

SUMMARIES

Azhniuk Bohdan. European Charter – European Bilingualism. The paper focuses on the differences of the post-Soviet type of bilingualism in Ukraine which is the outcome of Russian assimilation policies, on the one hand, and bilingualism of European extraction, on the other hand. Following the 2003 ratification of the European Charter for Regional or Minority Languages Ukraine witnesses constant debate about the correspondence of its language policy to the principles proclaimed by the Charter. None of the debating parties has yet formulated these principles. The paper outlines the sources from which these principles can be deduced and discusses the most essential features of the European approach to language policy and its applicability in contemporary Ukraine.

In comparison with an average European country the language situation in Ukraine bears multiple traces of sociolinguistic mutilation induced by more than three centuries of the assimilation policies. Major parameters of the sociolinguistic deformations in Ukraine are as follows: 1) demographic asymmetry (intergenerational gap and urban vs. countryside disproportions between Ukrainian and Russian); 2) spatial asymmetry (Southeast regions are more Russophone than Western and Central); 3) social asymmetry (entrepreneurs are more Russophone than workforce); 4) code switching asymmetry (Ukrainian to Russian code switching model prevails).

The analysis of the major European countries' national legislations, as well as the international legal documents, expert opinions of European committees, scholarly publications concerning various aspects of language planning, etc., gives the ground to suggest the following European principles of the language policy: 1) recognition of the official national language integrative role in promoting national identity; 2) recognition of language diversity, nation's responsibility for protection of the endangered languages as a part of global cultural heritage; 3) bilingualism with sufficient command of the state language; 4) freedom of language choice enforced by the legislation and government officials' practices.

Keywords: state language, official language, bilingualism, European Charter for Regional or Minority Languages.

Bauman Zygmunt. Europe of Strangers. The article explores ideas and principles that at their time might have become uniting for the European nations. After the schism of Christianity, those were the ideas of sole religion; later those were the scientific ideas and the ideas of scientific progress. European unity first materialized from the theoretic plane into reality in the form of *united European border*, caused by the attempts of Soviet Union to achieve world domination. The ghost of unity has entered the house of Europe through the kitchen; it emerged with free movement of capitals and goods, which later transformed into European Economic Union.

In European consciousness, the ideas of a nation and of an independent state have merged into one. Nations needed states in order to transform *local population* into a nationality, melt local dialects into a national language, and change the local rhythm of traditions and ceremonies into unified national calendars and memorable celebrations. Today, the main *trinity of sovereignties*, economic, military and cultural, possessed by the countries that are trying to preserve *national communities*, are becoming more and more fragile. Politics remain territorial, while the economy, culture and military are becoming more and more globalized and extraterritorial. Under these circumstances, the issue of forming and protecting of collective identity is becoming exponentially more pressing.

Instability of *individual* existence (employment difficulties, fragility of modern family units, vulnerability of friendships, quick-paced rhythms of neighborhood, quick-changing recommended and desired lifestyles, and market value of acquired habits) is posing a threat to stability of individual identity, and creates the feeling of insecurity.

Elusive threats to the collective identity are often seen in absolutely material enemy: a stranger, who lives nearby. Among its roots are the market factors, which become more deregulated, and are freed from any form of effective political control. *Force in the form of capital has the shape of a stream, while politics stay motionless* (Manuel Castells). While the root of the feeling of individual insecurity often lies in anonymity, it is unclear what the local government can do to help it. Most often it is expected of the state to limit the number of alien-immigrants or to deport them.

Political leaders of European Union member-counties are blaming each other for being a *magnet for foreigners*, while demonstrating an unforgivably relaxed or negligent attitude toward two-sided threat of increasing number of foreigners and crime.

Cultural convergence, mixing of the cultures, *strong cultures* (the ones supported by the political power) assimilating the weaker ones is not a likely perspective, due to the fact that the modern tendency of creating new cultural combinations of neo-tribes and inventing new traditions is really likely to stay existent. It becomes more obvious that instead of being a battlefield for perfect and integrated *cultures* of separate *cultural formations*, which are fighting or trade with each other, the modern cultural arena rather becomes a matrix, which can generate an infinite number of different combinations.

The future of Europe and its every part depends on our ability and desire to learn how to live under the conditions of cultural diversity.

Keywords: Europe, unity, nations, identity, market, capital, growth of technology.

Bondarenko Halyna. Ukrainian Folk Religiosity under the Conditions of the Late XXth – Early XXIst Centuries Social Changes. The article analyses changes in Ukrainian folk religiosity which occurred in the late XXth – early XXIst centuries and the main factors that influenced the transformation of folk religiosity and its importance in the life of the country. Due to ideological restrictions imposed by the Soviet rule, ethno-confession is a very new topic in Ukrainian ethnology. The article is based on the records of field investigations pursued by the author, student survey materials and search results in internet forums based on

the key phrases *околоцерковные суеверия* (church related prejudices) and *православные суеверия* (Orthodox prejudices). Social, economic and political changes that Ukrainian society underwent in the period of the country's independence induced the development of religious life and helped strengthen the position of the church and the believer in society. A number of Orthodox churches were reopened and built, the activities of the Roman Catholic Church increased, the Ukrainian Greek Catholic Church started functioning officially and the leadership of the country began to explicitly demonstrate their religiosity.

Confessional pluralism that prevails in modern Ukraine has little influence on folk religiosity which has mainly been manifested as *folk Orthodoxy*. The research revealed that respondents view Orthodoxy as a certain moral and cultural tradition — *grandparent's faith*. The majority of young and elderly interviewees are acquainted with the basics of religion (know the constituents of the Holy Trinity, the Ten Commandments, one or two prayers, keep icons, holy water and candles at home). The influence of materialism and atheism is observable in the fact that even those who consider themselves believers do not understand or are apt to disclaim the Christian ideas of immortality of the soul, life after death and Judgement Day. The last 20 years saw shifts of focus in the treatment of historical events, a number of the country's historical facts that had long been concealed were exposed, including the policy of the Soviet rule towards the church and the clergy, the Terror-Famine and the Ukrainian Insurgent Army. This found resonance on the level of everyday life as well, especially in accounts about punishments that awaited the participants of atheistic campaigns and signs, as well as miraculous phenomena, observed during World War II and on the eve of the Chernobyl disaster.

One of the factors that influenced the transformation of folk religiosity is the mass media which facilitates the spread of mysticism, occultism and new constructs created on their basis. The percentage of people who believe in malefic spells and hexing and seek advice of fortune-tellers, voodoo doctors and psychics is traditionally high. The emergence of a certain multicultural syncretism in world-view is observable — its representatives make attempts to merge Christian dogmas and Eastern religions. The majority of those who consider themselves Orthodox believe in reincarnation and karma and invite priests to sanctify their flats or houses designed in accordance with the feng-shui tradition.

Interest in national culture and folk traditions, which was observable in the first years of independence, helped revive certain ethnocultural phenomena in everyday life, including the use of magic rituals and various incantations for personal and other people's needs. In the sphere of ceremonial and festive culture, dual faith is still existent in the XXIst century. Baptism and church marriage are often accompanied by magic rituals *for luck*, amulets are purchased for the baby, locks are hung on bridge handrails believing that they would strengthen the marriage knot, *providential places* are visited. Rites related to the commemoration of the dead and their burial have preserved more remains of heathen world-view than other spheres of ceremonial culture. As it has been traditionally accepted, the coffin of the deceased is stacked with their favourite things, cigarettes, vodka and sometimes mobile phones. On the days dedicated to the commemoration of the dead, burial places of relatives are universally decorated with artificial flowers, flower baskets and wreaths.

Modern Ukrainian calendar rituals have preserved their traditional basis, especially those related to the New Year and Christmas cycle. For example, the sphere of application of the folk Christmas symbol *Didukh* (дідух) — a sheaf of wheat and other cereal ears — has expanded. Once a household symbol, it has become a national Christmas emblem decorating town and city squares. Transformations in this sphere of folk religiousness were induced by gradual commercialization of holidays. Time consuming processes of holiday symbol making and preparation (e. g. decoration of Easter eggs) are substituted with ready-made stickers for Easter eggs or purchased, rather than home-made, cakes. Increase in demand for festive decorations in towns and cities gave rise to the tradition of bouquet making from herbage, flowers and cereal ears. These bouquets are sold near Orthodox churches and in marketplaces and blessed in church during festive days in spring and summer (Trinity Sunday, the Holy Maccabean Martyrs and The Feast of the Transfiguration of Jesus).

Latter-day cultural integration is another factor influencing the changes in Ukrainian folk religiosity. These changes were revealed by a number of cultural loans, especially in the sphere of ceremonial symbolism. Christmas wreaths have gained popularity among household decorations and Catholic Easter palms dominate Palm Sunday. Revival of the Ukrainians' religious life induced the increase in pilgrimage, including visits to the Holy Land and Mount Athos, which gave birth to modern pilgrims' folklore, dominated by stories about punishments that befell persecutors of faith and church, various miracles and predictions of the end of the world. A number of Christian temples, which were destroyed in the years of war against religion, have been restored, including the Valley of Josaphat and the Cross of Kalynivka (Vinnytsia Region) — sites of Orthodox miracles which occurred in the 1930s.

The long-term ban on missionary activities of the church resulted in the fact that today the majority of churchgoers are the so-called *Easter parishioners*, believers who attend the church only several times a year. Clergymen and participants of Orthodox internet forums point out that a number of prejudices are bred in the church environment. The article covers several tendencies in modern folk religiosity of Ukrainians, the following being the most important: changes in the perception of the church and the place of the believer in society; spread of occultism and mysticism, including that of Oriental origin; restoration and revival of certain elements of traditional culture (archaic rites) and loans from other cultures. Social, political, ideological and cultural changes in the contemporary society of Ukraine have had great impact on the state of folk religiosity. However, faith and church have sustained their importance in the life of the nation.

Keywords: folk religiosity, belief in two different religions, festive-ritual culture.

Ivannikova Liudmyla. Priest Gavryil Sorokin is a Researcher of the Khersonshchyna Rites and Folklore. This is the first article in Ukrainian historiography concerning a figure and scientific heritage of the late XIXth century amateur of

Ukrainian ethnography, a Khersonshchyna priest Gavryyil Sorokin. The authoress considers him a unique scholar because he has recorded the then rare phenomena of the Steppe Ukraine traditional culture. There are such archaic rituals as brotherhood and sisterhood, shepherd's rituals (offering to wolves), the magic and incantations, folk entertainment (he was the first who has recorded the card games). Sorokin was also the first in the Slavic ethnography who has recorded a Russian wedding on the territory of Ukraine. The foremost thing in his scientific heritage is the comparative study of two nations — Russian and Ukrainian — in terms of material and spiritual cultures.

The authoress tries to explore the biography of the ethnologist, based on his own memories and archival documents, notably the letters to editors of the scholarly journal *The Kyiv Antiquities* (*Киевская Старина*), as well as to his monograph *The Borough of Dmytrovka* (*Местечко Дмитровка*). This is the first scientific attempt to summarize his course of life in the context of the epoch in which he lived and of which he was a typical representative.

Gavryyil Sorokin's native land is a borough of Dmytrivka in Oleksandriya District of Kherson Province. It is the locality that was favoured with his two main monographic studies: *The Borough of Dmytrovka: A Trial of Historical, Statistical and Ethnographical Descriptions* (*Местечко Дмитровка: опыт историко-статистического и этнографического описания*) and *Weddings and Wedding Songs of the Lesser Russians and Greater Russians in the Borough of Dmytrovka* (*Свадьбы и свадебные песни у малороссов и великороссов местечка Дмитровки*). Both were written in 1890.

In his studies, Father Gavryyil was a consummate connoisseur of folk way of life, customary law, rituals, folk traditions and oral history of his region. All studies were written on his own material. His book *The Borough of Dmytrovka* had the greatest response in ethnography. The approving reviews on it were written by leading Russian and Ukrainian scholars. It collected the ethnographical, historical, statistical and economic facts. This is a description of economy, crafts, trade, calendar and family rituals, interethnic relations of the Russians and Ukrainians. The author accentuates the differences between these nations, their laws of domestic relations, their customs and methods of management. Father Gavryyil demonstrates that these are two different people with dissimilar language, way of life, art, and archaic rituals.

At that time no one dared to raise this question, and that is why the work has become very popular not only in Ukraine, but also in Galicia and Russia. The given source materials can not be denied and reputed. They still flabbergast us. It is the issues that the article of L. Ivannikova deals with.

Keywords: history of Ukrainian ethnography, Steppe Ukraine, archaic rituals, brotherhood, folk magic, interethnic relations.

Kindratiuk Bohdan. Special Features of Bell-Ringing Everyday Functioning on Kosivshchyna. The influence of sacred and secular bell-ringing, as one of the most important factors of the history of Ukrainian culture on the morals and customs, as well as a deep imprint of bell music in folklore and painting, creation of writers and composers, has been studied quite complete over the last two decades. While this article pays an attention to the regional aspect of bell-ringing functioning (based on the material of parishes in Kosiv District, Ivano-Frankivsk Region). The variety of material campanological sources — clappers, bells, small bells and bell towers has been shown, and their representation in folk culture has been described. A part of this region's bells is the unique monuments of founding art and written language. It proves that bell-ringing has played an important role in spiritual life of the Kosiv District inhabitants since long ago. Bell music accompanied them from the cradle to the grave, comforted and protected them, united them in times of trouble and days of common festivities. And nowadays bell-ringing still helps to praise the Lord, still affords a spiritual pleasure and serves as a protection against evil. The bells established themselves in people's minds as a herald of the good and justice. A voice of bells filled with ethic force got reflected in people's beliefs. Solemn bell-ringing often went together with singing, playing a trembita [a Hutsul pipe], firing a *mozdir* (short cannon with a wide muzzle). One of the driving forces of the spread of bell-ringing in the region was an aspiration for having the sets of these idiophones on bell towers and the decent facilities for them. Donations for purchasing the bells were often made by ordinary people. The spread of bells and bell-ringing was also promoted by network of monasteries with divine services being held day and night. People managed to preserve quite a few unique bells, and the information related to them complements the history of parishes. Bell towers contribute to a better spread of bell music. Each of them being an architectural masterpiece and an evidence of the architects' workmanship pleases an eye and arouses an admiration. Special esteem and appreciation were given to those bell-ringers who could ring statutory tunes very well and in due time. In the region, there also exist the various ways of suspending the bells and ringing them; the contrivances are developed to facilitate the process of ringing. In addition to bigger bells in bell towers, there is a usage of *signaturky* (small bells) in churches; they can be also seen on the church entrance gates. The similar bells were also rung in schools. The bell-ringing art is also supported by endurance of clapper-playing tradition. In the Hutsul region, there has been established a solemn ceremony of baptizing and consecrating the bells. Handbells are rung by carol singers. These idiophones are an element of other musical instruments. Little bells are attached to a horse's harness as amulets. Bells are also hung up on some livestock while grazing. The peculiarities of everyday functioning of these percussive instruments and their sounding in various situations both in the past and at present got widely reflected in folk culture. The significant role of bell-ringing art in the sacred and secular life of people is realized in various functions of bell-ringing: signal and communicative; magical and apotropaic; artistic and aesthetic; etc.

Keywords: Kosivshchyna, divine service, bell-ringing, monuments, bells, bell towers, small bells, sexton, bell-ringer, founding, ornamentation, bell-ringing customs.

Kovalets Lidiya. I Will Never Desert My Nation: Yevheniya Yaroshynska in Relation to Volodymyr Lamanskyi (An Attempt of Restoring the Retouched). The history of epistolary relations between writer, folklorist and ethnographer Yevheniya Yaroshynska and the Imperial Russian Geographical Society and its chief and Ethnographical Department's chairman Volodymyr Lamanskyi taken place in 1888 is described in the article. For its better comprehension, the early Yaroshynska's attempts to acquaint Bukovynian-Galician intellectual community with her records of folk songs have been emphasized. Having found no considerable support for this kind of occupation on the native land, Ye. Yaroshynska turned to the mentioned Society in Saint Petersburg, where her handwritten collection *The Songs of Bukovynian-Rusynian Nation from the Dnistro Land* was awarded a silver medal and a gratuity of *Slavic Philanthropic Society*. The general information on the Imperial Russian Geographical Society and the scientific work of V. Lamanskyi has also given; the attention has been paid to his pan-Slavic views as well. In the course of Yaroshynska's dialogue with the Russian scholar, her national and cultural convictions become apparent, from the one hand. From the other, a desire of V. Lamanskyi shows up not only to receive a colorful ethnographic material from Bukovyna, but also to encourage the talented correspondent to put such material into nothing but Russian-language shape. Having rejected the offer of V. Lamanskyi, even at the cost of loss of his benevolence, Ye. Yaroshynska actually corroborated her national priorities. Thus, based on the concrete material, there has been refuted the Soviet stereotype about the deemed constant enthusiastic attitude of the Ukrainian intellectuals to Russia.

The article is supplemented with five republished letters of Ye. Yaroshynska to V. Lamanskyi (they were published for the first time in 1966 by the writer's researcher P. Stetsko) and three new-found letters of V. Lamanskyi to Ye. Yaroshynska discovered in the Central State Historical Archives of Ukraine in Lviv.

Keywords: Ye. Yaroshynska, V. Lamanskyi, Bukovyna, Imperial Russian Geographical Society, letter, initial publication, the national.

Kurochkin Oleksandr, Syrotkin Volodymyr. Ritual of Erecting the Whit Sunday's Vikha on Pereyaslavshchyna. The article based on the field ethnographical materials reconstructs the archaic ritual of erecting the Whit Sunday – Midsummer Day's trees which is still to be observed on Left-Bank Ukraine. There is an analysis the processes of semantic re-encoding and modification of ritual symbols influenced by the social-cultural changes and ideological conjuncture. There is also a consideration of modern practice of realization – a *Whit Sunday's Vikha* in the village of Soshnykiv on Boryspilshchyna. The collected facts are indicative of the prospects of further research on the symbolistical meaning and the areal limits of idea about *World Tree*. Based on the custom's ethnographical record by M. Maksymovych, as well as by modern scholars and informants, an area of its distribution is outlined. This is not only Pereyaslavshchyna, but also a wider area of Left-Bank Ukraine – Chernihivshyna and Left-Bank Kyivshchyna. The custom in Soshnykiv has long since existed as a *common law*. It has not been formalized all through the Soviet times being an affair of the few. Unlike the ritual trees in the adjacent Pereyaslavshchyna villages, a vikha here had no the appearance of pole or post with a fastened cross above (in particular, an *oak* in the village of Stare) but an unbroken trunk of pine tree cut off at the stump and with the truncated branches and an intact apex (*crown*). The article reconstructs all the ceremonial course of *erecting* a tree and the related ritual actions: since the evening of Green Saturday – *stealing* of timber from wood, storage of motley grass and preparation of a pit for vikha; twist of trunk with greenery, ribbons and flowers while adorning a crown with a towel (allegedly, an icon in the past, and the red small flags, a star in the Soviet era); *erecting* of the vikha into its place; fencing of it with the branches of adorning greenery and covering the place around it with motley grass; making of bonfire and entertainment of the action's participants; night watch of vikha from the possible rivalries of strange lads; and since Whit Sunday and throughout the Holy Week (Whitsuntide) – festive gatherings of the village corners' dwellers of different ages near the vikha; sale and purchase of vikha, its *dismantling* and a farewell banquet with it. The emphasis is laid upon a sex and age-related role of the actions' participants with the marked dominance of youth. Through unrealized, already primordial nature of worshipping the verdure, the traditional features of communal (village corner-related) unity, lad's contest and nuptial motifs are more distinct discernible. The examined cluster of the ritual tree's symbolistical attributes is indicative of conjuncture of their attraction depending on ideological principles of a certain historical epoch. It is stated that the processes of dilapidation of agrarian civilization and rural demographical steadiness have determined the present situation when the ancient tradition of the *Whit Sunday's vikha* has a sporadic manifestation, incompleteness of ritual actions and their symbolistical recognition in the village. It is obvious that the custom of vikha, apart from the practice under consideration, might have continued if only being sustained by local authorities, or else in derivative-folklore format what is particularly illustrated by its reconstructions on the grounds of outdoor museums in Pereyaslav-Khmelnytskyi and Kyiv.

Keywords: Pereyaslavshchyna, Green Week (Whitsuntide week), *vikha* (ritual stake), World Tree, youth community, tradition, innovation.

Poritska Olha. Traditions and Innovations inside the Transcarpathian Family (After the 2012 Expedition Materials). The article deals with the mode of life of modern Transcarpathian rural family which functions in the new social and economic realities of conversion to the market. The authoress retraces the changes which occur through the last two centuries. The research of Transcarpathian family is of a special interest for the scholars by a few reasons since in spite of proximity to the

frontier and *civilized* Europe, there have been preserved the elements of patriarchal family. Besides, the region has an exuberant national spirit (especially the plain districts – Mukacheve, Berehove, and Vynohradiv) that has caused formation of regional subtype of family relations on Zakarpattia (often regardless of nationality). The proximity to the frontier enables the region's residents to more freely go abroad, at least to Hungary, Slovakia, Romania, in comparison with other Ukrainian citizens. In turn, the observation of the traditions of those places noticeably changes their own stereotypes of family and economy behaviour borrowed from other European countries that is acknowledged by the respondents themselves.

The research displays that the situation in Transcarpathian family is typical enough of Ukraine; originality here is put by a geographical factor – proximity to frontier with several European countries, a relatively high level of religiosity (with multireligiosity as an additional factor), the highest, according to the statistics, level of affection of the Zakarpattia inhabitants towards land and livestock. Those factors (earning in adjacent countries facilitated by simplified crossing of borders, apart from ones typical of other Ukrainian regions), on the one hand, are demolishing family, and on the other (relatively high level of religiosity, preserved system of religious upbringing via Sunday schools at the churches) – they after all further a lower divorce rate compared to that in other parts of our country. Since the demographical situation in the country requires higher fertility, a single factor which can be conducive to is preservation of family values and people's possibility of providing for their families with no mass going off in search of a living. Thus, the most significant part is here assigned to the state since there is no possibility to decide a question of population's employment and to stop the processes of family degradation, which can be regarded as a potential threat for a stable life of the Ukrainian state, without a special-purpose policy of strengthening family by means of supporting small-scale business due to which a number of those finding a job is increasing, as well as via growth of work place quantity owing to mobilization of investment and by way of establishing the new enterprises and reestablishing the old ones with a deserving wage.

Keywords: Zakarpattia, family, allocation of duties in family, earning, labour migration, interethnic relations, ethno-confessional factor.

Taran Olena. Hutsul Funeral Rites: Traditions and Modernity (After the Ivano-Frankivsk Region Verkhovyna District Materials). The funeral ritual complex compared to other human life-cycle rites is more conservative so long as adherence to ancient ritual traditions has been long since considered important for soul's fate in the other world and, accordingly, is deemed to be a moral obligation of all the dead's relations. One of the tasks of the ethnographic expedition to Hutsulshchyna was clarification of safety degree and probable structural and functional changes of traditional funeral ceremony. The worship of ancestors is related to the ancient beliefs of the Ukrainians in afterlife of human being as a continuation of his earthly life. Death was formerly regarded as an act of delivery – a return of the deceased to parturient canal. The collected field materials indicate that on Hutsulshchyna there continues an ancient tradition of worshipping the departed ancestors – the so called *didivni* (grandfather's) [or *zadushni* (for soul's sake)] Saturdays. The field materials in the field of funeral rites recorded by ourselves are indicative of the fact that up to the early XXIst century in the Verkhovyna District villages, there have been maintained almost all the funeral customs and rituals, even though much of them has lost their magical and ritual interpretation and is used mainly as an adherence to a custom, tradition, as a rendering of homage to the departed – in an attributive, sign sense.

Keywords: spiritual culture, life cycle, tradition, funeral rites.

Dovhan Serhii. Transformational Processes in Housing Development in the Village of Veremiyivka (Chornobai District, Cherkasy Region) in the XXth – Early XXIst Centuries (Based on the Field Materials). The construction of the Kremenchuh Hydropower Plant on the Dnieper River in the 1950s has caused flooding and resettlement of a considerable part of the dwellers of localities along the course of the Dnieper. One of these localities was the village of Veremiyivka. The preparation of the submerged area has lasted for several years. For this purpose, the resettlement valuation committees were set up at the executive committees of local boards. On each court, which was liable to destruction, there is a filling in of an appropriate inventory comprising the following main points: description of a farmstead; sketch layout of a farmstead; floor plan of a main building; list of buildings and their dimensions; materials, structures, finish and their dimensions. On the basis of these inventories, there occurred a payment and financial reimbursement. The villagers received around a 7–10 thousand roubles. The allocation was intended for covering the expenses on resettlement and construction of a new housing, on building up of a farmstead.

By its structure, Old Veremiyivka was composed of different village corners – hamlets which were straggling far from each other, and this feature drastically distinguishes it from the village's present clear layout. Now Veremiyivka is a settlement of street type. Two rows of buildings, with facades towards a road, form a street.

There have been recorded two variants of housing's arrangement relative to the street. The first one is a placement of hut by one of its flanking walls to the street, with the other wall – to the croft. The second one takes place when the hut is turned by its rear wall towards the street.

If we look at and compare the design philosophy of old and new buildings of Veremiyivka, we can distinguish the following basic methods of construction: framehouse – *na sokhakh* (on the Y-shaped sticks) [*mazanky* (clay-walled huts), (the daubed)]; frameless house – *lytky* (calves) (*toptanky*) which is typical of both housing and utility structures. Up to the 1950s, there was a prevalence of erecting the walls *na sokhakh* (on the forked sticks) (*mazanky, mazani*) in Veremiyivka. In the

1950s–1960s, there was a spread of frameless way of erecting the walls — *lytky (toptanky)*. And eventually, since the 1970s the brick construction of houses became more active.

The roof was raised on the rafters as throughout the Middle Over Dnipro Land. One of the rafters consisted of two wooden poles fastened arisways or, rarely, orthogonally, at one side. In the middle, they were knitted together by means of a shorter pole or a lath — *bantyna* (joist). They were a foundation of roof's wooden frame. Each rafter was spaced 1–2 m apart along the full length of a hut. The rafters were fastened together by *slyzhy* (transverse baulks of brushwood in ceiling) — the poles which were nailed to the rafters horizontally at a distance of 40–70 cm from each other. Until the 1950s–1960s, there were used rye straw (haulm) and reed for thatching. Since the 1970s, slate has begun to be used for roofing.

Thus, we can conclude that the construction of the Kremenchuh Hydropower Plant on the Dnieper River and resettlement of the village of Veremiyivka in Chornobai District of Cherkasy Region, despite of their considerable deficiencies and negative, nevertheless have caused the elaboration and employment of new models and ways of building the housing with using local construction materials. Over the years, the villagers have retained only those building traditions which have stricken their roots owing to their practical needs and have acquired a reputation as having a little cost and short-term.

The main feature of traditional housing development in Veremiyivka was a rational planning of outbuilding construction. As the financial position of the villagers grew in the 1960s–1970s, there occurred the gradual activation of agriculture construction, improvement and rearrangement of traditional types of planning: *hut-porch-pantry*, *hut — porch — small side room*, *2-part-hut — to the new ones (terrace-passage-kitchen-hut-bedroom)*.

Keywords: Veremiyivka, housing, development, batch, resettlement, wall, ceiling, roof, foundation.

Sauliak Bohdan. Transformation of Podillia Population's Traditional Vehicles in the Late XIXth — Whole XXth Centuries. This paper displays the development of traditional transport on the territory of Eastern Podillia in the late XIXth — whole XXth centuries. Wagons, sleds and their modifications as the goods of woodworking masters are under consideration. A brief analysis of the studies concerning certain aspects of the topic is given. The largest contribution to investigating this branch of woodworking has been made by P. Chubynskyi, N. Zahlada, M. Hlushko et al.

Using the conventional division of traditional vehicles, we examine the wheeled and skidding means of transportation which in turn had a number of modifications different by structure and purpose. The wheeled vehicles, including wagons, *harby* (kind of bullock cards) and *beztarky* (carts with high flaps adapted for transportation of agricultural products in bulk), had the largest assortment. Their design could vary depending on the animals, which were harnessed, and local manufacturing traditions.

Cart with two axes was the most common type of wheeled vehicles, while sled became most widespread among the skidding transport. This differentiation has allowed showing the importance of traditional transport in economy and everyday life of Podillia population.

It is noted that the goods of traditional transport are made by woodworking craftsmen who were named cartwrights. Besides, in the late XIXth — early XXth centuries, there also worked individual craftsmen-wheelwrights producing wooden wheels. Both cartwrights and wheelwrights made their products for sale or on order of their fellow villagers, and after the appearance of collective farms — for the needs of the latter.

Until the early XXth century, the wagons have been made for harnessing the oxen. It has had an effect on design of draught vehicle and required a special harness — a yoke. In the 1930s, the horse-drawn wagons began prevailing. They had a modified undercarriage, which belonged to the Central European type.

The skidding vehicles, regardless of time of their production are divided into three categories: economic sled, cargo sled and sled for travelling. Each of these had its own structural features that have undergone some changes in the period under study.

The household sleds (*opliny*) — a universal means of transportation of any cargo (grain, hay, manure, firewood, etc.) — were most common. Furthermore, they were used in some rituals. The cargo sleds [*gryndzholy* (small sleigh), *polusanky*, *kopanytsi* (runners)] were similar to the household sleds but differed from the latter by larger size and were used predominantly for transportation of firewood. The sleds for travelling [*zalubni* (with a body) sleds] were made for transportation of passengers. They were decorated with carvings and used mostly among wealthy people.

Making of sled was an easier affair compared with that of wheeled vehicles. Many peasants could produce this vehicle by and for themselves, as it did not require the special tools and skills.

In general, the article gives information on a very considerable and significant part of complex of Podillia population's material culture in the late XIXth — whole XXth centuries which the traditional vehicles were during this time. It is worth noting that the transformation process is represented the best in the development of traditional wagons and sleds, mostly in replacement of certain wooden components with metal ones and in improvement of propulsive performance. The conclusions and results of this research will be useful for historians, local historians, ethnographers, museum staff for studying and reconstructing the analyzed handicraft techniques.

Keywords: economy, cartwrights, wheelwrights, wagon, *harba* (araba), *beztarka* (a cart with high flaps adapted for transportation of agricultural products in bulk), sled, yoke, Eastern Podillia.