchyna was substantially smaller in size than the other windows of the main floor of the house.[106] In addition, one tiny window was constructed in the vertical surface of the west gable.[107]

The layout of the windows in the Grekul house is similar to that described by Samoilovych as being very traditional. The velyka khata, commonly used only in summer, was lit during the early hours of the morning by the east window, when the day is not yet hot. Windows (peredpichni vikna) were located on the south facade just inside the doors from the khoromy in order to light the area of the pich (oven). A window was located on the south facade in the southeast corner of the velyka khata to light the most ceremonious portion of the house, called the pokuttia. A two-paned window was placed in the north wall of the khatchyna, serving to further light the kitchen area, and provide vision from this room to the road north of the house.[108]

Vovk analysed the evolution of windows in Ukrainian folk dwellings, writing that the earliest window was simply an opening without glass, usually situated above the pich and almost totally underneath the eaves (strikhy) of the house. This window could be closed with a block of wood or some other material. When glass became available, the pane was often fit into the window opening and held in place there by clay, without a wooden sash (rama). Often, thin boards of resinous wood would be employed before glass became affordable, for they would transmit sunlight into the house. These thin boards were later replaced by pukhyr, the exterior skin of the bladder of animals, and finally by green glass in circular or rectangular shapes. Often, the size of window conformed to the size of glass obtained by the builder, so scarce was the material. Later, different types of glass became available, especially to wealthier classes of society.

Vovk further explained the development of the windows from a single pane of glass to two-paned windows, in which the bottom pane might even be raised. Such window construction was common in Poltava at the start of the eighteenth century. Window panes then further multiplied to four and subsequently to the very common six-paned window.[109]

Bilash has alluded to the increasing preference amongst Ukrainians for larger windows, which would more effectively light the house, appear more modern, and more costly. As a result, however, a time-proven, traditional formula of variable combination of roof overhang size, window size and placement, and building orientation was significantly disturbed.[110]

The Grekul house was built with six-paned windows which were not immediately painted. In the vicinity of the Grekul house, the most common type of windows found on houses built at approximately the same time period were six-paned. The Parayko, Elaschuk (Minialo), and Harasym houses exhibit six panes per window (see Fig. 10). The Eliuk house near Beacon Corner, Alberta, and the Koshman house now at Shandro Museum both have six-paned windows. However, the Pirnak and Harasym (Kostyshin) houses near Smoky Lake, the Ruptash house near Szypenitz, and the Maskalik house near Wahstao, exhibit four-paned windows. The windows of the Maskalik and Pirnak houses have two frames of two panes each, the bottom frame of which slides up to open the window. Only the Elaschuk (Minialo) house exhibits eight-paned windows, the bottom four of which are placed in a frame which also slides up to open the window. These windows, located on the south exposure of the mala khata, are visibly larger than the six-paned windows of the velyka khata, which may not be opened at all. Only the Parayko house exhibits a window in the north wall of the mala khata, located in approximately the same place as the north window of the Grekul house. Although it is quite large, it is nonetheless single-paned.[111] Though these windows may have been changed since these houses were constructed, they nonetheless exemplify the variation common in Ukrainian folk dwellings at the turn of the century.

Shukhevych recorded that in Hutsulshchyna, the logs of the wall were formed into a vukho ("ear") or chip (tenon). The vukho fit into the gara (groove) of a thick upright wood member, called a vartsab. A vartsab flanked each side of the window. Inside the vartsaby (plural), writes Shukhevych, the futrynie (window frame) was placed.[112] The word futrynky as used by some Grekul house informants also refers to the window jambs, head and sill, whereas others use it to refer to window casings.[113]

The construction of the windows of the Grekul house was similar to that which Shukhevych described. The zrub (horizontal wall logs) of the Grekul house were notched with a tenon or "tongue" and fitted into a vartsab (vertical grooved beam). At the top of the window, the vartsab

was attached to the pravylo (lintel log) with a mortise and tenon juncture. At the base, the vartsab was attached to the sill log with a keyed notch. The futrynky (window frame) sat in the window opening on the sill log of the wall. The north window, conversely, never had this typical tongue and groove structure. The ends of the wall logs were unnotched, and a thin, ungrooved board was nailed vertically to each side of the window.[114]

i) Doors

The original dveri (doors) of the Grekul house were very simply constructed board-and-brace doors (see Fig. 33). Most informants recall them as having been constructed from one-inch thick, rough-cut planks that varied in width from six to ten inches in width. Two poperechky (wooden crosspieces) held the vertically-standing planks (stortsom stoialy) together.[115] The interior doors were built in exactly the same manner as the south door.[116] All three doors opened into the khoromy. These doors were not painted.[117]

The zavisy (hinges) and kliamky (thumb latches) of the doors were purchased locally, possibly at Mitchell's store in Pakan. Kliamky of the type used on the Grekul house cost only thirty-five cents at one time, and were much cheaper to use than doorknobs.[118] The black kliamky consisted of a spoon-like part which was pressed down to open the door from the outside, and a lever which was lifted to open it from the inside.[119]

The zavisy (hinges) for all three doors were strap hinges. A small rectangular portion was attached with screws to the frame of the door, and a triangular five to six inch long portion was screwed to the crosspiece of the door. The two zavisy of the south door were situated on the east door jamb, and those of the west and east khoromy doors were situated in the north jambs.[120]

Into the pidvalyny (base logs) of the south wall and two khoromy walls, odvirky (door posts) were notched with a mortise and tenon system. The odvirky were also notched in this manner into the wall logs above the doors. The odvirky were grooved on one side, in order that the

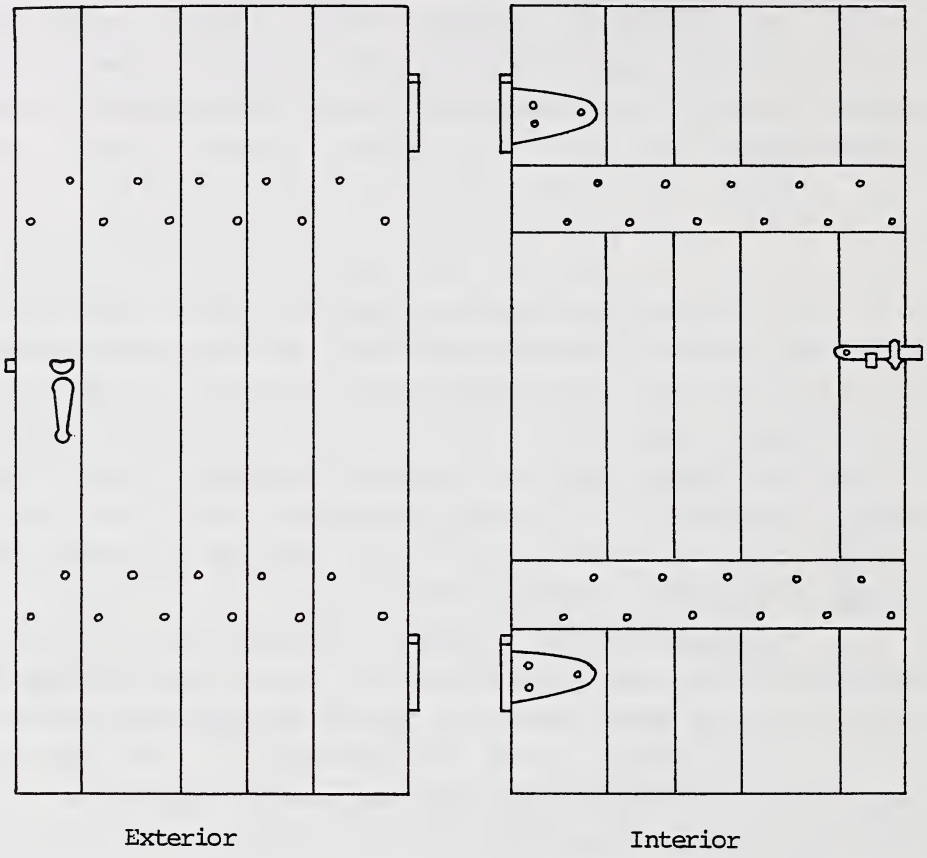


Fig. 33. The original board-and-brace doors of the Grekul House, affixed with T-hinges, and opened with manufactured thumb latches. Drawing by Ivan Stanko, March,1984.

wall logs could be fit into them. Between the odvirky, the base logs were hewn smooth, in order to serve as the porih (threshold).[121]

The door construction described by Shukhevych as typical of Hutsulshchyna was very similar to that of the Grekul house. The placement of the odvirky (doorposts) and the zrub (horizontal log wall) construction is the same, as is that of the door. The crosspieces which held the boards of the door together were called shpuhy. On the left side of the door, vukha (tenons) at both the top and bottom preceded the development of zavisy (hinges). The lower vukho (tenon) fit into the kahanets, a hole drilled into a board, which in turn was lodged in the pidvalyna between the odvirky (doorposts). The upper vukho was fit into a spyh, a hole carved into a kiechka, which was a block of wood attached to the side of the pravylo (wall log above the door). Door frames and casings were not used. Two types of locks which Shukhevych describes were not ever employed on the doors of the Grekul house. The doors of Hutsulian houses always opened inwards, into the khoromy.[122]

Samoilovych[123] discusses some interesting principles of traditional door structure and placement which were also exhibited by the doors of the Grekul house. Firstly, the exterior door(s) of a house were always located in the siny, and in houses without a verandah, the doors opened into the siny (khoromy - hallway). This lessened heat loss from the khaty (dwelling rooms) to the outside, and allowed one to open the door easily when snow had collected in front of it. Secondly, inner doors of a house, which led from the siny (khoromy) into the khaty, were located close to the paradni dveri (main door) in order to shorten the distance to the yard. The rest of the siny could thus be used more for the purpose of storage than as a hallway. The interior doors of the Grekul house were situated about one metre from the south wall.[124] Thirdly, inner doors swung open into the siny (khoromy), in order to save space in the khaty. All of the Grekul house doors opened into the khoromy, as was discussed above. Fourth, doors were wide, for the sake of practicality.[125] Fifth, a high porih (threshold) was common, in order to lessen heat loss. The height of the porih in the Grekul house was traditional, as it consisted of a sill board placed upon the pidvalyna (base log).[126] Sixth, wealthier villagers tended to have larger doors than poorer villagers, as larger doors had become both practically and

symbolically an expression of wealth. The south door of the Grekul house was approximately two metres above the height of the ground, compared to the traditional average of 1.6 to 1.7 metres.[127] Seventh, single doors were the norm, and double doors were a later urban development, which was adopted by wealthy villagers first. The Grekul house was constructed with only a single door in each doorway. Eighth, the traditional structure of the door itself was that evidenced in the Grekul house and by Shukhevych, described above. Ninth, hand-forged kliamky (latches), ruchky (handles, knobs) and zavisy (hinges) began disappearing at the end of the nineteenth century as manufactured ones became increasingly available. The hinges and door-handles of the Grekul house were commercially manufactured items.

Board-and-brace doors similar to those originally built for the Grekul house may still be observed in old houses still standing in the vicinity of the Grekul farmyard. The two-roomed house of Steve Stogrin across the road exhibits such doors, as do the Maskalik (NW 17 59 15 W4) and Harasym (SE 32 58 16 W4) houses.[128]

j) Heating and Cooking

All cooking before 1918 was done either in a hrubka (clay oven) in the khatynka (one-roomed house) in which Ieryna and Nykolai Grekul lived, or in an outdoor pich (clay oven). In the khatchyna (little room) of the Grekul house, the original "paliukh" (heater) was likely a "baishtok", which was a modified barrel. Pipes connected the "baishtok", located in the northeast corner of the room, to the ceiling.[129] A second pipe connected the lower pipe to a system of pipes, which extended further to a circular aperture in the roof above the khoromy.[130]

2. Changes Before 1918

a) Ceilings

Sometime before Hryhorii and Axenia Grekul's wedding in 1918, the ceilings of their future home received some attention. Just prior to the

wedding, the ceiling of the khatchyna (west room) was coated with sazha (soot paste), as the more desirable limewash was felt to be too expensive to afford at the time. Only the "stylentsi", that is, the three clay-coated areas between the poperechni svoloky (transversal beams), were thus coated. The svoloky themselves in this room were left untouched.

The ceiling of the velyka khata, where the wedding guests were entertained, was embellished with much greater concern than was the less festive khatchyna.[132] The pozdovzhnyi svolok (longitudinal beam) was painted dark green on its underside, and reddish-brown on its sides. The upper surface was left unpainted, as it was out of view to the people beneath it. The carved cross in the underside of the beam was painted in the same color as the sides of the svolok.

The poperechni svoloky (transverse beams) of this room were painted in a manner contrasting the lower beam, for their undersides were painted the same reddish-brown, and their sides the same green color. Their uppermost surfaces were unpainted and hidden from sight, as they supported the ceiling planks above them. The paint applied was purchased in cans, and was composed of a powdered pigment mixed with linseed oil, which gave the paint a bright sheen.[133]

A decorative, uneven trim was painted on the ceiling boards along the walls of the room, and along the length of the poperechni svoloky. The paint used for this was the same dark green paint that had been applied to the svoloky. It was applied in a band approximately thirty millimetres wide.[134]

b) Windows

Before 1918, and shortly before the walls of the khatchyna (little room) were whitewashed a number of changes were made to the windows of the Grekul house. The east vartsab (grooved log upright) of the southwest window, and the north vartsab of the west window were removed and replaced with thin, ungrooved vertical boards. This act of widening the windows occurred after the walls had been plastered with clay, for extensive re-plastering was done around these windows. This

change widened these two windows to approximately the same width as the windows of the velyka khata (big room), that is, approximately 690 mm.[135]

Possibly at the same time, the windows of the velyka khata were altered by raising the window frames. The lintel log was further notched to accomodate the frame, and a blocking piece was placed between the frame and the sill log. The walls were replastered before the first limewash was applied to the room.[136]

Before the first layer of limewash was applied to the walls of the velyka khata, the windows of this room received their first coat of paint.[137] The paint on the windows was the same paint which Ieryna and Nykolai Grekul had applied to the svoloky (ceiling beams) of the velyka khata. The interior jambs and sashes were painted red, and the interior casings were painted dark green. The narrow surface of the casings, that lay parallel to the jambs, was painted the same color as the jamb, that is, red. The exterior casings were painted red inside the middle groove of the casing, and turquoise to the outside of this groove. The exterior sashes were painted white.[138] Immediately before the wedding, the interior casings and frames of the windows in the velyka khata were painted white.[139]

c) Doors

After the walls had been plastered with both coats of hlyna (clay slurry), a decision was made to widen the south door, probably at the same time that structural changes were made to the windows of the house. The hlyna of the west side of the door was stripped back, and the west odvirok (door post) was removed. It was replaced with a one-inch thick rough-sawn board, which was nailed into the horizontal wall logs. The door frame was then fit into place, and the exterior wall was patched and whitewashed. Two layers of whitewash were applied before the exterior casing of the south door was either re-affixed, or new casing was installed.[140]

The casings surrounding the doors of the Grekul house were painted green. In the velyka khata, the casings were painted before whitewash was applied to the walls. The frames and sills of the doors were painted red. The red and green paint of the doors was the same paint

used on all windows, and on the svoloky (ceiling beams) of the velyka khata.[141]

When the interior window casings and jambs of the velyka khata were painted white in preparation for Hryhorii and Axenia's wedding (see section b. above), the exterior of the south door was painted white with a red border approximately three inches wide about its edges.[142]

d) Floors

Sometime before 1918, a wooden floor was installed in the traditionally more esteemed velyka khata (big room) of the Grekul house. The floor was constructed before the walls had been whitewashed, indicating the early date of its installation.[143] A wood floor was considered much more desirable than a clay floor, for reasons of warmth and convenience. A wooden floor did not have to be coated with himniak weekly.

The construction of the wooden floor was simple. Five large beams, called ligari by one informant,[144] were laid in a north-south direction across the width of the room. A thick layer of sand was spread between the ligari to serve the purpose of insulation.[145] Long planks, thirty millimetres in thickness, were then placed in an east-west direction, and nailed to the ligari. The planks varied in width from 225 to 316 millimetres, but all extended the entire length of the room.[146] The wooden floor of this room was never painted, oiled, nor varnished, but was scrubbed clean every Saturday.[147] Base moulding was installed along the walls and painted the same reddish-brown color as the svoloky (ceiling beams) of the room.[148]

The addition of a wooden floor to the Grekul houe was a change that Vovk described as common in traditional home construction in the Ukraine. A pomist or pidloha (wooden floor) was typically constructed either at the time a house was being built, or later, when the greater cost of installing such a floor could be afforded.[149] Similar to the sand spread beneath the wooden floor of the Grekul house, homes in Hutsulshchyna typically utilized clay and stones to fill the spaces between the ligari (floor beams).[150]

B. Hryhorii and Axenia Make Changes (1918-1945)

When Hryhorii and Axenia were married in 1918, they immediately began residence in the large house, indicating already that Hryhorii was going to be the son that would inherit the homestead. Nykolai and Ieryna continued to live in the khatyna (one-roomed house), and Hryhorii and Axenia were given permission to change the large house in any manner that they wished.[151] Consequently, a number of changes were made to the house that reflected the continuing evolution of Ukrainian dwellings in Ukraine and in Canada.

Although the exact chronology of changes to the Grekul house is difficult to establish, a general sequence of events may be postulated. The most important changes made to the house before 1930 were structural changes which made the khatchyna (little room) a more comfortable living space, and easier to maintain. Later changes were much less extensive and maintenance-related. During this era, Hryhorii and Axenia maintained their home with pride and love. Axenia, in particular, became known for the immaculately clean condition in which she kept her home, thereby gaining respect from neighbors and relatives alike.[152]

1. Early Changes (1918-1930)

The changes which Hryhorii and Axenia Grekul made to the ceilings of their home were fairly substantial. The focus of their attention was to beautify the ceiling surfaces. At the same time, they exhibited an increasing desire to lessen the amount and difficulty of maintenance required in caring for the ceilings of their home.

The first change made by Axenia and Hryhorii to the house was that of whitewashing the soot-coated ceilng of the khatchyna. Mrs. Grekul recalls that when she first entered this room, "she felt as if the roof was going to fall in on her (... a meni zdaiesia ... shcho stelia pade na mene)". Therefore, shortly after the wedding, she asked her new mother-in-law if she could whitewash the ceiling, and was given permission to do so. The first layer of limewash which she applied to the

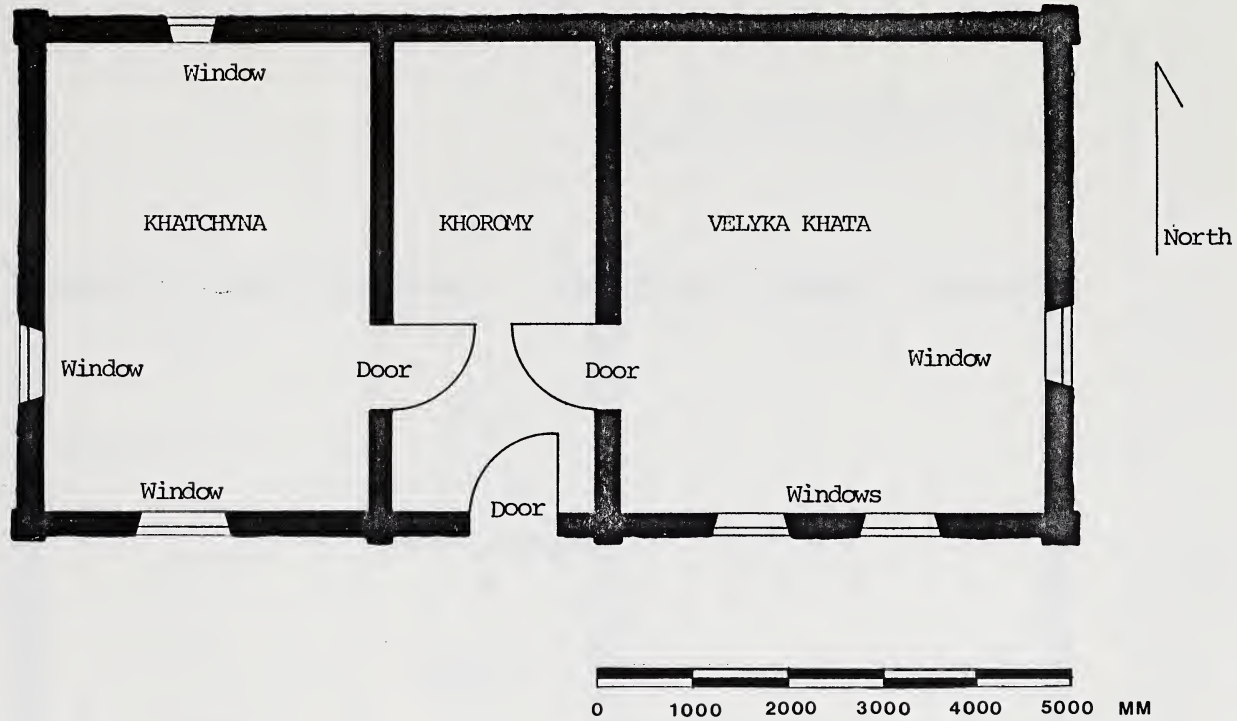


Fig. 34. Grekul House floor plan, 1918.

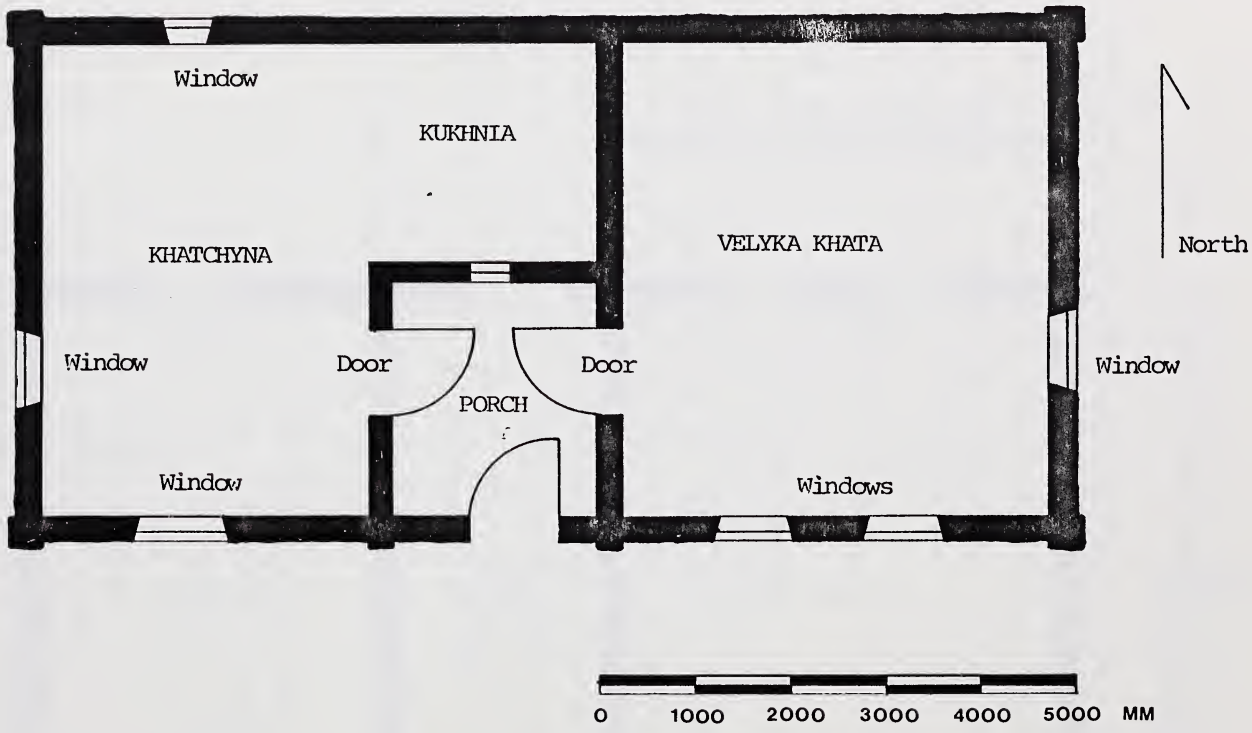


Fig. 35. Grekul House floor plan, c. 1921.

ceiling turned grey when it came into contact with the black soot. Two more coats of limewash (vapno) were necessary to completely cover the soot. Mrs. Grekul also whitewashed the svoloky of this room at this time.[153]

The greatest amount of structural change which occurred in the Grekul house involved the west wall of the khoromy (hallway). As discussed earlier, the khoromy was originally built without a ceiling in order to serve the purpose of venting smoke into the attic. However, as no pich (clay oven) was ever built in the house, and as the khoromy were never used for storage purposes, it soon became clear to the Grekuls that the space being taken up by the khoromy could be put to better use.[154] This realization was shared by many of the Grekuls' Bukovynian neighbors in the Smoky Lake area.[155] Therefore, sometime within the first few years of their marriage, Hryhorii and Axenia removed the north portion of this wall, in order to expand the size of the khatchyna (little room). A frame wall was constructed between the remaining portion of the west wall, and the east khoromy wall (see Fig. 35).[156] One informant stated that once the change was made "the stove didn't clutter the khatchyna" ("ne zavadzhala kukhnia sered khaty").[157] Such a change also occurred in the Makowichuk house, situated northeast of the Grekul farmyard (NW 30 59 16 W4).[158]

Kosmina considers the layout of dwellings to be one of their most significant ethnographic features. She writes that centuries were required for homes to evolve from one room to the two or three-roomed structures common in nineteenth century Ukraine. The creation of a kukhnia (kitchen) in the former khoromy was a change commonly occurring in Ukrainian three-roomed dwellings at the beginning of the twentieth century.[159]

Mytro Pirnak was hired to complete this work by Hryhorii Grekul.[161] A window was built into the new east-west wall that divided the kukhnia from the "porch", so that Axenia could see into the porch while cooking.[162] At the same time, wooden floors were installed in the khatchyna, kukhnia and porch, a ceiling was built above the new kukhnia and porch.[163]

One informant has recalled that this window was placed approximately at the center of the wall, and had four frames of glass. She originally thought that the window was about four feet tall by two feet wide, but later stated that it was probably smaller than this. The new window allowed one to see who had entered the porch from the kitchen, which was very important to Axenia Grekul. The lighting of the porch was brighter than that of the kukhnia, so that one could see into the porch from the kitchen, but not from the kitchen into the porch.[164]

The wooden floors were installed in order to release Axenia from the difficult task of coating the clay floors with himniak (dung slurry) every Saturday. The floor boards of the khatchyna and kukhnia ran in an east-west direction, and butted up against one another where the former west khoromy wall once stood. The boards of the porch area were nailed in a north-south direction. The floor boards were nailed to ligari (floor beams) running cross-wise underneath them.[165] Sand and some type of thick yellow paper were spread between the ligari for the purpose of insulation.[166] The wooden floors of these three rooms were never painted, oiled or varnished, but they were scrubbed weekly with soap and water.[167] Baseboards were added to the khatchyna when the wooden floor was installed,[168] which most informants recall as being painted white.[169]

The ceiling which was installed over the kukhnia and porch at this time was constructed from rough lumber.[170] Six unevenly-sized joists were first laid between and notched into the uppermost logs of the north and south walls. On top of the joists, rough-sawn boards twenty-five millimetres thick, and of widths varying from 165 to 300 millimetres were nailed in an east-west direction to the joists beneath them.[171] Over top of the boards, a 20 to 45 millimetre thick layer of hlyna (clay and straw slurry) was spread for the purpose of insulation. This new ceiling surface rose above the ceilings of the khatchyna (little room) and velyka khata (big room).[172] A similar ceiling may be observed in the khoromy of the Simion Eliuk house near Beacon Corner, Alberta (SE 16 60 8 W4).[173]

In order to retain access into the pid (attic) when the new ceiling was installed, an opening was cut into the two middle soffit boards of the south exposure.[174] This opening in the strikhy (eaves) measured 892 millimetres, and was located between the two poperechni svoloky (transverse ceiling beams) directly east of the south door. While sawing, the beam to the east side of the hole was scraped and slightly damaged.[175] Access into the pid was gained by the use of a ladder.[176]

When the wooden floors were installed, Hryhorii and Axenia changed their method of whitewashing the interior walls of the khatchyna (little room). Rather than applying sazha (soot paste) and hlei (grey-blue clay), they now whitewashed the walls from the top to the baseboards. Hryhorii and Axenia repaired the walls of their home at least once yearly, first replastering where necessary. They continued to whitewash in the manner that their mother-in-law had taught them, first applying a layer of white limewash. When this coating had dried sufficiently, a second layer was applied which had bluing mixed into it.[177] Bluing added color to the lime, and prevented the lime from turning yellow.[178] The shade of blue deepened with greater amounts of bluing. Hryhorii and Axenia soon exhibited a marked preference for the color blue, deepening the shade of blue whitewash from that which Hryhorii's mother had initially applied.[179] The couple whitewashed the ceilings and walls of their home in like manner.

While whitewashing, Hryhorii and Axenia outlined (pidvodyly) a two to four inch band along the edges of the soffit boards and svoloky (ceiling beams) on the exterior, and to the ends of the svoloky in the velyka khata (big room).[180] Although this outline was unevenly applied, this feature of outlining vertical-horizontal surfaces was done commonly throughout the house (cf. section A.2.a of this chapter).

In comparison to the other rooms of the Grekul house, the velyka khata was relatively untouched by Harry and Axenia Grekul. The svoloky of the ceiling were already painted at the time of their wedding, and thereafter Axenia purposely continued to paint them in the same manner that her mother-in-law had.[181] Very few changes were made to this room because its function continued to be the same after Nykolai and Ieryna passed away.

A flue hole was cut into the ceiling planks near the west wall of the room in 1921, on the occasion of Nykolai Grekul's funeral. He passed away na Mykhaila, that is, on the feast day of the Archangel Michael, November 21 on the Gregorian calendar. As the weather was already quite chilly at the time, a heater was installed for the comfort of the guests. Hlyna (clay slurry) was spread around the roughly cut flue hole in approximately a three-foot radius, in order to insulate the wood against heat and sparks.[182] The heater was removed soon after the funeral, and this is apparently the only time that the velyka khata ever had a heater in it.[183]

Shortly after Harry and Axenia's wedding, a wooden doorstep was constructed for the area of ground (vkhid) directly in front of the south door. Placed between the "pryspy" (clay embankment) to either side of this door, the doorstep was constructed from four or five boards eight to ten inches in width. The boards were nailed in an east-west direction to a base structure built of either "bai-fory" ("two-by-fours") or rails, in order to protect the boards of the upper surface from rotting. The doorstep was just wider than the door, and approximately three to four feet long.[184]

This wooden doorstep did not have a specific name in Ukrainian, which may indicate that it was a very recent development in Ukrainian folk architecture. For lack of a better term, some informants called it a "prysba", while Axenia Grekul simply called it a "forma z doshok", that is, "a structure of boards" or a "prysba z doshok" ("prysba" of boards).[185]

Sometime before 1926, a fire occurred in the attic of the Grekul house. Hryhorii Grekul was away on a trip to a mill in Mundare at the time. Just after Axenia had built a big fire in the stove, a great wind arose that blew apart the chimney pipe system. Hryhorii's younger brother Nykolai, who was still living at home, doused the fire with great effort and many buckets of water. When Hryhorii returned home, he hired Mytro Pirnak to help him build a brick chimney. They disassembled the old pipe system, and covered the old circular hole in the roof with metal sheeting.[186]

The chimney which they built was constructed of red bricks, and measured approximately 400 millimetres on its north and south sides, by 500 millimetres on its east and west sides. It rested upon a wooden shelf which was slightly narrower than the brick, and just under 600 millimetres in height. A 180 millimetre flue opening was located in the north side of the chimney. The door to the shelf was also located on the north side of the chimney.

The bricks of the chimney were coated with hlyna (clay slurry) and blue limewash. The frame of the shelf was covered with ten millimetre-thick tongue-and-groove boards of varying widths. The bottom four boards measured eighty millimetres, but all those above it measured fifty-seven millimetres in width. The chimney boards were initially left unpainted, but were later painted pale yellow and cream colors. The bottom two boards were painted in the same manner as the baseboards of the room.[187]

The brick chimney extended through the attic and beyond the roof through a square hole which was cut into the north exposure to accomodate it. Historical photos show that eight courses of brick extended past the roof on the northern face of the chimney. The second and third layers of brick were corbled (see Fig. 39 & 40).

Sometime after the first alteration made to the khoromy (hallway), the casings on the porch side of the door leading into the velyka khata (big room) were replaced. The casings were painted green,[188] indicating that the paint scheme of the doors and windows in the khatchyna and porch may still have been red and green at the time.

Early in this era, a four-panel door was purchased to replace the board-and-brace door leading into the velyka khata. Although one informant believes that it may have been purchased at the same time that the four-panel door for the south entrance was ordered, physical evidence indicates otherwise. This new door was initially painted turquoise, green and red with white panels. Over top of the darker colors, a varnish layer was applied, which dates this door to a year early in this era. This varnish layer was likely applied to all window and door casings and frames within the first few years of Harry and Axenia Grekul's

marriage. The door was hung with manufactured rectangular hinges, and was fitted with a doorknob and mortise lock, which could be locked with a key.[189]

In the late 1920's, the remaining portion of the west khoromy wall, and the new east-west wall, were removed in order to further expand the size of the khatchyna (see Fig. 36).[190] Neighbors in the area, too, were commonly removing the west khoromy walls of their homes. The Grekuls' closest neighbor, Steve Stogrin, made such a structural change to his home in 1937.[191] The Parayko, Minialo, and Waselenchuk homes were thus altered in the 1930's, too.[192]

The Grekuls installed new shiplap floor boards over the old boards in the porch area. These boards ran in an east-west direction and butted up against the floor boards of the khatchyna and former kuknnia, thereby covering the spaces left where the former walls and doorstep had been. The boards covered the base log of the former west khoromy wall, which was left intact.[193] These new shiplap boards, too, were never painted, oiled, nor varnished.[194]

Over top of the former kukhnia and porch areas, a new ceiling surface was also constructed at this time.[195] Purchased tongue-and-groove boards, measuring ten millimetres by fifty-seven millimetres, were nailed to the ceiling joists already in place underneath the former rough board surface. The new ceiling surface butted up over top of the uppermost logs of the former east and west walls of the khoromy. Hlyna (clay slurry) and whitewash was used to cover their surface at the point where the walls meet the ceiling. On the east wall, quarter round was affixed to the ceiling.[196] This new surface was not immediately painted or treated in any manner.[197]

The uppermost log of the former west wall of the khoromy was never removed, unlike the logs beneath it. Rather, this log was retained to fulfill the function of a poperechnyi svolok (transversal ceiling beam). This log was left in its former rounded shape, rather than being squared to match the other two svoloky of the khatchyna ceiling. It was soon whitewashed, however, to match the other svoloky of the room.[198]

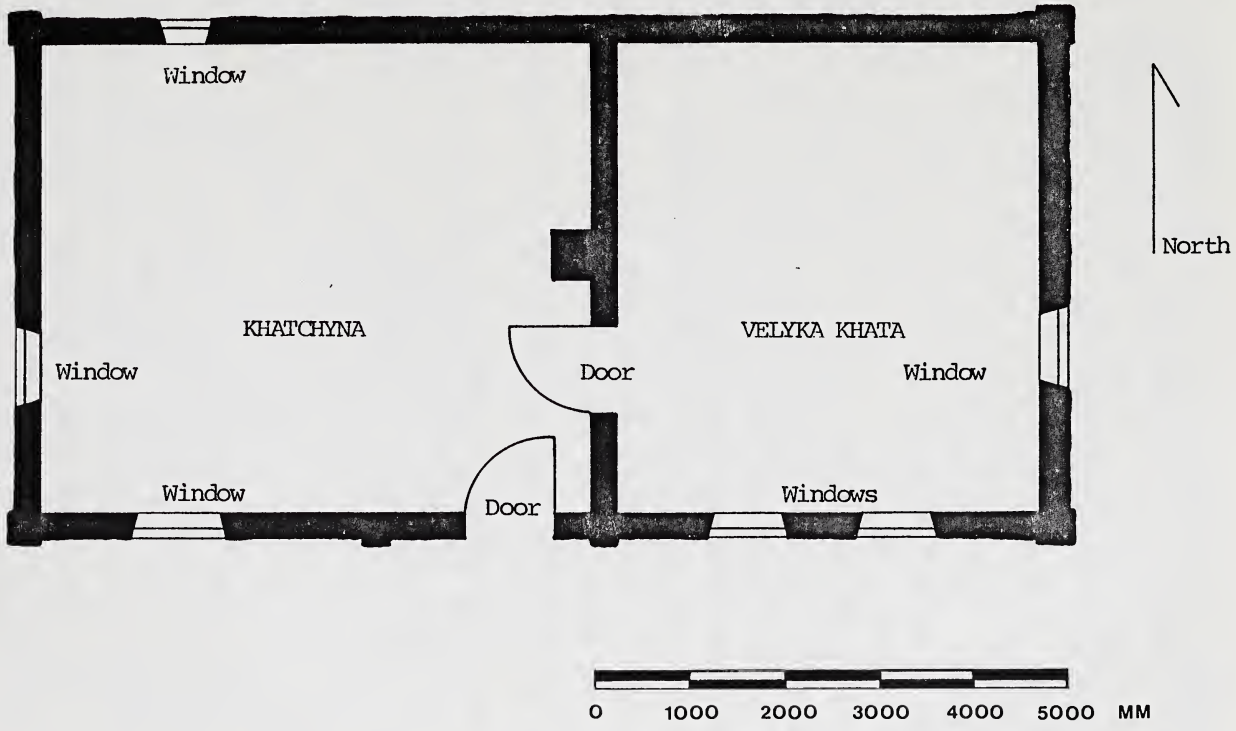


Fig. 36. Grekul House floor plan, 1928.

Although it was uncommon historically and traditionally to do so in Ukraine,[199] Ukrainians near Smoky Lake nonetheless came to build pyvnytsi or "iamy" (cellars) underneath the wooden floors of their homes.[200] Although the Grekuls had a root cellar south of the house, they nonetheless dug a pyvnytsia too. When they found that it kept their foodstuffs sufficiently chilled, they stopped using the outdoor root cellar altogether, and allowed it gradually to cave in.[201] A hatch measuring 522 by 560 millimetres was cut into the floor boards just west of the center of the room.[202] A ladder led down into the pyvnytsia, also called a "selier" by Axenia Grekul.[203] The ladder was constructed at a shallow angle, and directed one toward the south side of the house. The cellar was only about five and one-half feet high and seven to ten feet in width, but stretched almost the entire width of the house. On the north side of the pyvnytsia, shelves were constructed that held about 500 jars of Axenia's preserves. On the south side, potatoes were stored in a large bin, and parsnips, carrots and beets were kept in sand. A duchka (vent) was located north of the window on the west side of the house.[204]

In 1928, Mike Oleksiuk was hired by the Grekuls to build a new door for the south entrance to the house, as the former door had weathered and rotted away badly. He constructed a door from one-inch by four-inch V-joint flooring, which was held together at the back by two crosspieces of the same material, and wood screws. In the upper portion of the new door, he built in a small window. Like its predecessor, this door also opened inwards. The zamok (lock) of the door was an inside door lock purchased at the Beaver Lumber Store in Smoky Lake from Mr. Akis for between $1.75 and $2.25. The new door was not immediately painted, but was painted later by the Grekuls themselves. Axenia Grekul recalls the door, but cannot recall the color it was painted.[205] Mr. Oleksiuk explained that the color of the door is difficult to recall because the door was painted differently almost every year, in order to look proper ("aby faino bulo").[206]

At the same time that he built the new door, Mr. Oleksiuk replaced the sashes of the west window of the house, which had also deteriorated badly from direct exposure to the elements. He built the

sashes using new panes of glass purchased by Hryhorii Grekul, and installed them within the existing exterior casings. Hryhorii later painted these sashes white.[207]

Sometime in this era, Axenia and Hryhorii totally eliminated the red and green paint scheme of their parents' era. Informants uniformly recalled the color white on the windows, not distinguishing exterior from interior colors. Only one informant could recall the cream color common among the layers of paint on the windows.[208] It seems that most informants find the colors of white, cream, pale yellow, and gray difficult to distinguish in their memories of the house. Consequently, it seems plausible that they might simply refer to them as bile (white). All door and window parts were likely painted pale yellow or cream colors, with the possible exception of the exterior window casings, which were likely painted green (see Fig. 38).[209]

2. Later Changes (1930-1945)

Changes made to the Grekul houe in the 1930's and 1940's were quite minor, as Hryhorii began to focus his attention upon the accumulation of fine furniture. The structural changes made to the house during these years are difficult to relate chronologically, as informants could not relate them to particular events of importance.

The interior casings of the south door were changed sometime in this era. Informants do not recall this, but the casings themselves indicate a change. The base layer of paint on them is a pale yellow color, which was commonly used by Harry and Axenia Grekul, and was not introduced into the house until after their wedding in 1918.[210]

Once the brick chimney was installed in the Grekul house, the ceiling flue became unnecessary. Therefore, some years later, "sereta" (oilcloth) could be added to the ceiling of the khatchyna (little room). Due to the difficulty of washing a whitewashed ceiling, and of whitewashing it, the Grekuls covered the entire ceiling of this room with sereta. It was affixed with nails having a three millimetre head.[211] This surface could be washed easily, and therefore the meticulous gazdynia (woman of the house) did wash it often with soap and water.[212]

At the same time that oilcloth (sereta) was affixed to the hlyna ceiling of the khatchyna, Hryhorii Grekul applied flowered wallpaper to the ceiling boards of the velyka khata. Axenia explained that because they regularly entertained guests on the occasion of their church's patron saint's day, her husband applied this "papir" (paper) to make the room prettier: "My vse robyly khramy, ta to liudy prykhodyly, to ... mai faino bulo."[213]

Sometime in the 1930's, the Grekuls painted the new tongue-and-groove board ceiling above the former khoromy (hallway). This ceiling surface was regularly painted with the same beige and cream colors used for the house's windows and doors.[214]

Later in the 1930's or early 1940's, the wooden zherdka (hanging rail) was removed from the velyka khata. The clothes, pillows and other cloth items which had hung on it began to be stored in a tall wooden closet placed in the northeast corner of the room.[215]

Wainscotting was added to the exterior walls of the house, covering the lower surfaces of the wall to the height of the hlei layer. William Pirnak believes this siding to have been installed by his father, Odokym Pirnak, who died in 1937. He calls the process obshaliuvaty.[216] These boards were likely purchased at a lumber mill in Smoky Lake, and were never painted, varnished or oiled. They were, however, washed regularly with soap and water. The boards were added in order to eliminate the work required to upkeep the "prysba" (clay embankment) and lower wall surface of the house. Hryhorii and Axenia felt that the boards eliminated the need for a "prysba" to deflect rain from the walls. No conscious effort was made to destroy the "prysba". Rather, they simply stopped coating it with "himniak", and thereby allowed the "prysba" to gradually deteriorate under the influence of the elements.[217]

Shortly after wainscotting, the wooden doorstep was replaced by a wooden boardwalk extending the entire length of the south exposure of the house (see Fig. 37). This work was done in 1937 by Odokym Pirnak,[218] or by Mytro Pirnak. It was built from odd widths of lumber nailed in an east-west direction to supporting rails and crosspieces, and was approxi-

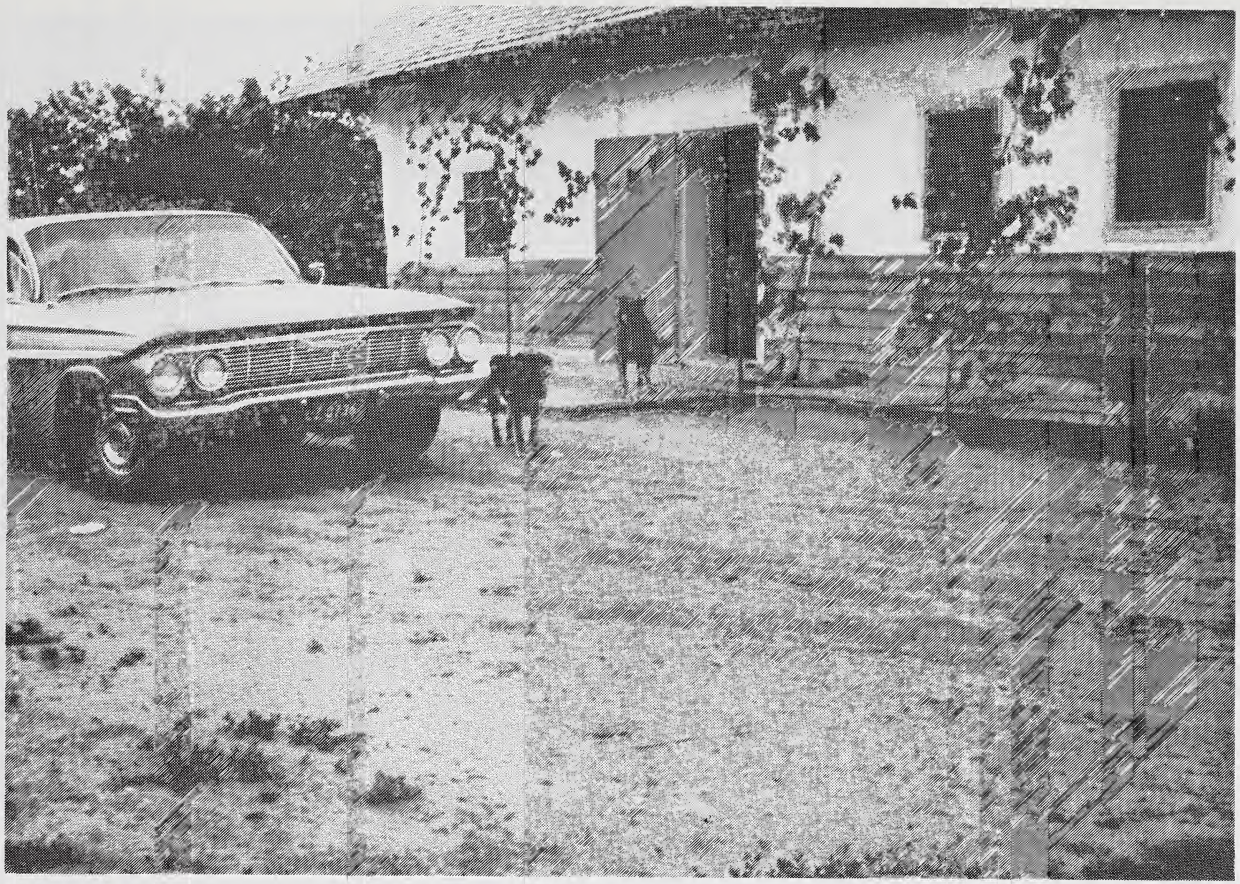


Fig. 37. The south facade of the Grekul House, 1962. Poplar saplings were cut and stuck into the ground in front of the house for celebration of Pentecost or Zeleni Sviata (Green Holidays). Note also the boardwalk, storm door, and light color of the window and door casings. (A. Grekul Collection, uncatalogued photograph).

mately four to five feet wide.[219] In front of the boardwalk, and directly in front of the door, a wooden sidewalk was located, which may initially have been simply a single ten inch-wide board laid alongside the boardwalk.[220] Later, a small sidewalk consisting of boards nailed in a north-south direction extended south of the long boardwalk, to a distance of approximately four feet.[221] The south edges of the boards were nailed to a single crosspiece. The north edges were nailed to at least two crosspieces, stacked one on top of the other, in order to raise their height to that of the sidewalk.

Neither the boardwalk nor the sidewalk were ever painted. Still, Mrs. Grekul insisted that the upper surfaces be washed regularly with soap, water and a scrub-brush. A niece who lived with the Grekuls for some twenty years joked that she sometimes felt "like Cinderella" washing these boards and the wainscotting.[222]

In 1942 or 1943, linoleum was affixed to the wooden floor of the velyka khata (big room). It was laid in this room first, because Hryhorii and Axenia, like Nykolai and Ieryna Grekul had, still considered this room to be the most important and festive room of the house. Near the end of the Second World War, linoleum flooring was introduced into the khatchyna (little room). The linoleum for both rooms was purchased at one of the hardware stores in Smoky Lake. The type of care required for the wooden floors had become too taxing, as dirt would come up through the cracks in the floor. Linoleum alleviated this problem, and was easier to wash than the wooden floor had been.[223]

C. Stabilization and Decline (1946-1969)

After 1945, very few changes were made to the Grekul house, even in terms of maintenance. Hryhorii was of the opinion that they should build a new, modern house, but Axenia firmly resisted the idea.[224] Hryhorii thereafter expended a minimal amount of energy and effort upon the old house, perhaps hoping the Axenia would change her mind. During this era, the development of the Grekul house reached a standstill, and later began to decline as necessary repairs were neglected. Newly inven-

Fig. 38. Mary (nee Makarenko) Grekul, Hryhorii Grekul, Mrs. Makarenko, and Axenia Grekul, c. 1949. Note the location of a foundation stone at the corner of the house, the deteriorated condition of the prýsba (clay enbankment), and the dark casings and white sashes of the window (R. Starchuk Collection, uncatalogued photograph).

ted materials were not as eagerly applied to the house as they had once been, and no longer was an attempt made to make the house appear modern and Canadian.

Due to the amount of traffic in the khatchyna (little room), and the rough and uneven surface of the wooden boards beneath it, the Grekuls were forced to keep adding new linoleum to the floor.[225] In all, five layers of linoleum were affixed during this era over top of the original layer applied in 1945.[226]

The tongue-and-groove ceiling over the former khoromy was painted regularly, so that by 1969, thirteen layers of beige or cream-colored paint had accumulated.[227] The sereta (oilcloth) which covered the hlyna (clay slurry) ceiling of the smaller, original khatchyna, was painted and shellacked.[228] In the velyka khata, when the flowered wallpaper which had been applied to the ceiling boards began to fall down in various places, it was unaesthetically reaffixed with small cardboard squares nailed into the ceiling planks from underneath.[229]

In a photograph (see Fig. 38) believed to have been taken by Harry Grekul's youngest brother, Nykolai, in 1949, a small portion of the west window was visible behind the subjects of the picture. Visible was an exterior casing seemingly grooved in the middle, and dark in color. Inside the casing sat the window sash, divided vertically in half, as if six-paned, and white in color. This photograph suggests, therefore, that in 1949 the dark green and white paint scheme of the exterior of the house had not yet been changed.

Further pictorial evidence indicates that sometime between 1962 and 1969, the windows of the khatchyna received new sashes and exterior casings. These new surfaces were never painted, yet lime-wash patching was applied to the wall surface around them. These changes were made by Steve Khabas, but despite their recency, both he and Axenia Grekul remember them dimly.[230]

Axenia Grekul has described how she tried to convince her husband to plug the window in the west gable somehow, because pigeons (holuby) were entering the attic and making a mess ("tam taka kyrynia bula"). Hryhorii Grekul neither repaired the window nor blocked the opening, and consequently anything which they had kept in the attic was indeed ruined by pigeon excrement.[231]

Most informants recall the most recent doors of the Grekul house. After the end of the war, the door built by Mike Oleksiuk for the south entrance was replaced with a new panel door. Due to the width of the door aperture, it had to be custom-made in Edmonton, as manufactured doors available in Smoky Lake were too narrow.[232] The new door opened into the enlarged khatchyna. Informants recall that it was four-panelled, and had a doorknob with a lock and key. Its hinges were located in the east jamb of the door, like those of the doors which preceded it. The sill board of the porih (threshold) may have been sawn off at this time in order to accomodate the new door.[233] Unfortunately, informants do not agree as to what the color of the door was. Some informants believe it to have been left unpainted, some recall it being painted white, others brown, and still others believe that it may have been varnished. If it were to have matched the color scheme of the rest of the house, then this door should have been painted pale yellow or cream.[234]

Sometime after 1945, a storm door was built for the south entrance by William Koshman (see Fig. 37). When interviewed, Mr. Koshman did not clearly remember what year he built the door, but believed that it may have been in the 1950's or early 1960's.[235] He constructed the door from a sheet of six-ply plywood. Three square windows were located in the upper portion of the door, held in place by eight by eighteen millimetre wooden window moulding. The door was opened from inside with a black metal thumb latch system. Two zashchipky (hooks) on the inside of the door above the thumb latch and near the bottom, allowed the door to be locked from inside. On the outside, a padlock could be used to lock the door when fit into a hasp located above the door latch. The door was hung with two rectangular hinges screwed into the west door jamb. All hardware used on this door was commercially manufactured.[236] The storm door of the house alternated in summer with a home-made screen door.[237]

Fig. 39. The deteriorating south and west facades of the abandoned Grekul House, showing the overlapping layer of gónty (wooden shingles) at the hrébin (peak) of the roof, the chimney, and the boardwalk. The area around the house is overgrown, and the small "karnýk" (animal shelter) east of the house has collapsed (Ukrainian Canadian Archives and Museum of Alberta, May, 1978.

Fig. 40. The north facade of the Grekul House, which had deteriorated greatly by the summer of 1973. The building of Highway 28 in the 1960's lowered the elevation of the former line road, giving the house the appearance from the highway of sitting higher than it had formerly. Photograph by P. Shostak.

Fig. 41. The west facade of Grekul House was less affected by Alberta's prevailing westerly winds than the other facades, and was therefore in fair condition even in 1973, despite a broken pole hanging from the north-east eaves. The yard by this time was overgrown with various grasses. Photograph by Peter Shostak,summer,1973.

Endnotes

Chapter III:

The Structure of the Grekul House

A. Nykolai Grekul - Builder (1908-1918)

1 Khvedir Vovk, Studii z ukrainskoi etnohrafii ta antropolohii (Praha, 1928; rpt. New York: Howerla, 1976), p.97; M. Sopoliga, Narodna arkhitektura ukraintsiv skhidnoi Slovachchyny (Svydnyk: Muzei Ukrainskoi Kultury v Svydnyku, 1976), p.10.

2 T.V. Kosmina, Silske zhytlo Podillia (kinets XIX-XX st.), (Kyiv: Naukova Dumka, 1980), p.17.

3 Telephone interview with John Pollock, Demjan Hohol', October 28, 1983.

4 Telephone interview with John Wolansky, Demjan Hohol', December 19, 1983.

5 Recorded interview with Steve Stogrin, Marie Lesoway, September 22, 1980; Recorded interview with Steve Stogrin, Demjan Hohol', October 21, 1983.

6 Recorded interview with Mike Oleksiuk, Marie Lesoway, July 30, 1980.

7 Recorded interview with Katrina Grakul, Andriy Nahachewsky, July 3, 1983.

8 Recorded interview with Steve Stogrin, Marie Lesoway, September 22, 1980; Telephone interview with Rosie Pawlenchuk, December 9, 1980.

9 Recorded interview with Axenia Grekul, Marie Lesoway, July 28, 1980.

10 Recorded interview with Axenia Grekul and Ellen Strynadka, Demjan Hohol', October 17, 1983. Hereafter referred to as "A. Grekul and E. Strynadka, October 17, 1983".

11 Recorded interview with Katrina Grakul, Andriy Nahachewsky, July 3, 1983.

12 Recorded interview with Axenia Grekul, Marie Lesoway, January 25, 1981.

13 John C. Lehr, "Ukrainian Houses in Alberta", Alberta Historical Review, Vol. 21, no. 4, 1973, p.11.

14 Recorded interview with Katrina Grakul, Demjan Hohol', September 22, 1983.

15 Ibid; A. Grekul and E. Strynadka, October 17, 1983.

16 Unrecorded interview with William Pirnak, Marie Lesoway, January 26, 1981.

17 V. Shukhevych, Hutsulshchyna, tom II (Lviv: Naukove Tovarystvo im. Shevchenka, 1899), p.93.

18 Sopoliga, p.11.

19 Vovk, p.97.

20 Telephone interview with John Pollock, Demjan Hohol', October 28, 1983.

21 Kosmina, pp.19-20.

22 Shukhevych, p.90.

23 Recorded interview with Axenia Grekul, Ellen Strynadka and Mrs. Koshelek, Demjan Hohol', February 1, 1984. Hereafter referred to as "A. Grekul et al, February 1, 1984".

24 Shukhevych, pp.90-1.

25 Vovk, pp.96-7.

26 Shukhevych, pp.90-1.

27 Recorded interview with Katherina Waselenchuk, Marie Lesoway, September 22, 1980.

28 Recorded interview with Steve Stogrin, Marie Lesoway, February 11, 1980.

29 A. Grekul et al, February 1, 1984.

30 Recorded interview with Axenia Grekul, January 14, 1980.

31 Recorded interview with Steve Stogrin, Marie Lesoway, February 11, 1980; Recorded interview with Katrina Grakul, Andriy Nahachewsky, July 3, 1983.

32 Recorded interview with Axenia Grekul, Marie Lesoway, September 11, 1980.

33 Gord Menzies, "Grekul House Structural Analysis First Draft" (Edmonton: U.C.H.V., 1984), pp.20,38. Hereafter referred to as "G. Menzies, Analysis".

34 Ibid, p.51.

35 A. Grekul and E. Strynadka, October 17, 1983.

36 G. Menzies, Analysis, pp.30, 52; "As-Found Drawings", Sheet 24, Note 10.

37 Recorded interview with Steve Stogrin, Marie Lesoway, September 22, 1980.

38 Kosmina, p.30.

39 Ibid, pp.30-8.

40 Observed during field observations conducted by the author in the summer and fall of 1983. Hereafter referred to as "Field observations, 1983".

41 Shukhevych, p.91.

42 Sopoliga, p.10.

43 Kosmina, p.31-2; Shukhevych, p.91.

44 As-Found Drawings for U.C.H.V. Grekul House, "Reflected Ceiling Plan", 1983-4, Sheet 11. Hereafter referred to as "As-Found Drawings".

45 A. Grekul and E. Strynadka, October 17, 1983; A. Grekul et al, February 1, 1984. The explanation outlined in the text is the most plausible conclusion that may be discerned from diverse oral, academic and structural information. This change proved to be an inefficient one, as shifting in later years under the weight of the roof and ceiling caused bulging and cracking in the clay plaster beneath it. Although patchwork has been documented about the beam stub, the documentation yields no concise details regarding its earliest appearance and structure which could lead one to assume that it was a patch to cover an area once occupied by a pozdovzhnyi svolok (longitudinal ceiling beam). See "As-Found Drawings", Sheet 24, Note 9.

46 A. Grekul and E. Strynadka, October 17, 1983.

47 "As-Found Drawings", Sheet 11.

48 A. Grekul and E. Strynadka, October 17, 1983.

49 Telephone interview with Gord Menzies, Demjan Hohol', December 5, 1983.

50 Kosmina, p.30.

51 A. Grekul and E. Strynadka, October 17, 1983.

52 Unrecorded interviews with Gord Menzies, Demjan Hohol', October 25, 1983 and December 12, 1983.

53 Recorded interview with Axenia Grekul, Marie Lesoway, August 1, 1980; Recorded interview with Mike Oleksiuk, July 30, 1980; Kosmina, p.30.

54 Kosmina, pp.30-31; Sopoliga, p.10; Shukhevych, p.91.

55 Field observations, 1983.

56 "As-Found Drawings", Sheet 12, Note 9.

57 A. Grekul and E. Strynadka, October 17, 1983.

58 Ibid; Recorded interview with Rose Starchuk, Rachel Arnold and Olga Anderson, Andriy Nahachewsky June 27, 1983; Recorded interview with Steve Stogrin, Demjan Hohol', October 21, 1983.

59 Vovk, p.108; Shukhevych, p.98.

60 Recorded interview with Mary and Nick Elaschuk, and Elsie (Domka) Horula, Demjan Hohol', October 26, 1983.

61 Unfortunately, Restorations staff was unable to find any concrete physical evidence of where the zherdka hung, during the "As-Found" recording process.

62 Recorded interview with Mary and Nick Elaschuk, and Elsie (Domka) Horula, Demjan Hohol', October 26, 1983.

63 A. Grekul and E. Strynadka, October 17, 1983.

64 Recorded interview with Katherina Waselenchuk, Marie Lesoway, September 22, 1980; Recorded interview with Steve Stogrin, Demjan Hohol', October 21, 1983.

65 "As-Found Drawings", Sheet 14, Note 1.

66 Recorded interview with Mike Oleksiuk, Marie Lesoway, July 30, 1980; Recorded interview with Axenia Grekul, Marie Lesoway, July 28, 1980.

67 G. Menzies and D. Hohol', "Grekul House Meeting Minutes". U.C.H.V.: November 29, 1983.

68 Vovk, p.99.

69 Shukhevych, pp.91-2.

70 Kosmina, pp.38-41.

71 Sopoliga, pp.11-12.

72 Radomir Bilash, "The Colonial Development of East Central Alberta and Its Effect on Ukrainian Immigrant Settlement". M.A. Thesis Manitoba 1983, p.151.

73 Recorded interview with Steve Stogrin, Demjan Hohol', October 21, 1983.

74 Bilash, p.151.

75 Field observations, 1983.

76 Unrecorded interview with William Wells, Demjan Hohol', September 1, 1983.

77 Recorded interview with Steve Stogrin, Demjan Hohol', October 21, 1983.

78 Kosmina, pp.41-3.

79 Recorded interview with Steve Stogrin, Marie Lesoway, February 11, 1980.

80 Shukhevych, p.92; Kosmina, p.43.

81 Nahirniak, "Arkitektura Bukovyny", Bukovyna: ii mynule i suchasne (Paris: Zelena Bukovyna, 1956), p.613.

82 Unrecorded interview with Leo Maskalik, Demjan Hohol', August 18, 1983.

83 Shukhevych, p.92.

84 V.P. Samoilovych, Narodnoie arkhitekturnoe tvorchestvo (Kiev: Budivelnyk, 1977), p.92.

85 A. Grekul et al, February 1, 1984.

86 Almost all information about roof structure of the building was obtained from Village Restorations staff recording the as-found details during the summer and fall of 1983. Oral informants could give very few details about roof structure, unfortunately. None of the original builders of the house remain alive at the time of writing of this report. As no roof repairs were ever done to the building on its original site, no other informants ever had the occasion to become familiar with the roof structure. Consequently, conclusions about the roof structure of the Grekul house must be made primarily upon the basis of what the house itself shows, and upon comparison of historical precedents.

87 "As-Found Drawings", Sheet 14, Note 1.

88 Recorded interview with William Pirnak, Marie Lesoway, October 9, 1980; Recorded interview with Mike Oleksiuk, Marie Lesoway, July 30, 1980.

89 G. Menzies and D. Hohol', "Grekul House Meeting Minutes". U.C.H.V.: November 29, 1983.

90 Ibid.

91 Ibid.

92 Ibid.

93 Recorded interview with Axenia Grekul, Marie Lesoway, January 25, 1981.

94 C.H. Andrusyshyn and J.N. Krett, Ukrainian - English Dictionary (Toronto: University of Toronto Press, 1957), p.651.

95 Unfinished As-Found Drawings, "North Exterior Wall Elevation", G. Menzies, July 18, 1983, Sheet 10 of 49.

96 "As-Found Drawings", Sheet 18.

97 Shukhevych, pp.91-2.

98 Kosmina, pp.41-5.

99 Ibid, pp.41-8.

100 Shukhevych, p.91; V.P. Samoilovych, Narodna tvorchist v arkhitekturi silskoho zhytla (Kyiv: Derzhavne Vydavnytstvo Literatury z Budivnytstva: Arkhitektury U.R.S.R., 1961), p.82. Hereafter referred to as "V.P. Samoilovych, Narodna tvorchist".

101 "As-Found Drawings", Sheet 13.

102 Recorded interview with Katrina Grakul, Demjan Hohol', September 22, 1983; A. Grekul and E. Strynadka, October 17, 1983.

103 "As-Found Drawings", Sheet 12.

104 Shukhevych, p.91.

105 G. Menzies and D. Hohol', "Grekul House Meeting Minutes". U.C.H.V.: November 29, 1983.

106 "As-Found Drawings".

107 A. Grekul et al, February 1, 1984. The number of panes of glass that this window held is not presently known.

108 V.P. Samoilovych, Narodna tvorchist, p.113.

109 Vovk, pp.102-3.

110 Bilash, pp.145-152.

111 Field observations, 1983.

112 Shukhevych, p.91.

113 Oleksa Horbach, Hovirky i slovnyk dialektnoi leksyky Terebovelshchyny (Miunchen: Ukrainskyi Tekhnichno-Hospodarskyi Instytut, 1981), p.188; This dialectal word cannot be found in Ukrainian dictionaries, although it is one used by Grekul house informants. In a study of the dialect of Terebovelshchyna, Horbach explains futryna as a window sill; Paul H. Glucksman, Follet World-Wide German Dictionary (Chicago - New York: Follett Publishing Co., 1966), p.75. In this German dictionary, the word Futterung is explained as being "lining or casing"; A. Grekul et al, February 1, 1984.

114 "As-Found Drawings"; G. Menzies and D. Hohol', "Grekul House Meeting Minutes". U.C.H.V.: November 29, 1983.

115 Telephone interview with William Pirnak, Marie Lesoway, October 2, 1980; Recorded interview with William Pirnak, Marie Lesoway, October 9, 1980.

116 Ibid; Telephone interview with Mike Oleksiuk, Demjan Hohol', January 26, 1984.

117 Recorded interview with Katherina Waselenchuk, Marie Lesoway, September 22, 1980; Recorded interview with William Pirnak, Marie Lesoway, October 9, 1980.

118 Recorded interview with Steve Stogrin, Marie Lesoway, September 22, 1980; Recorded interview with Mike Oleksiuk, Marie Lesoway, July 30, 1980.

119 Telephone interview with Ann Sembaliuk, Marie Lesoway, October 30, 1980.

120 Recorded interview with Katherina Waselenchuk, Marie Lesoway, September 22, 1980; Recorded interview with William Pirnak, Marie Lesoway, October 9, 1980.

121 "As-Found Drawings", Sheets 29,31.

122 Shukhevych, pp.90-4.

123 Samoilovych, Narodna tvorchist, pp.99-105.

124 "As-Found Drawings", Sheet 10.

125 A later alteration to the south door widened it to such a degree that a custom-built door had to be purchased to fit the aperture (see Sec. A.2.c. and C.).

126 "As-Found Drawings", Sheet 29, Note 14; Sheet 31.

127 Ibid., Sheet 29.

128 Field observations, 1983.

129 Recorded interview with Steve Stogrin, Demjan Hohol', October, 1983.

130 A. Grekul and E. Strynadka, October 17, 1983; G. Menzies and D. Hohol', "Grekul House Meeting Minutes". U.C.H.V.: November 29, 1983.

131 Gord Menzies, Memorandum to Demjan Hohol', "Grekul House". U.C.H.V.: July 20, 1983; A. Grekul and E. Strynadka, October 17, 1983; "As-Found Drawings", Sheet 11, Note 2.

132 A. Grekul and E. Strynadka, October 17, 1983.

133 Unrecorded interview with Gord Menzies, Demjan Hohol', November 15, 1983; A. Grekul et al, February 1, 1984.

134 "As-Found Drawings", Sheet 11, Note 15.

135 G. Menzies and D. Hohol', "Grekul House Meeting Minutes". U.C.H.V.: November 29, 1983.

136 Ibid.

137 Ibid. Underneath the first coat of limewash on the exterior surface of the east wall of the house, Menzies found red and turquoise paint smudged onto the second hlyna (clay) layer, as if accidentally put there.

138 Ibid; Telephone interview with Gord Menzies, Demjan Hohol', December 14, 1983.

139 Ibid; Recorded interviews with Axenia Grekul, Marie Lesoway, August 1, 1980 and January 15, 1981.

140 "As-Found Drawings", Sheet 29; Telephone interview with Gord Menzies, Demjan Hohol', January 26, 1984. Oral informants have not been able to recall: if a new door was built or if the older door wa modified to fit the enlarged doorway; and whether the interior doors were painted or not.

141 Ibid.

142 Recorded interviews with Axenia Grekul, Marie Lesoway, July 28, 1980 and August 1, 1980.

143 Unrecorded interview with Gord Menzies, Demjan Hohol', November 15, 1983.

144 Telephone interview with William Pirnak, Demjan Hohol', December 22, 1983.

145 Telephone interview with John Pollock, Demjan Hohol', November 23, 1983. Archaeologists digging at the original site of the Grekul house found a thick layer of sand over the clay pad of the original floor. No informants recall any sand having been dumped on the site after the house was removed, so it seems safe to assume that sand was indeed placed beneath the floor boards as a layer of insulation.

146 "As-Found Drawings", Sheet 8, Note 6.

147 Recorded interview with Axenia Grekul, Marie Lesoway, August 1, 1980; Recorded interview with Rose Starchuk, Rachel Arnold and Olga Anderson, Andriy Nahachewsky, June 26, 1983.

148 Gordon Menzies and Demjan Hohol', "Grekul House Meeting Minutes". U.C.H.V.: March 12, 1984.

149 Shukhevych, p.93.

150 Vovk, p.97.

B. Hryhorii and Axenia Make Changes (1918-1945)

151 A. Grekul and E. Strynadka, October 17, 1983.

152 Ibid.

153 Ibid.

154 A. Grekul et al, February 1, 1984.

155 Field observations, 1983.

156 A. Grekul and E. Strynadka, October 17, 1983; Recorded interview with Axenia Grekul, Marie Lesoway, July 28, 1980.

157 Recorded interview with Katrina Grakul, Andriy Nahachewsky, July 3, 1980.

158 Field observations, 1983.

159 Kosmina, pp.48-52.

160 A. Grekul and E. Strynadka, October 17, 1983.

161 Ibid; Recorded interview with Axenia Grekul, Marie Lesoway, September 11, 1980.

162 Recorded interview with Katrina Grakul and Vasylyna Shlopak, Demjan Hohol', September 22, 1983.

163 A. Grekul and E. Strynadka, October 17, 1983.

164 Recorded interview with Katrina Grakul and Vasylyna Shlopak, Demjan Hohol', September 22, 1983; Telephone interview with Vasylyna Shlopak, Demjan Hohol', September 29, 1983.

165 "As-Found Drawings", Sheet 9, Notes 11-2.

166 Telephone interview with John Pollock, Demjan Hohol', November 23, 1983; A. Grekul et al, February 1, 1984.

167 Recorded interview with Katrina Grakul and Vasylyna Shlopak, Demjan Hohol', September 22, 1983; Recorded interview with Axenia Grekul, Marie Lesoway, August 1, 1980.

168 Recorded interviews with Axenia Grekul, Marie Lesoway, August 1, 1980 and January 25, 1981.

169 Telephone interview with Gord Menzies, Demjan Hohol', December 15, 1983. No trace of white paint remained on the baseboards found in the house when it arrived at the Village. Consequently, portions of the baseboards may have been replaced, or informants have recalled unpainted or light-colored baseboards as "bile" (white).

170 A. Grekul and E. Strynadka, October 17, 1983.

171 "As-Found Drawings", Sheet 12, Notes 1-7.

172 Ibid, Sheet 19.

173 Field observations, 1983.

174 A. Grekul and E. Strynadka, October 17, 1983.

175 "As-Found Drawings", Sheet 11, Note 20.

176 A. Grekul and E. Strynadka, October 17, 1983.

177 Recorded interview with Axenia Grekul, Marie Lesoway, July 28, 1980.

178 Recorded interview with Katherine Cooper, Demjan Hohol', October 20, 1983.

179 Telephone interview with Gord Menzies, Demjan Hohol', December 7, 1983.

180 G. Menzies and D. Hohol', "Grekul House Meeting Minutes". U.C.H.V.: November 29, 1983.

181 A. Grekul and E. Strynadka, October 17, 1983.

182 "As-Found Drawings", Sheet 12, Note 11.

183 A. Grekul and E. Strynadka, October 17, 1983.

184 Telephone interview with Mary Chetrek, Marie Lesoway, October 30, 1980; Recorded interview with Axenia Grekul, Marie Lesoway, January 25, 1981.

185 Ibid.

186 A. Grekul and E. Strynadka, October 17, 1983; A. Grekul et al, February 1, 1984.

187 G. Menzies and D. Hohol', "Grekul House Meeting Mintues". U.C.H.V.: November 29, 1983; "As-Found Drawings", Sheet 42; Telephone interview with Gord Menzies, Demjan Hohol', December 15, 1983.

188 G. Menzies, "Grekul House Structural Analysis: First Draft". U.C.H.V.: 1983-4, pp.45,91. Menzies found green paint on the earlier layer of floor boards near these door casings.

189 Telephone interview with Gord Menzies, Demjan Hohol', December 14, 1983; "As-Found Drawings", Sheets 32-3.

190 Telephone interview with Mike Oleksiuk, Demjan Hohol', January 26, 1984.

191 Recorded interview with Steve Stogrin, Demjan Hohol', October 21, 1983.

192 Unrecorded interviews with Peter Parayko, Demjan Hohol', August 19, 1983; William Miniailo, Demjan Hohol', August 19, 1983; William Wells, Demjan Hohol', September 1, 1983.

193 "As-Found Drawings", Sheet 9.

194 Recorded interview with Axenia Grekul, Marie Lesoway, August 1, 1980.

195 A. Grekul and E. Strynadka, October 17, 1983.

196 "As-Found Drawings", Sheet 11, Note 3.

197 G. Menzies and D. Hohol', "Grekul House Meeting Minutes". U.C.H.V.: November 29, 1983.

198 "As-Found Drawings", Sheet 11, Note 8.

199 Kosmina, pp.18-9.

200 Field observations, 1983.

201 A. Grekul and E. Strynadka, October 17, 1983.

202 "As-Found Drawings", Sheet 9.

203 A. Grekul and E. Strynadka, October 17, 1983.

204 A. Grekul et al, February 1, 1984.

205 Recorded interviews with Axenia Grekul, Marie Lesoway, July 28, 1980 and January 25, 1981.

206 Telephone interview with Mike Oleksiuk, Demjan Hohol', January 26, 1984.

207 Ibid.

208 Telephone interview with Lillian Karpetz, Marie Lesoway, January 3, 1980.

209 Telephone interview with Gord Menzies, Demjan Hohol', December 14, 1983.

210 Telephone interviews with Gord Menzies, December 14, 1983; January 27, 1984.

211 "As-Found Drawings", Sheet 11, Note 5; Unrecorded interview with Gord Menzies, October 25, 1983. Village restorations staff found what they believe to be eleven layers of whitewash on the ceiling surface. Six to nine layers of whitewash stop at the edge of the flue opening in the northwest corner of the room. Four to six layers applied over top of these layers curl up into the flue, indicating that the pipes which connected the stove with the attic had already been removed by the time of their application.

212 A. Grekul and E. Strynadka, October 17, 1983.

213 Ibid.

214 G. Menzies, "Grekul House Structural Analysis: First Draft". U.C.H.V.: 1983-4, p.42. A dark petina finish lies beneath thirteen layers of beige or cream-colored paint, indicating that these ceiling boards were initially left unpainted for a number of years after their installation.

215 A. Grekul and E. Strynadka, October 17, 1983.

216 Recorded interview with William Pirnak, Marie Lesoway, October 2, 1980; Telephone interview with William Pirnak, Demjan Hohol', December 22, 1983.

217 A. Grekul and E. Strynadka, October 17, 1983.

218 Telephone interview with William Pirnak, Demjan Hohol', December 22, 1983.

219 Recorded interview with Mike Oleksiuk, Marie Lesoway, July 30, 1980; A. Grekul and E. Strynadka, October 17, 1983.

220 Telephone interview with Rachel Ewasiuk, Marie Lesoway, December 3, 1980.

221 Recorded interview with Rose Starchuk, Rachel Arnold, and Olga Anderson, Andriy Nahachewsky, June 26, 1983.

222 A. Grekul and E. Strynadka, October 17, 1983.

223 Ibid; Recorded interview with Katherine Cooper, Demjan Hohol', October 20, 1983.

C. Stabilization and Decline (1946-1969)

224 A. Grekul and E. Strynadka, October 17, 1983; A. Grekul et al, February 1, 1984.

225 Ibid.

226 G. Menzies, "Grekul House Structural Analysis: First Draft". U.C.H.V.: 1983-4, p.35.

227 Ibid, p.42.

228 Ibid, p.32.

229 Ibid, p.56.

230 Recorded interview with Steve Khabas, Marie Lesoway, December 6, 1980; Recorded interview with Axenia Grekul, Marie Lesoway, January 25, 1981.

231 A. Grekul and E. Strynadka, October 17, 1983.

232 Telephone interview with Mike Oleksiuk, Demjan Hohol', January 26, 1984.

233 Telephone interview with Gord Menzies, Demjan Hohol', January 27, 1984; "As-Found Drawings", Sheet 29, Notes 13-4.

234 When the Grekul house was brought to the U.C.H.V., this door was not extant, having been pilfered sometime between 1969 and 1978 (A. Grekul et al, February 1, 1984).

235 Telephone interview with William Koshman, Marie Lesoway, November 24, 1980.

236 "As-Found Drawings", Sheet 30.

237 Telephone interview with Bill Grekul, Marie Lesoway, December 2, 1980. The screen door is not extant and therefore could not be studied by U.C.H.V. staff.

Chapter IV:

New Life for the Grekul House at the Ukrainian Cultural Heritage Village

Chapter IV:
New Life for the Grekul House
at the Ukrainian Cultural Heritage Village

A. The Move to the Village (1978)

After a nine-year period of abandonment, minimal maintenance, theft and vandalism, contractors were hired in the summer of 1978 to move the Grekul house to the Village. However, certain changes were made to it by the contractor. The decayed sidewalk and ladder on the north exposure of the roof were dismantled, a broken beam in the eaves of the northwest corner was pulled off, and the chimney was broken apart above the main floor of the house. Rough boards were nailed horizontally to the south exposure of the roof to gain access to the chimney, so that it could be broken apart with a sledge hammer.

Also missing from the house, but not necessarily attributable to the contactor, were a soffit board from the west eaves,[1] the screen door used in the south entrance in summer, and a custom-made interior door from the south entrance. The latter item was likely pilfered sometime after 1969. Axenia Grekul and a niece had thought that this door was on the house at the Village, but were not surprised to learn that it was not. After Hryhorii's death, friends, relatives and strangers alike removed items from the house with neither Axenia's knowledge nor permission.[2]

Mr. John Wolansky recalls seeing the foundation rocks when the house was lifted off its foundation. His description is recorded in chapter three above. The contractors, however, threw the stones into the cellar (pyvnytsa, iama) which had been under the floor of the khatchyna (little room). Mr. Wolansky believes that these stones should still be there, as he has never plowed nor seeded the original site of the Grekul house.[3]

B. Work at the Village (1978 - 1983)

Once the house reached the Village, the window openings were sealed with plywood. The badly deteriorated central portion of the north wall exposure was covered with plywood, as were badly deteriorated areas of the roof. In order to prepare the roof for a protective layer of tar paper, the shingle overhang at the ridge (hrebin) of the roof was sawn off. The house was placed upon a concrete foundation, providing protection for its already badly deteriorated base logs (pidvalyny). All materials found in the house at the time of the move, were itemized and retained for future usage. Wheelbarrows full of bird dung were removed from the attic of the house, and it was swept clean.

Historical research was conducted by Oksana Lozowy and Marie Lesoway from 1979 to 1981, in order to gather preliminary materials and information about the Grekul house. Their findings were summarized in a progress report by Marie Lesoway dated March 31, 1981. Restorations staff under Project Control Officer Gordon Menzies began analysing the house in the spring of 1983 in order to produce an "As-found" report and drawings.

Endnotes

Chapter IV:

New Life for the Grekul House at the Ukrainian Cultural Heritage Village

A. The Move to the Village (1978)

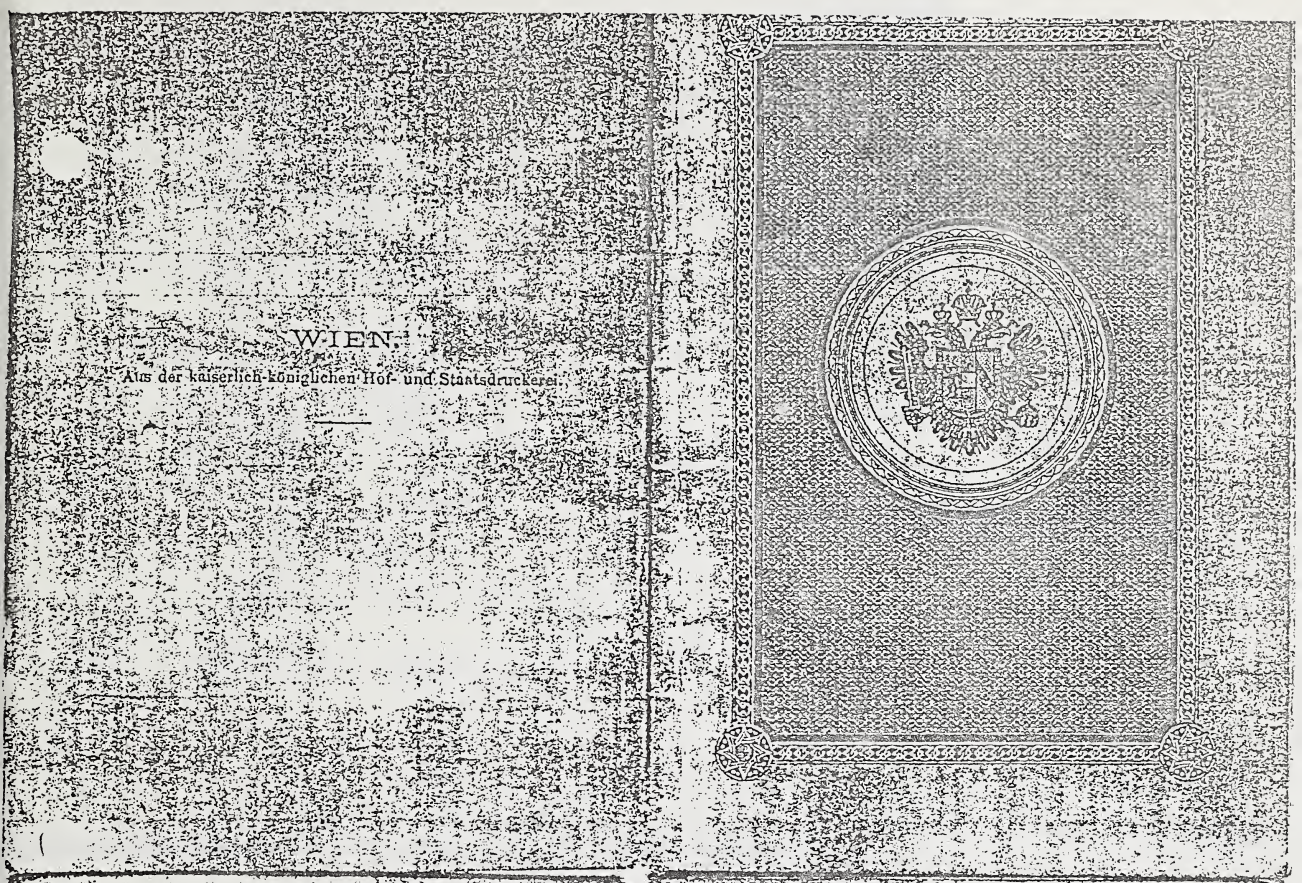
1 "As-Found Drawings", Sheet 12.

2 Recorded interview with Axenia Grekul, Ellen Strynadka and Mrs. Sam Koshelek, Demjan Hohol', February 1, 1984.

3 Telephone interview with John Wolansky, Demjan Hohol', December 19, 1983.

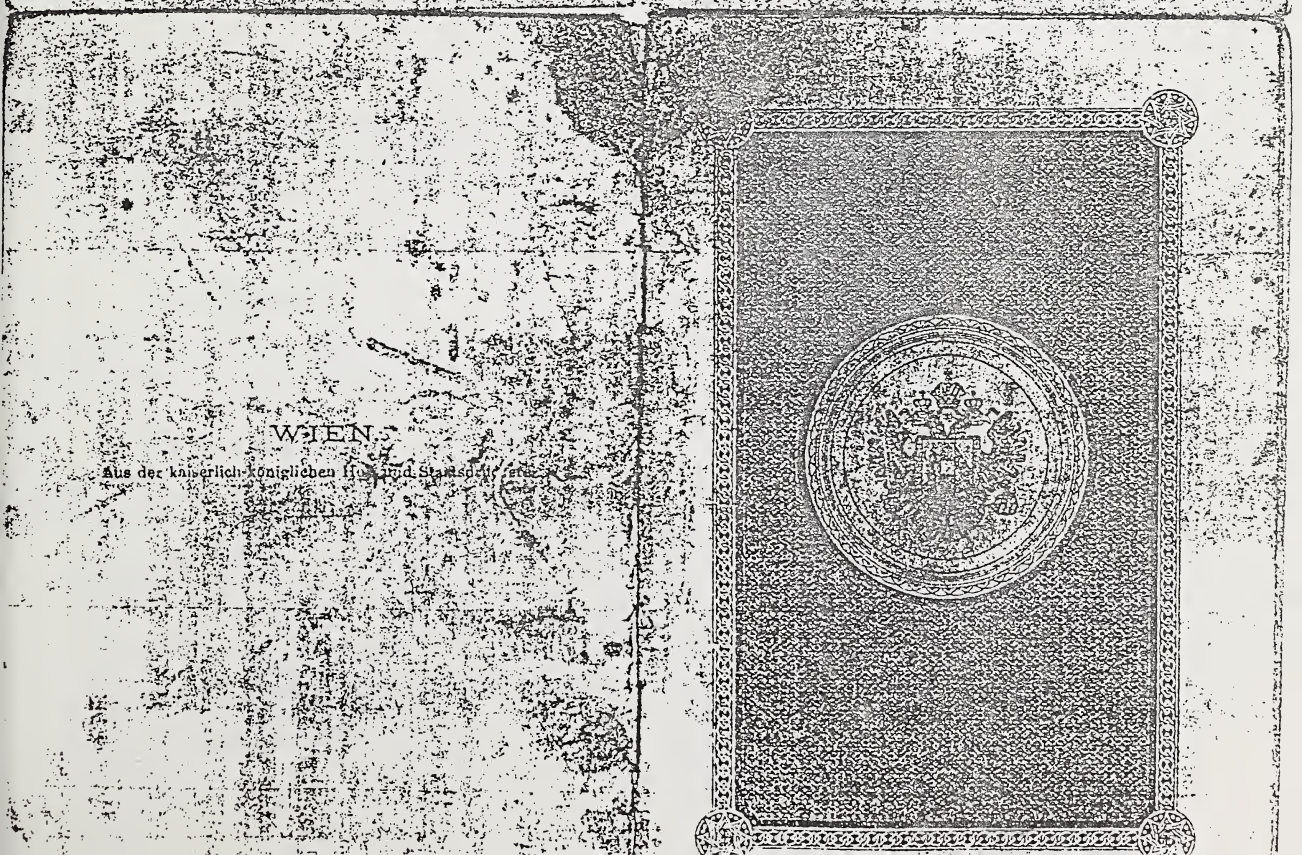
Appendix A:

Passports



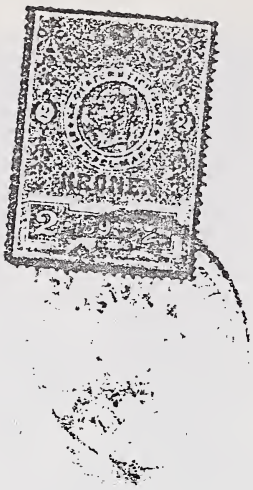
WIEN.

Aus der kaiserlich-königlichen Hof- und Staatsdruckerei.



WIEN.

Aus der kaiserlich-königlichen Hof- und Staatsdruckerei.



(16 Seiten enthaltend.)

Nr. 422/07

Im Namen Seiner Majestät

Franz Joseph I.

Kaisers von Oesterreich, Königs von Böhmen u. s. w. und Apostolischen Königs von Ungarn.

Reise-Paß

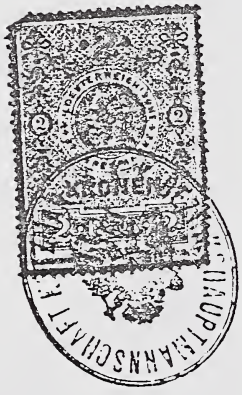
für Ivon Grekul

Charakter / Beschäftigung: Professor

wohnhaft zu Szypenitz

im Bezirke Kotzman

Kronland Bukowina



(16 Seiten enthaltend.)

Nr. 453/02

Im Namen Seiner Majestät

Franz Joseph I.

Kaisers von Oesterreich, Königs von Böhmen u. s. w. und Apostolischen Königs von Ungarn.

Reise-Paß

für Nestulaj Grekul

Charakter / Beschäftigung: Fürsteher

wohnhaft zu Szypenitz

im Bezirke Kotzman

Kronland Bukowina

— 1 —

Personsbeschreibung des Inhabers.

Geburtsjahr: 1890

Statur: klein

Gesicht: breit

Haare: schwarz

Augen: schwarz

Mund: mittig

Nase: mittig

Besondere Kennzeichen: keine

Eigenhändige Unterschrift des Inhabers:

Schreibunkundig

Derselbe reist

nach Canada

Dieser Pass ist giltig:

auf ein Jahr

— 2 —

Personsbeschreibung des Inhabers.

Geburtsjahr: 1849

Statur: klein

Gesicht: rund

Haare: schwarz

Augen: braun

Mund: gewöhnlich

Nase: gewöhnlich

Besondere Kennzeichen: keine

Eigenhändige Unterschrift des Inhabers:

— 3 —

Derselbe reist

nach Canada

Dieser Pass ist giltig:

Drei Jahre

Mit Gesuch vom [illegible] ddto [illegible] Zahl [illegible] vorgelegt.

Namen und Vornamen	Charakter	Geburtsort	Alter	Stand	Status	Gesicht	Haare	Augen
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Kotzman, am [illegible]
Im Namen Sr. [illegible] das Herrn k.
k. Landespräsidenten der Bukowina
Der k. k. [illegible]

Kotzman, am 10. September 1907
Im Namen Sr. Exellenz das Herrn k.
k. Landespräsidenten der Bukowina
Der k. k. Bezirkshauptmann
J. V.

K. K. BEZIRKSHAUPTMANNSCHAFT KOTZMAN

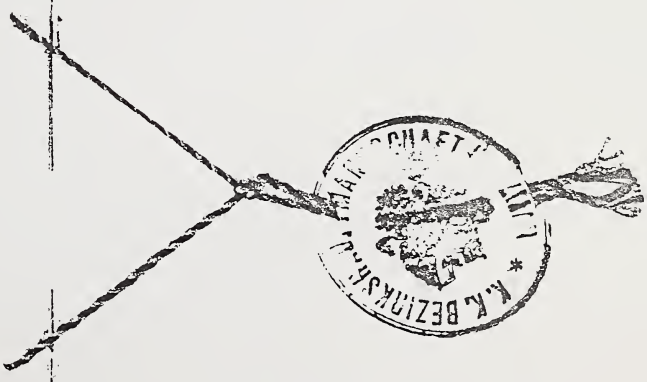
Mit Gesuch vom [illegible] ddto [illegible] Zahl [illegible] vorgelegt.

Namen und Vornamen	Charakter	Geburtsort	Alter	Stand	Status	Gesicht	Haare	Augen
Baranca Rachel	Gut	Hlyboka	1865	verh.	Israel.	oval	schwarz	braun
Chaimow Berehel	Gut	Hlyboka	1882	ledig	israel.	oval	schwarz	braun
Chaimow Rachel	Gut	Hlyboka	1884	ledig	israel.	oval	schwarz	braun
Mozyk Rachel	Gut	Hlyboka	1890	ledig	israel.	oval	schwarz	braun
Rabinowicz Rachel	Gut	Hlyboka	1892	ledig	israel.	oval	schwarz	braun
Rabinowicz Rachel	Gut	Hlyboka	1895	ledig	israel.	oval	schwarz	braun
Schapira Rachel	Gut	Hlyboka	1899	ledig	israel.	oval	schwarz	braun

Kotzman, am 26. April 1907
Im Namen Sr. Exellenz des Herrn k.
k. Landespräsidenten der Bukowina.
Der k. k. Bezirkshauptmann.

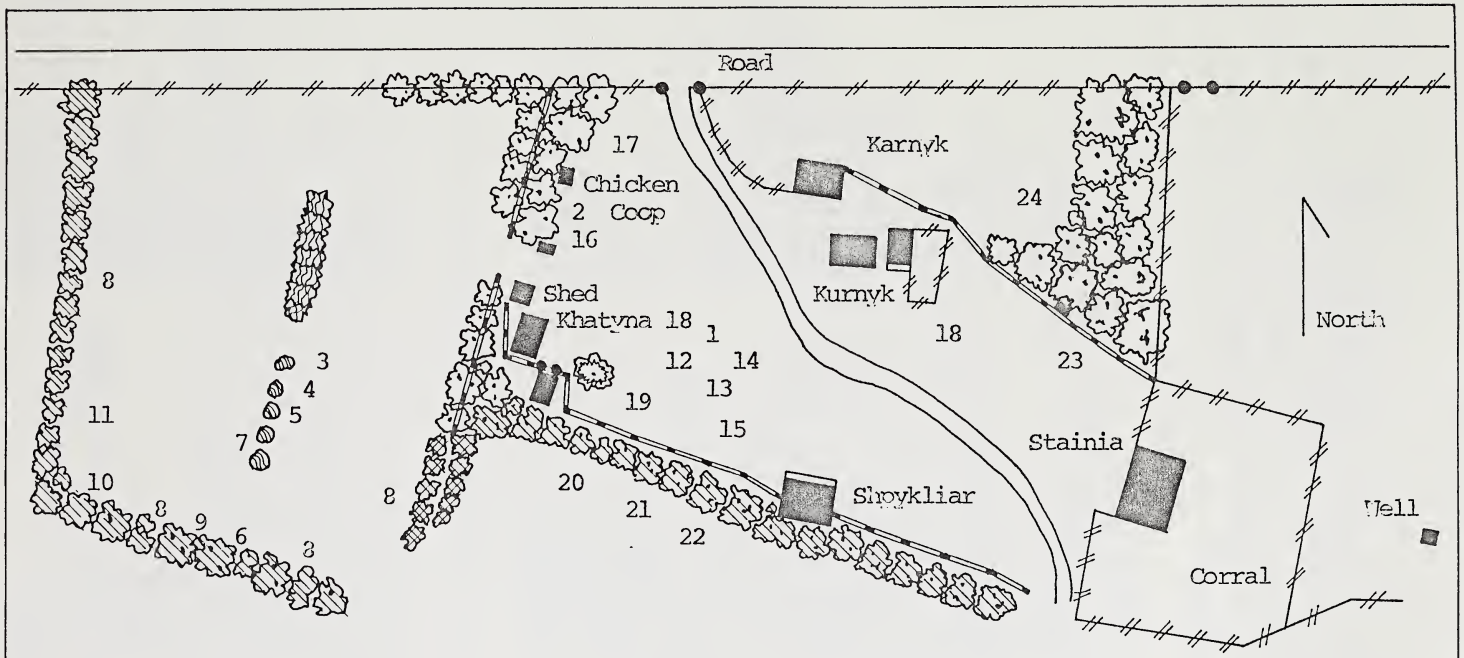
K. K. BEZIRKSHAUPTMANNSCHAFT KOTZMAN

— 16 —



Appendix B:

Vegetation Analysis



1	Long spined hawthorn	12,13,14,15	Wormwood, Absinthe
2	Chokecherry	16	Wild red raspberry
3,7	Cult apple	17	Aspen, trembling aspen
4	Wild Vetch	18	Hemp nettle
5	Prickly rose	19	Manitoba maple, box elder
6	Pin cherry	20	Cow parsnip 21
8	Common caragana	21	Rhubarb
9	Baket willow	22	Red Osier, Dogwood
10	Balsam poplar	23	Chokecherry
11	Beaked willow	24	Fescue

Fig. 42. Vegetation samples taken in the Grekul farmyard in August, 1983. Drawing by Ivan Stanko, March,1984.

Plant samples were taken at the Grekul farmyard in August of 1983, analysed by Dorothy Fabijan, and thereafter donated to the Botany Department of the University of Alberta. The list prepared by Fabijan identifies plants gathered in the areas numerically marked on Figure 42, and elsewhere in the farmyard. The samples are identified by both scientific and common names:

	Scientific Name	Common Name
1	Crataegus succulenta Link	Long spined hawthorn
2	Prunus virginiana L.	Chokecherry
3,7	Pyrus malus L.	Cult apple
4	Vicia americana Muhl.	Wild vetch
5	Rosa acicularis Lindl.	Prickly rose
6	Prunus pensylvanica L.	Pin cherry
8	Caragana arborescens Lam.	Common caragana
9	Salix petiolaris Sm.	Basket willow
10	Populus balsamifera L.	Balsam poplar
11	Salix bebbiana Sarg.	Beaked willow
12,13,14,15	Artemisia absinthium L.	Wormwood, Absinthe
16	Rubus strigosus Michx.	Wild red raspberry
17	Populus tremuloides Michx.	Aspen, trembling aspen
18	Galeopsis tetrahit L.	Hemp nettle
19	Acer negundo L. var. interius (Britt.) Sarg.	Manitoba maple, box elder
20	Heracleum lanatum Michx.	Cow parsnip
21	Rheum rhaponticum L.	Rhubarb
22	Cornus stolonifera Michx.	Red Osier, Dogwood
23	Prunus virginiana L.	Chokecherry
24	Festuca idahoensis E.	Fescue

Also identified in the yard were the following plants:

Achellia millifolia L.	Western Yarrow
Medicago sativa L.	Alfalfa, Lucerne
Trifolium hybridum L.	Alsike clover
Cirsium arvense (L.) Scop.	Canada thistle
Urtica gracilis Ait.	Common nettle
Rumex fennicus Murb.	Field Dock
Potentilla norvegica L.	Rough Cinquefoil
Polygonum minimum S. Wats.	Leafy dwarf knotweed
Phleum pratense L.	Timothy
Hordeum jubatum L.	Foxtail barley
Bromus inermis Leyss.	Smooth brome
Stachys palustris L. var. pilosa (Nutt.) Fern	Hedge nettle
Bromus pumpellianus Scribn.	Northern awnless brome
Aster laevis L.	Smooth aster

Solidago juncea Ait.	Sharp-toothed Goldenrod
Aster lateriflorus (L.) Britt.	Wood aster
Taraxacum ceratophorum (Ledeb.) DC.	Dandelion

On the pages following, information about a number of the plants listed above has been included for the reader's conveninece. These excerpts were taken from two books:

Hosie, R.C. Native Trees of Canada. Ottawa: Canadian Forestry Service, Department of the Environment, 1969. Seventh Edition, 1975.

Cormack, R.G.H. Wild Flowers of Alberta. Edmonton: The Government of Alberta, Department of Industry and Development, 1967.

Underneath each excerpt, the book and page number are identified by a symbol and number. Hosie's book is identified by the letter "H", while Cormack's book is indicated by "C". The page number follows the symbol, (e.g. "C159").

CHOKE CHERRY — Photo. p. 160
Prunus virginiana var. *melanocarpa* — *Perennial*

FLOWERS:	White; small; numerous in dense cylindrical clusters; floral tube cup-shaped, about 3/8 inch across; 5 sepals soon falling away; 5 white petals; about 20 stamens extending beyond the petals; 1 ovary; 1 style.
FRUIT:	A small, round, black, fleshy drupe, juicy and astringent.
LEAVES:	Alternate, simple, egg-shaped or broadly oval, thickish, sharply toothed, smooth on both sides, 1 - 3 inches long.
HEIGHT:	6 - 25 feet.
HABITAT:	Bluffs, ravines, sand hills, thickets and open woodlands.
DISTRIBUTION:	Common and widespread throughout Alberta. May-June.

The most conspicuous white-flowering tall shrub or small tree of spring in Alberta is the Choke Cherry. It is common in thickets and along the borders of open woods, roadsides and streams. The flowers appear in May and June in thick cylindrical clusters up to six inches long. It is in this respect that it differs from the Pin Cherry with which it is sometimes confused. The Choke Cherry is just as conspicuous in the fall when its branches are bent down by the weight of the black juicy berries. The cherries have a bitter astringent quality that puckers up the mouth but they make a feast for the birds.

C159

WILD VETCH — Photo. p. 185
Vicia americana — *Perennial*

FLOWERS:	Bluish-purple; showy; about 1 inch long; usually 5 - 7 in a cluster; 5 sepals; 5 petals; 10 stamens; 1 pistil.
FRUIT:	A flat, smooth pod slightly over 1 inch long.
LEAVES:	Alternate, compound of 8 - 14 leaflets, with small arrow-shaped stipules and ending in a branched tendril.
HEIGHT:	1 - 3 feet. Twining.
HABITAT:	In open woods, thickets and low grassland.
DISTRIBUTION:	Common throughout parkland regions of Alberta. June-July.

The Wild Vetch resembles the Wild Sweet Pea in most ways except that it has more and narrower leaflets and narrower petals. The plant is fairly common. It grows along shrubby fence rows, grassy river banks and in fields and thickets, where it forms a tangle of dark green leaves and twining stems. Here, it is quite indistinguishable until the flowers open and sprinkle the shrubs and grasses with spots of bluish-purple. In another very similar but introduced species *Vicia cracca*, the flowers are also bluish-purple but they are far more numerous and are arranged in an elongated one-sided cluster. All the vetches make good hay and enrich the soil by building up nitrates in their roots.

C186

PRICKLY ROSE — Photo. p. 160
Rosa acicularis — *Perennial*

FLOWERS: Pink; large; showy; singly or in clusters; 2 - 3 inches across; 5 green leaf-like sepals, 5 pink widely-spreading petals; numerous stamens; ovary inferior, of many carpels.

FRUIT: Commonly called a rose hip, orange-red and composed of the fleshy, floral tube and enclosed hairy achenes.

LEAVES: Alternate, compound with 5 - 7 coarsely toothed leaflets. Stipules broad and hairy.

HEIGHT: 1 - 3 feet.

HABITAT: In and around open woods, thickets, clearings, burns, fields, bluffs, roadsides, railroad embankments and riverbanks.

DISTRIBUTION: Common and widespread throughout the Province. June - August.

The Prickly Rose is a bushy shrub with dark green foliage, prickly stems and large, showy, open-faced flowers, the pink petals of which rim a shower of yellow-gold stamens in the centre. It can be found growing almost anywhere and it is Alberta's best known and best loved wild flower. It hybridizes freely with another common and confusingly similar species, the Common Wild Rose, *Rosa woodsii*. The orange-red fruits or hips, though dry and fibrous, are rich in vitamins. It became Alberta's floral emblem in 1930 after it was voted on by Alberta's school children. It also appears on a 5c Canadian Commemorative Stamp issued in 1966.

PIN CHERRY — *Perennial*
Prunus pennsylvanica — Photo. p. 157

FLOWERS: White; small; about 1/4 - 3/8 inch across; numerous in a round-topped cluster; floral tube cup-shaped; 5 sepals, soon falling off; 5 petals, white; stamens about 20 extending beyond the petals; 1 ovary; 1 style.

FRUIT: A small, round, fleshy, sour, bright red, 1 seeded-stone fruit (drupe).

LEAVES: Alternate, simple, lance-shaped, finely toothed, shiny green above, smooth, 3 - 7 inches long.

HEIGHT: 12 - 30 feet.

HABITAT: Dry woods and thickets, bluffs, ravines and hillsides.

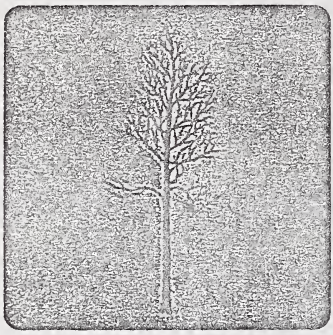
DISTRIBUTION: Common and widespread throughout the Province. April - May.

Only two cherries, the Pin Cherry and the Choke Cherry, are native to Alberta. Both are tall shrubs rather than trees. The Pin Cherry is found in bluffs, ravines, sandy hillsides, fence rows and in clearings. In the spring it is easily distinguishable from the Choke Cherry by its flowers which grow in long-stemmed, small, lateral clusters. In the fall the fruits are small, bright red cherries each hanging on a separate long stalk. They are greedily devoured by the birds. For humans these cherries make delicious jelly and preserves.

BALSAM POPLAR

Tacamahac

Populus balsamifera L.



FORM—Balsam Poplar has a long, straight, cylindrical trunk with a narrow open crown of a few stout, ascending branches, and a shallow root system. There are many different forms of the tree throughout its wide range. In western Canada, where it merges with Black Cottonwood, there are many individuals intermediate between the two species. This interbreeding has led some botanists to accept the variations as responses to differences in geography, and to designate the parents as subspecies. In this book, they are treated as separate species. Throughout the prairies there are also different forms of Balsam Poplar, one of which has been called Heartleaf Balsam Poplar and classified as *Populus balsamifera* var. *subcordata* Hylander. It has leaves that are broad at the base, almost heart-shaped, and distinctly hairy on the undersurface and on the leaf-stalk. The Balm-of-Gilead (*Populus candicans* Ait.) is said to have been derived from cuttings of a female tree of the Heartleaf Balsam Poplar, or a hybrid of it.

HABITAT—Balsam Poplar grows across Canada throughout the Boreal, Great Lakes-St. Lawrence, and Acadian Forest regions. It does best on moist, rich, low-lying ground and may grow in pure stands or in mixture with alders, willows, Balsam Fir, Black Spruce, White Spruce, White Birch and other species of the northern forests.

SIZE—A medium-sized tree, 60 to 80 ft. in height by 1 to 2 ft. in diameter; occasionally, it reaches heights of 100 ft. and diameters of 4 ft. or more.

LEAVES—Egg-shaped, gradually tapering to a sharp tip, 3- to 5-ins. long, finely toothed with many low rounded teeth that turn inwards at their tips, slightly rounded at the base, shiny dark green above, whitish-green below, often stained with brownish resin blotches, mostly hairless; stalk round in cross-section (can be rolled between thumb and forefinger), often bears glands below the base of the leaf-blade.

FRUIT—Pods egg-shaped, without hairs, ¼- to ⅓-in. long, splitting into two parts to discharge the seeds, closely spaced on flexible stems.

TWIGS—Stout, smooth, reddish-brown, round in cross-section; end bud ¾-in. long, slender, long pointed, not angled, very resinous, fragrant, reddish-brown; lateral buds pressed against the twig.

BARK—On young trees smooth, greenish-brown, turning dark greyish and becoming furrowed into flat-topped rough ridges separated by irregular V-shaped crevices.

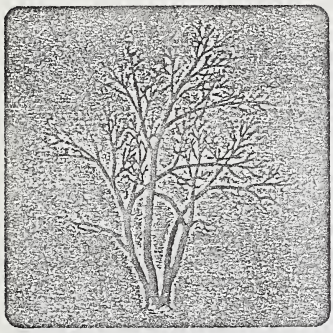
WOOD—Light, soft, low in strength; heartwood greyish-brown, sometimes tinged with red; sapwood nearly white.

IMPORTANCE—Useful on the western prairies for windbreaks. The wood is used for plywood, excelsior and pulpwood.

NOTES—A piece of bark cut from the base of a mature tree can be shaped to serve as an excellent fishing float.

WILLOWS

Salix L.



INTRODUCTION—Although there are approximately 75 different species of willow in Canada, only eight normally attain tree size, and one of these is only shrub size in all but two provinces.

BLACK WILLOW—*Salix nigra* Marsh. is the common willow of moist ground in the forests of Ontario and east to the Atlantic Coast. By some authors, it is considered to be the largest North American species. The leaf is about 3-ins. long by ½-in. wide and narrows gradually from above the middle to a long point, green on both surfaces, very finely toothed.

SHINING WILLOW—*Salix lucida* Mühl. is a small tree which is found from central Saskatchewan eastwards to Newfoundland. The leaf is about 4½-ins. long by 1¼-ins. wide, finely toothed, with a long drawn-out tip; leaf surfaces, like the twigs, are bright shiny green.

PEACHLEAF WILLOW—*Salix amygdaloides* Anderss. is perhaps the largest of the native willows. In Manitoba and Ontario, it attains heights of up to 40 ft., but elsewhere across Canada it is usually a shrub. The leaf is about 4-ins. long by 1-in. wide, with a long tip, yellowish-green above, much paler beneath, finely toothed.

BEBB or BEAKED WILLOW—*Salix bebbiana* Sarg. is probably the commonest of the tree-size willows, since its range extends all across Canada. The leaf is notably variable, about 2½-ins. long and, for its length, broadest of all the willows, blunt or short tipped, with fine hairs, conspicuously veined beneath, sparsely toothed or without teeth.

PUSSY WILLOW—*Salix discolor* Mühl. is a small tree which usually grows in clumps from Alberta eastwards to Newfoundland. The leaf is about 3½-ins. long by 1¼-ins. wide, with a short tip, whitened and hairless beneath except when unfolding; may have a few rounded teeth, or be almost without teeth.

PACIFIC WILLOW—*Salix lasiandra* Benth. is a small tree which is distributed from Alberta to the Pacific Coast. The leaf is about 4½-ins. long by 1-in. wide, with a long drawn-out tip, dark green and shiny above, pale below, sometimes slightly hairy, finely toothed.

SCOULER WILLOW—*Salix scouleriana* Barratt is a small tree which can reach heights of 30 ft. over parts of its range from Saskatchewan to British Columbia. The leaf is blunt tipped, about 3-ins. long, tapering from above the middle to the base, a few teeth.

HOOKER WILLOW—*Salix hookeriana* Barratt is a small tree which grows to heights of 30 ft. and diameters of up to 1 ft. on Vancouver Island, adjacent shores and southward. The leaf is about 3-ins. long by 1½-ins. wide, with a blunt or rounded tip, whitish hairy beneath, obscurely toothed.

NOTES—The wood of the Black Willow is used for making polo balls.

WILD RED RASPBERRY — Photo. p. 161
Rubus strigosus — *Perennial*

FLOWERS:	White; showy; about ½ inch across; several in small clusters; 5 sepals; 5 petals; numerous stamens and pistils.
FRUIT:	A large, red, juicy berry.
LEAVES:	Alternate, compound of 3 - 5 oval leaflets, dark green above and white-woolly beneath.
HEIGHT:	3 - 6 feet.
HABITAT:	In shady borders of woods, cleared or burned-over woodlands, bluffs and river banks.
DISTRIBUTION:	Common and widely spread throughout the wooded regions of Alberta. June - July.

The Wild Raspberry is abundant on the borders of woods, thickets, clearings and roadsides. Its stems or so-called canes, leaves, flowers and fruits are all so similar to the cultivated variety that it is easily recognized. The stout more or less bristly stems may reach a height of six feet and have the habit of bending over until the tips reach the earth. Once in the ground, buds and roots develop and when the canes either break or rot away the rooted stem tips grow into new raspberry bushes. The same thing occurs when the canes are bent down under the weight of a fallen tree or heavy snow. The round, light red berries with a sweetness all their own have been the constant food of Indians and early settlers and have helped many an explorer and trapper to stave off starvation.

C162

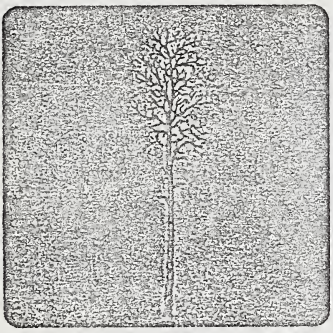
HEMP NETTLE — Photo. p. 288
Galeopsis tetrahit — *Annual*

FLOWERS:	Pink or whitish; showy; ⅝ - ⅞ inch long; in dense terminal whorls; calyx-tube with 5 sharp points; corolla-tube 2-lipped; 4 stamens; 1 pistil.
FRUIT:	4 small nutlets.
LEAVES:	Opposite, simple, petioled, oval or lance-shaped, hairy, coarsely toothed, 1½ - 4½ inches long.
HEIGHT:	1 - 2½ feet.
HABITAT:	Waste places, thickets and roadsides.
DISTRIBUTION:	Common. Introduced weed. July-August.

The Hemp Nettle is a mint and has the characteristic square stem and numerous small flowers which have two-lipped tubular corollas. The distinguishing feature of the Hemp Nettle is the close arrangement of the pink flowers among the upper pairs of coarse hairy leaves. Another feature is the prominent sharp-pointed calyx which gives this plant the name nettle.

TREMBLING ASPEN

Populus tremuloides Michx.



FORM—This is a slender and graceful tree with a long cylindrical trunk and a short rounded crown. The trunk has little taper and for most of its length is branch-free and smooth. The root system is shallow, very wide-spreading, and commonly produces root suckers. Following disturbances that are favourable to the development of root suckers (such as fire or logging) the Trembling Aspen may produce suckers in great abundance. Reproduction by root suckers is the main natural method of propagation of this species, and extensive forests composed mainly of Trembling Aspen have been developed in this way.

HABITAT—Trembling Aspen grows throughout the forested areas of Canada. It is found on almost all soils, but makes its best growth on well-drained, moist, sandy or gravelly loams. As a young tree, it grows in pure stands in many areas but, being quite intolerant of shade, is usually succeeded by more tolerant conifers and hardwoods. In many places Trembling Aspen has acted as a "nurse tree" to the species that later replaced it. It occurs also in mixed stands, and is a prominent constituent of the northern pulpwood forest in which White Spruce, Black Spruce, Balsam Fir, White Birch, Balsam Poplar and Jack Pine are common associates.

SIZE—A tree averaging 40 to 60 ft. in height and 8 to 10 ins. in diameter, but may attain heights of 90 ft. and diameters of 2 ft., or more.

LEAVES—Nearly circular, with an abrupt short sharp tip, 1½ to 2 ins. in diameter, fine irregular teeth on the margin, rounded at the base, deep green above, paler below, without hairs; stalk flattened, slender, usually longer than the leaf-blade which trembles in a breeze.

FRUIT—Pods narrowly conical, without hairs, about ¼-in. long, splitting into two parts to discharge the seeds, crowded on slender flexible stems.

TWIGS—Slender, shiny, brownish-grey, round in cross-section; end bud ¼-in. long, slender, conical, sharp pointed, dark reddish-brown, without hairs; lateral buds similar to the end bud but slightly smaller and with the tips curving inwards, not gummy or fragrant.

BARK—Smooth with a waxy appearance, pale green to almost white, with age becoming grey and furrowed into long flat ridges.

WOOD—Moderately light, soft, relatively low in strength; heartwood greyish-white, not clearly defined; sapwood nearly white.

IMPORTANCE—Used mainly for pulpwood. Occasionally, lumber is cut for boxes, crates, excelsior and matches; some selected logs are used for veneer and plywood.

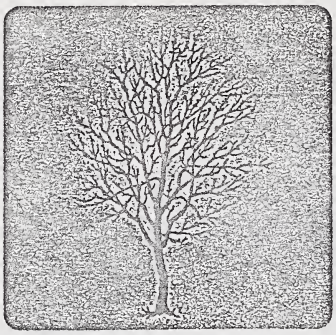
NOTES—In several languages, the local name for Trembling Aspen translates as "woman's tongue"! The Indians call it "noisy leaf".

There are records of the early settlers having extracted a quinine-type drug from the intensely bitter-tasting inner bark.

MANITOBA MAPLE

Box-elder
Ash-leaved Maple

Acer negundo L.



FORM—The Manitoba Maple has an irregular form. The trunk divides near the ground into a few long, spreading, rather crooked limbs which branch irregularly to support a broad uneven crown. When growing among other trees, the undivided portion of the trunk is much longer and usually straighter, and the crown it supports is small and more frequently divided than that of the open-grown tree. Several varieties have been named, the most common being *Acer negundo* var. *interius* (Britt.) Sarg., which is recognized by its leaves having only three leaflets and by its hairy leaf-stalks and twigs.

HABITAT—The tree grows in southern Ontario and northwestward through Manitoba, usually along lakeshores and the banks of streams. It is a favourite tree for planting, and has established itself far beyond its natural range in many parts of Canada.

SIZE—Occasionally attains heights of 70 ft. and diameters of 3 ft., but more often it is a small to medium-sized tree 40- to 50-ft. high by 1 to 2 ft. in diameter.

LEAVES—This is the only Canadian maple with leaves that are normally divided into several parts, although the Douglas Maple occasionally displays the same feature. The leaf is composed of three to seven leaflets (rarely undivided), 6- to 15-ins. long, light green above, greyish-green on the undersurface, usually without hairs; leaflets shallowly lobed or coarsely toothed; turns yellow in the fall.

FLOWERS—Appear with or before the leaves, pale green, without petals; male organs in separate flowers on slender stalks in loose clusters; the female flowers arranged along a central stem; the two kinds of flowers on separate trees.

FRUIT—Matures in autumn and remains on the tree well into the winter; approximately 1½-ins. long; seed portion two to three times as long as it is broad and markedly wrinkled; the angle separating the two wings is less than 60 degrees.

TWIGS—Stout, light-green to purplish or brownish with a polished look, or often covered with a whitish bloom that is easily rubbed off, hairless; buds blunt, ⅛- to ¼-in. long with one or two pairs of scales, coated with fine white hairs.

BARK—Light grey, smooth, becoming furrowed into narrow firm ridges, darkening with age.

WOOD—Moderately light, soft, low in strength, close-grained; nearly white.

IMPORTANCE—The wood is used locally for boxes and rough construction. The fast growth of the tree, its hardiness and suitability to the climate have made Manitoba Maple popular on the prairies for street and ornamental planting and for shelter-belts.

NOTES—To gardeners, this is a "dirty" tree because it sheds. Small boys, however, seem to thrive among its hospitable branches and they, rather than nature, may be partly to blame for the gardeners' prejudiced attitude.

COW PARSNIP — Photo. p. 224

Heracleum lanatum — *Perennial*

FLOWERS:	White; tiny; hundreds in a large, flat, compound umbel, 6 - 12 inches broad.
FRUIT:	Dry and nut-like.
LEAVES:	Alternate, large, hairy, dark green, 4 - 12 inches across, compound of 3 toothed and deeply lobed leaflets.
HEIGHT:	4 - 8 feet.
HABITAT:	Rich moist soil in shady woods and thickets.
DISTRIBUTION:	Common throughout the wooded regions of Alberta. June - July.

Standing erect, four to eight feet tall, with corrugated, coarse, hollow stems, huge rough three-parted leaves and large white flat-topped flower clusters, the Cow Parsnip is one of the most common sights in moist fields, open grazed poplar woods and along roadsides. Considered a rank weed by the passer-by and shunned by cattle because of its bitter juice and strong odour, it is often seen standing alone in solitary splendor. Its only redeeming feature lies in the perfect symmetry of the compound umbel which when the flowers are mature serves as a landing strip for many winged insects and when in seed as a banquet table for many birds.

RED OSIER DOGWOOD — Photo. p. 229

Cornus stolonifera — *Perennial*

FLOWERS:	Greenish-white; small; several borne in flat-topped clusters.
FRUIT:	A round, grayish-white, juicy, insipid berry.
LEAVES:	Opposite, simple, generally oval-shaped, green on top, paler beneath, 1 - 3 inches long.
HEIGHT:	3 - 6 feet.
HABITAT:	Moist woods, shady ravines and stream banks.
DISTRIBUTION:	Common throughout the wooded regions of Alberta. June - July.

The Red Osier Dogwood is a straggling, medium-sized shrub found growing along streamsides and in moist meadows and low marshy ground. Along the sides of streams, it spreads by subterranean shoots forming dense clumps or broad impenetrable thickets. Here, its leafy branches provide protection and some shade for the stream, while in the water, under the overhanging banks, the roots give shelter to lurking trout. Although the small, greenish-white flowers offer little attraction, the bright red stems and branches are beautiful in form and colour. These make the shrub conspicuous in all seasons but particularly in winter when they stand out in sharp contrast against the snow. By autumn, clusters of grayish-white berries replace the flowers and the leaves turn a glorious red.

DAISY FAMILY — *COMPOSITAE*

COMMON YARROW. MILFOIL — Photo. p. 336
Achillea millefolium — *Perennial*

FLOWERS:	Ray-florets white or rarely pinkish, 5, with a pistil; disk-florets yellowish, 10 - 30, with both stamens and pistil; involucral bracts overlapping in 3 - 4 rows; flower-heads small, about ¼ inch across, numerous in a flat-topped cluster, receptacle chaffy.
FRUIT:	A dry small flattened achene, no pappus.
LEAVES:	Alternate, very finely dissected, 1½ - 6 inches long.
HEIGHT:	½ - 2 feet.
HABITAT:	Roadsides, prairie and waste places.
DISTRIBUTION:	Common throughout Alberta. June-August.

The Common Yarrow or Milfoil is so well known by sight and scent that it requires little describing. It is recognized easily by its flat-topped cluster of many small white or sometimes pinkish flower-heads, by its feathery carrot-like leaves and by its strong aromatic smell. Its scientific name is in honour of Achilles, who is said to have made an ointment from the juice of this plant to heal the wounds of his soldiers. Today, it is still used mainly as a tonic and as a cure for stomach disorders.

C339

PEA FAMILY — *LEGUMINOSAE*

ALFALFA. LUCERNE — Photo. p. 180
Medicago sativa — *Annual or Perennial*

FLOWERS:	Blue, mauve or whitish; showy; ¼ - 3/8 inch long; numerous in dense short clusters; 5 sepals; 5 petals; 10 stamens; 1 pistil.
FRUIT:	A spirally twisted hairy pod.
LEAVES:	Compound of 3 oval, toothed leaflets, ½ - 1¼ inches long.
HEIGHT:	1 - 3 feet.
HABITAT:	Roadsides and waste places.
DISTRIBUTION:	Common throughout most of Alberta. June - July.

Alfalfa is another valuable introduced fodder plant that has become commonly established in dry fields, ditches and along roadsides. It grows in a bunchy, spreading way: its trefoil leaves, corkscrew-shaped pods and absence of tendrils helps to distinguish it from the vetches with which it is sometimes confused. Its roots, like those of most legumes, bear countless numbers of small swellings produced by bacteria. Protected and nourished by the root tissue, the bacteria convert gaseous nitrogen into soluble nitrates. The Alfalfa plant uses some of this stored nitrogen for growth, but the bulk is returned to the soil after the plant is turned under by the plough.

C179

DAISY FAMILY — *COMPOSITAE*

CANADA THISTLE — Photo. p. 360
Cirsium arvense — *Perennial*

FLOWERS: Ray-florets none; disk-florets pinkish-purple, occasionally white, with both stamens and pistil; involucral bracts usually spineless; flower-heads relatively small, about ½ inch across, numerous in loose clusters.

FRUIT: A small dry achene, with white pappus.

LEAVES: Alternate, roughly lance-shaped, deeply divided into many prickly segments, not petioled, 2 - 5 inches long.

HEIGHT: 1 - 3 feet.

HABITAT: Waste places, fields and roadsides.

DISTRIBUTION: Common introduced weed. July - August.

The Canada Thistle is one of our worst perennial weeds and is familiar in the country as well as in the city where it is a constant irritation to any gardener. It is the most common of six species of thistle found in Alberta. A native of Europe, it has not only taken this country's name but, given half a chance, it would take over much of its cultivated land. It is a prolific seed-producer but it spreads chiefly by means of long, deep-seated, white fleshy roots. If these roots are broken into small segments by plough or spade, each small piece sprouts into a new plant. The showy pinkish-purple flower-heads are borne in loose clusters at the top of the stem, the florets emerging a few at a time from the cup-shaped involucre.

C362

NETTLE FAMILY — *URTICACEAE*

This is a family of herbaceous plants with erect, simple or branching stems, opposite leaves, inconspicuous, greenish flowers and stinging hairs. The Common Nettle exemplifies beautifully the chief features of the Nettle Family.

COMMON NETTLE — Photo. p. 68
Urtica gracilis — *Perennial*

FLOWERS: Green; small; numerous in branched clusters; 4 sepals; no petals; both staminate and pistillate flowers on one plant or on separate plants.

FRUIT: A small, flattened achene.

LEAVES: Opposite, simple, petioled, narrowly lance-shaped, coarsely toothed, with stinging hairs.

HEIGHT: 2 - 6 feet.

HABITAT: Damp soil, in thickets and waste places.

DISTRIBUTION: Common and widely distributed throughout Alberta. June - July.

The Common Nettle is one plant that has nothing in its favour and like the Poison Ivy it should be given a wide berth. It grows in weedy, noisome places; its flowers are small, green and unattractive, and its stinging hairs make it most objectionable. Many plants have hairs but those of this nettle are unique. When examined with a hand lens, each hair looks like a minute glass vial with a swollen base and a needle-sharp point. On contact, the hairs break off like fine slivers of glass and discharge a chemical substance, which on penetrating the skin causes an irritating rash.

ROUGH CINQUEFOIL — Photo. p. 156
Potentilla norvegica

FLOWERS:	Yellow; showy; ¼ - ½ inch across; numerous in a fairly dense leafy cluster; 5 sepals with 5 bractlets; 5 petals; numerous stamens and pistils.
FRUIT:	A head of small, brown achenes.
LEAVES:	Lower leaves long-petioled, compound of 3 hairy, coarsely toothed leaflets; upper leaves compound of 3 hairy leaflets, no petioles.
HEIGHT:	6 - 24 inches.
HABITAT:	Wet meadows, roadsides and waste places.
DISTRIBUTION:	Common throughout Alberta. June - August.

The Rough Cinquefoil grows almost anywhere: on stream banks, in moist fields, in waste places and in gardens. It is a very leafy plant with erect, somewhat spreading stems. These are densely covered with rough hairs and are often green on one side and red on the other. It has the yellow, rose-shaped flowers typical of most of the cinquefoils but differs from them in having leaves of three leaflets instead of the usual five. The lower leaves are long-stalked and resemble those of the strawberry plant while the fruit, with the enlarged green calyx enclosing a head of small achenes, looks like a strawberry that has failed to enlarge and to ripen.

GRASS FAMILY — *GRAMINEAE*

FOXTAIL BARLEY — Photo. p. 20
Hordeum jubatum — *Perennial*

FLOWERS:	Greenish to purple; minute, with awns 1 - 2 inches long; many in showy plume-like clusters; 3 stamens; 1 pistil.
FRUIT:	A small, seed-like grain.
LEAVES:	Narrow, clasping the stems at the joints.
HEIGHT:	9 - 24 inches.
HABITAT:	Fields, roadsides and waste places.
DISTRIBUTION:	Very common, throughout Alberta. June - August.

The foxtail-like plumes of this hardy perennial grass are familiar and are seen waving on moist and saline flats, low fields, roadsides and waste places. Each plume is made up of long, bristle-like appendages called awns and they range in colour from green to silver and from gold to bronze and are sometimes purple. It is edible before flowering but in hay, the long prickly awns cause a serious inflammation in the mouths of cattle and horses. Although the seeds are minute, this is the plant from which the agronomists have evolved the plump nutritious grains of our cultivated barley.

MINT FAMILY — *LABIATAE*

HEDGE NETTLE — Photo. p. 292
Stachys palustris var. *pilosa* — *Perennial*

FLOWERS:	Magenta, dotted with purple; showy; 3/8 - 1/2 inch long; many in a leafy terminal spike; calyx 5-toothed; corolla tubular; 2-lipped; 4 stamens; 1 pistil.
FRUIT:	Four, small, brown nutlets.
LEAVES:	Opposite, simple, short-petioled, lance-shaped, to oblong, toothed, 1 - 5 inches long.
HEIGHT:	1 - 3 feet.
HABITAT:	Moist fields, waste places and wet shores.
DISTRIBUTION:	Common throughout Alberta. June - August.

The Hedge Nettle has a preference for moist waste places, disturbed soil and thickets where it is often found growing with the Stinging Nettle, Cow Parsnip, coarse sedges and weedy grasses. With its erect, square stem, opposite, toothed, hairy leaves, terminal spike of many, whorled, small, two-lipped flowers and pungent odour, it could be classed as the typical mint. Its flowers are an unusual shade of magenta, marked with darker spots and this beautiful colour gives distinction to the drab surroundings where it thrives.

C294

DAISY FAMILY — *COMPOSITAE*

ASTERS — Photo. p. 353
Aster spp. — *Perennials*

Throughout Alberta the asters are one of our most ornamental wild flowers. There are twenty-one native asters and they usually come into bloom in late summer and early fall. Asters come in white, pink, blue, lavender or purple, every colour of the rainbow except yellow. The so-called Golden Aster is not a true one. Asters have the same colours and the same daisy-like flower-heads as the fleabanes. They can be distinguished from the fleabanes by their rays which are fewer and much broader and by the fact that they bloom later in the season. It is easy to recognize an aster but it is very difficult to tell one from another in the field without the aid of a botanical key and it is still more difficult to identify one from a photograph unless it has been accurately identified at the time the photograph was taken. To avoid making a mistake of identity a brief description will be given of a few of our most common species without reference to the accompanying photographs. One photograph is a close-up of a single flower-head and shows the solid centre of yellow disk-florets and the blue rays of the ray-florets.

There are many species of blue or lavender asters in Alberta and none is more common than the Smooth Aster, *Aster laevis* var. *geyeri*, whose large bright flower-heads measure about an inch across. It is a perennial with a stout smooth stem, two to four feet in height, and, with numerous smooth, blue-grey, thick leaves, the lower ones narrowed into winged petioles and the upper ones without petioles and more or less clasping the stem. The Smooth Aster is widely distributed and its gay star-shaped flowers brighten roadsides, fields and open woods just before the poplar leaves begin to show their autumn colours.

C355

Glossary

Source symbols:
G - a word used commonly by Grekul house oral informants.
D - a word used by oral informants and found in dictionaries.
" " - a dialectal variant in accent, pronunciation or semantics.
(A. Grekul, Jan. 25, 1981) - a dialectal word used by only one informant

"baishtok" - a heater fashioned from a metal barrel (G).

bliakha - iron plate used to cover top of "shparhat" (G).

"chichky" = kvitky - flowers (A. Grekul, Jan. 25, 1981).

dakh - shingled roof (G).

"deraz" - "chop" - milled grain used to feed animals (A.Grekul, Oct. 17, 1983).

"druhyi rum" = velyka khata - "second" room (G).

"futryny" - window casings (D).

gonty - wooden shingles (D).

"himniak" - mixture of dung and water used to coat floors and "pryspy" (G).

"hladika" - tool used to smooth second layer of clay applied to walls. Handle attached to a wooden plank (S. Stogrin, Feb. 11, 1980).

hlei - special clay used to whitewash walls. Varied in color from black to blue (D).

hlyna - orange-brown, sticky clay (D).

hrubka = shparhat (D).

"iama" = pyvnytsa (G).

"karnyk" - animal sheleter (D).

khata - room or house (D).

"khatchyna" - "little room"; i.e. the west room of the Grekul house (G).

khatyna - small, one-roomed house; located southeast of Grekul house on its original site (D).

khatynka = khatyna (D).

"khoromy" - hallway located between the khatchyna and the velyka khata (D).

kiwky - wooden pegs (D).

klaka - community work bee (D).

koleshnia - small barn (D).

krokvy - rafters (D).

"kukhnia" - purchased metal stove; kitchen (G; D).

kurnyk - chicken coop (D).

"kurudza" = kukurudza - corn (S. Stogrin, Feb. 23, 1984).

"ligary" - floor beams (D).

"lomanyi dakh" - gable-hipped roof (S. Stogrin, Feb. 11, 1980).

lystvy, lystvochky - baseboards (D).

mala khata = khatchyna (D).

napivkurna khata - "half-smoked filled house" - a house or room with ventilation achieved by drawing smoke through a kahla into the khoromy, and up into the pid.

obiistia - farmyard.

"paliukh" - heater (G).

"pershyi rum" = "khatchyna" - "first" room (G).

pichka = shparhat (D).

pid - attic (D).

poperechnyi svolok - transversal or crosswise ceiling beam (D).

pozdovzhnyi svolok - longitudinal or lengthwise ceiling beam (D).

"puky" - tied bundles of rye straw used to thatch a roof (K. Grakul, July 3, 1983).

pyvnytsa - cellar underneath a house (D).

ramtsi - window sashes (D).

"sereta" - oilclotn (G).

"shparhat" - clay stove topped with bliakha (G).

"shpekliar" = "shpitliar" - large granary (D).

slupok - fencepost (D).

stainia - large barn (D).

strikhy, strishky - eaves (D).

"stylyntsi" = "stelyntsi" - ceiling areas located between two svoloky, or a svolok and a wall (D).

stortsom - vertical log wall construction (D).

svolok - ceiling beam (D).

svynaria - pigpen (D).

"toilyk" - outdoor toilet (A. Grekul et al, Feb. 1, 1984).

toloka - government-owned common pasture land; klaka (D).

tybli = kiwky (D).

"ustrishky" - carved ends of svoloky in the eaves of a house (A. Grekul, Aug. 1, 1980).

vapno - lime; limewash (D).

velyka khata - large room of a house used for festive occasions. East room of Grekul house (D).

"vikhodok" = vykhodok - outdoor toilet (A. Grekul et al, Feb. 1, 1984).

vikonnytsi - windows (D).

vorynia - horizontal rail on a fence (D).

vuhol - inverted saddle notch wall joint.

"zahorda" = zahoroda - farmyard (S. Stogrin, Feb. 23, 1984).

zamky - dove-tailed wall joint (D).

zherdka - wooden hanging rail suspended from a ceiling (D).

zrub - horizontal log wall construction (D).

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