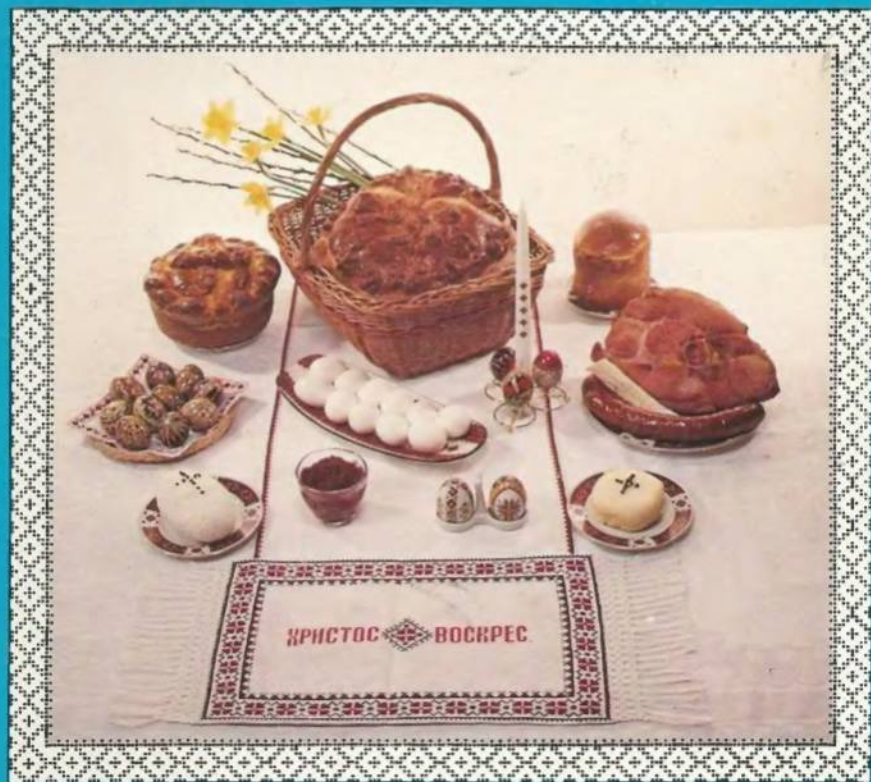


# Ukrainian Easter



Traditions, Folk Customs, and Recipes



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Compiled By Mary Ann Woloch Vaughn

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### **A Note To The Reader:**

*People from different areas of the Ukraine, and those now living in other countries such as the United States and Canada, have some customs that are shared, some that are different, and some that have changed over the years from what they were originally. I have tried to present many facets, both historical and current, of the rich heritage of our Ukrainian Easter traditions and customs. If what is written is not entirely as you remember or practice, I ask your understanding that my task in writing was both to include as much as possible, yet to condense the information at the same time. If any major errors are found, I invite your constructive correspondence so that future editions of this book can be corrected.*

*—The Author*

Photos by: R.W. (Dick) Lutz, Iowa City, Iowa—Cover photo, Pysanky and Krashanky title page, Recipe title page.

Michael Wilk, Windsor, Ontario—Photo of Mrs. Joseph (Mary Kimpinski) Woloch, Boyer Family photo.

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**Ukrainian Easter:  
Traditions, Folk Customs, and Recipes**  
c/o Communications Printing  
1717 Second Street, Highway 6 West & 218  
Coralville, IA 52241



*Dedicated to  
our Ukrainian parents and grandparents  
through whom we have received  
a rich heritage of traditions and customs  
and in loving memory of my baba.*



Mrs. Joseph (Mary Kimpinski) Woloch (1904 - 1977)

Photo by her son-in-law, Michael Wilk







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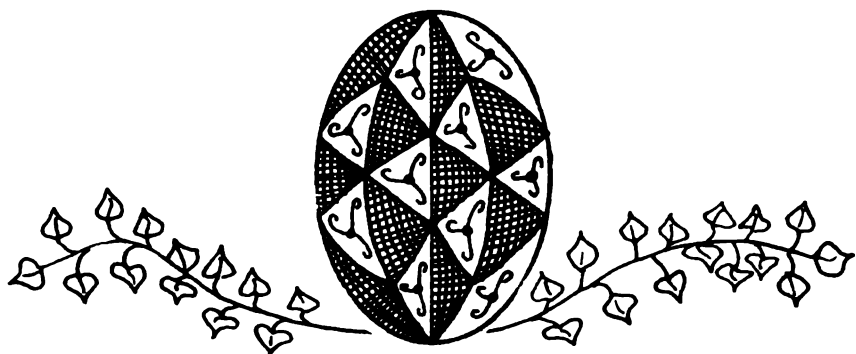




*...Do not fool yourself in vain!  
Read, study and discern,  
And from the foreigner learn,  
But do not your own disdain.  
For whoever his mother forgets  
Him God will castigate,  
He'll be barred at the cottage gate,  
By his children he'll be shunned.  
By strangers he'll be driven away  
And such an evil one  
Will never find a joyful home  
On earth beneath the sun....*

*From To the Dead, The  
Living and The Unborn  
By Taras Shevchenko,  
Bard of Ukraine  
1814 - 1861*





## **Ukrainian Easter: A Season Rich With Traditions**

Spring — the season that brings hope to all people — comes early to the Ukraine. Reaching back in time for thousands of years, it has been a time of renewed hope, a time of creativity, a time of joy. After a long, dreary winter, imagine how it was to see the birds return and to hear their cheerful songs, to hear the water in streams rush and gurggle after the ice broke, to smell the earth as the plants began to grow and all of nature seemed to be coming alive again. The early ancestors of our homeland celebrated this time thousands of years before Christianity came to the Ukraine in 988 A.D. With the advent of Christianity, our people could feel the hope of the promise given to all men through Christ's Resurrection. The root of many of the truly Christian traditions which Ukrainians perpetuate even today can be found in the early culture of our gentle ancestors of pre-Christian times. We may remember our history and background was one which was harmonious with Christian ideals. Our present traditions are enriched by knowing our ties to the past. It is hoped that through understanding what our traditions and customs have been and are today that they will gain meaning and be found of value to preserve for future Ukrainians all around the world.



# **Why Easter Is Celebrated on Different Dates**

In determining the day to celebrate Easter, early Christians faced a dilemma. It was known that Christ was crucified after Passover and therefore the date for Easter should fall after Passover. The date for Passover is the fourteenth day of Nisan (the first month of the Jewish ecclesiastical year, about the time of the vernal equinox), a fixed date in the Jewish lunar calendar. This date, translated to the old Julian or solar calendar that Christians used, became a floating date that fell anytime in a week, and therefore made the date and day for Easter change yearly. To add to the confusion, early Christians felt that Easter should always fall on a Sunday. This was resolved at the Council at Nicaea in 325 A.D. when the date for Easter was set as the Sunday that fell after both the fourteenth of Nisan and the vernal equinox.

Further controversy in the date of Easter began in 1582 A.D. with the introduction of the Gregorian calendar. This calendar was not accepted by all countries, and even today, there are many churches that still use the old Julian calendar.

Currently, churches on the Gregorian calendar calculate Easter as the first Sunday after the full moon that comes on or after the vernal equinox (March 21). This means that Easter can fall within a 35-day period between March 22 and April 25, inclusive. Churches that still use the old Julian calendar occasionally have Easter on the same Sunday as those on the Gregorian calendar, but through the different method of calculation may celebrate Easter anywhere from one to five weeks later. This is due to a combination of factors including the thirteen-day lag behind the Gregorian calendar and the tradition that Easter must necessarily follow the Jewish Passover but must never precede or coincide with it.

# The Lenten Period

The forty-day period preceding Easter is spent by the faithful in readying themselves spiritually for the “Great Day” celebrating Christ’s Resurrection. Historically, this forty-day period in the West has never included Sundays, while in the East, both Saturdays and Sundays were excluded.

The lenten period traditionally is marked by fasting and abstinence. Early historical reference to the rules on fasting is found in a letter from Saint Gregory the Great in 604 A.D. to St. Augustine of Canterbury:

*“We abstain from flesh meat and from all things that come from flesh, as milk, cheese, eggs (and butter).”*

In earlier times, the entire lenten period was spent fasting and abstaining from these types of foods. Today, a modified rule for fasting is observed in most areas, with no meat eaten on Fridays and Holy Saturday, but the strict fast of no meat or dairy products still preserved on the first day of Lent and Good Friday.

Prayer and penitence also are part of the lenten period. People deny themselves certain types of recreation or other things to express remorse for their sins. Special services are held at churches on Wednesdays and Fridays for Stations of the Cross, which represent the fourteen instances of suffering and pain that Jesus went through almost two thousand years ago. Requiem services, or Sorokousty, are also held during this time. Sorokousty (literally “forty mouths”) originated from a time when services were held in monasteries by forty monks who would pray in unison for the souls of the deceased.

A special part of lenten services is Poklony, the Prostrations of St. Andrew. Several times during the course of services, all the faithful repeat three times the act of kneeling down and bowing till the forehead touches the ground. The repetition of poklony represents the remorse felt for past sins and asks for reconciliation with God.

Traditionally, the lenten period is also a time that all make a point of making a good confession of their sins, so that the soul can be prepared for the reception of Holy Communion on Easter.

This period has also long been the time that attention is paid to preparing the home and one's clothing in anticipation of the "Great Day." In the Ukraine, the homes were repaired and cleaned and received a fresh coat of whitewash. Every article and every garment was freshened, repaired, and cleaned. Each person in a family was to receive a new piece of clothing, no matter how small, in recognition of Christ's rising from the dead. The spring cleaning and new Easter clothes which are seen today have this long tradition of symbolism which should be remembered.

Another custom which has as much place today in the lenten period as it has for centuries is the reconciliation of relatives or neighbors when there were any problems or misunderstandings. In order to truly celebrate the greatest day of the year — Easter — in a worthy fashion, the soul, the body, and the mind must all be prepared. This period was and is a special time of fresh beginnings, not only for nature, but for all men, women and children who believe in the Risen Christ.

## Palm or Willow Sunday

The final Holy Week before Easter, services on Palm or Willow Sunday commemorate the triumphant entry of Jesus into Jerusalem. In the Ukraine, obtaining palms for these services was difficult and expensive. In the place of palms, pussy willow branches, which early in spring showed signs of life and its attendant symbolism, were blessed at services on that Sunday and distributed to the congregation, the same as they are today.

An old custom still preserved today, Boze Rany (God's Wounds), imitates the scourging of Christ. After Palm Sunday services, Ukrainians gently tap each other with the blessed pussywillows, and say one of the following or other similar phrases:

*Lozah bye', ne ya byu; Vid neeni za tyzhden' bude Velikden'.*  
(The willow hits, not I; A week from now will be Easter.)

\* \* \*

*Bud' velyki yak verba, zdorovi' yak voda, bohati yak zemlia'.*  
(Be as big as the willow, healthy as water, rich as the earth.)

\* \* \*

This gently tapping with the willow branch showed wishes for good health, happiness and wealth. The willow, which in ancient times was honored because it first showed signs of growth in the spring, was a symbol also that the people should receive the life giving strength of spring. In the Ukraine years ago, these blessed pussywillows were used to drive the cattle to pasture for the first time, and then the father or oldest brother would thrust the twig into the ground for good luck. If the willow grew, it foretold of good things — the young girls would marry and the young men would be strong and healthy. Even today many people will root the pussywillows received on Palm Sunday to plant in their gardens.

In the old days as well as now, the blessed willows are often put above a holy picture at home, and the old willow branches are taken down and burned.

# Holy Week

The beginning of Holy Week, called the Great (velykyi) or Pure (chystyi) Week, in the Ukraine was a very busy time. Everything had to be finished and ready before Holy Thursday, for from Holy Thursday until after the Easter celebration, no work is to be done.

All the housecleaning had to be done and if the house had not been whitewashed both inside and out, this was done then. The men worked hard to finish all the field work. Garden planting had to be completed and the many eggs needed for pysanky and for the basket of blessed food had to be gathered. The dozens of pysanky needed to exchange and keep for the home had to be made by the girls and women of the household. The men cleaned the barn and all the outbuildings, and had to have ready the firewood needed for the oven. By Wednesday, the baking of paska and babka, as well as preparation of the other foods that would be blessed for the Easter feast, had to be completed and the festive clothing the family would wear on Easter were readied. By Thursday, with all the work done, the lady of the household would put out the linen towels by the holy pictures and decorate the home, so all was in readiness for the "Great Day" soon to come.

# Holy Thursday

Holy Thursday or “Passion Thursday” (Strastney Chetver) is marked by special services recalling the Passion of Jesus Christ. The passion (strasti) service consists of twelve Gospels or chapters of readings from the Bible relating the entire story of the suffering and hardship of our Lord. These gospels are sung or read, along with prayers, prostrations (poklony), and hymns, and bells are rung after each chapter until the final one. The bells are then silenced and replaced by wooden clappers (“kalatala”) or the striking of a mallet on a board as an expression of grief for Christ and are not heard again until Easter morning. Twelve candle bearers are sometimes included in this service, with one leaving after each Gospel is completed, to represent the way the Apostles had denied and deserted Christ.

In the Ukraine, a lighted candle was carried carefully home after the services so that the flame did not go out. This special candle was kept in the home until the next year. It was placed in the hand of the dying, and was used to light the candle at other ritual times, such as Christmas Eve. The candle flame was also used to burn a cross on the crossbeam and was placed before the icons in the home.

In some localities today, the Passion Service is on Good Friday morning instead of Good Thursday.



## Good Friday

Good Friday (Velykodnia Piatnytsia), the day of our Lord's Crucifixion, is a solemn time. A strict fast, abstaining from meat and dairy products, is maintained all day long. No manual labor of any kind is allowed and all conversation is quiet and avoids any argument.

Part of the Good Friday observances is the Veneration of the Holy Shroud (Plaschenytsia), a custom that started in Christian countries over 1000 years ago. The Holy Shroud is a representation of the winding sheet that Christ was buried in. The Body of Christ with His wounds is depicted laying in repose, often with other figures such as the three Marys, the Twelve Apostles, the four Evangelists, or Joseph and Nicodemus, who took Christ down from the Cross.

A procession made of worshippers carrying the Crucifix and banners, elders of the parish carrying the Holy Shroud, the priest carrying the Holy Eucharist, altar boys carrying lighted candles and the wooden clappers (kalatala), and the rest of the congregation circle around the church and enter the front door. This procession is symbolic of the journey from the Crucifix on Calvary to Christ's Tomb. The Holy Shroud is placed on a representative tomb which is surrounded by candles, palms, and flowers. To show their devotion and adoration, the faithful approach the Plaschenytsia on their knees, make the Sign of the Cross, kiss all five wounds of Christ on the Plaschenytsia, and return to the pews, still on their knees. Between noon and three o'clock is the Devotion of Three Hours. From the time the Holy Shroud is placed on the Holy Sepulchre (Tomb), members of a family or of a church organization take turns keeping vigil as guards of honor at the Holy Grave.

## Holy Saturday

During this time before Easter, the faithful visit the Plaschenytsia to worship and kiss the wounds of Christ and the guards of honor keep their vigil at the Holy Sepulchre.

Holy Saturday continues with fasting and abstinence, and is the last day for the faithful to prepare their souls for the Great Day by making a good confession, if they have not had that opportunity earlier in the week.

In many localities, the traditional blessing of the Easter foods, or Sviachenia, is done on Holy Saturday at a special service, rather than after the Resurrection service as was done in the Ukraine.

# **Sviachenia: The Blessing of the Traditional Easter Foods**

Historically, the lenten period was a period of fasting and abstaining from meat and dairy products every day. To show their joy and gratitude at the end of this strict fast, people took to the Divine Liturgy celebrated on Easter morning food which was blessed and which they later ate at their Easter “break-fast.”

This custom of blessing the foods which will be consumed on Easter continues in all Ukrainian churches. There cannot be anyone who has ever eaten the traditional Easter breakfast of hard-boiled eggs, various meats and sausages, cheese or cheese-like foods, horseradish, butter, and the beautiful paska without feeling this meal is special, as it is, for each of these foods has symbolic meanings which reflect the faith of our people.

## **The Eggs: Krashanky and Pysanky**

The egg is often likened to the tomb from which Christ arose. Jesus came out of the tomb like a living chick comes out of an egg which looks dead. With the special meaning of hope, of the emergence of new life, and of the Resurrection, the decoration of pysanky with Christian symbols is fitting, and the sharing of the pysanky with friends and relatives shows the good wishes given to them. The krashanky (plain colored hard-boiled eggs) will be used to first break the fast, and the sharing of one egg by all members of the family shows family unity and hope for a good life in the year ahead.

## **The Meat Products: Ham, Roasted Lamb, Sausage**

All meat products represent the animals used in sacrifice in the Old Testament, and remind us of the sacrifice of our Savior Jesus Christ, who became for us “a Lamb of God, taking away the sins of the world.” Meats also remind us of the story of the fattened calf prepared by the father for the Prodigal Son; the analogy is the Lord giving His Son to mankind who

sinned. Ham symbolizes freedom from the Old Law which did not allow some kinds of meat; the New Law began with the Resurrection. Roasted lamb is symbolic of Jesus, the Paschal Lamb by whose blood we are saved. Sausage represents the links of the chains of death which were broken when Christ rose from the dead.

## **The Dairy Products: Butter and Cheese**

Butter in the shape of a lamb can also remind us of Jesus, the Paschal Lamb. All dairy products are related to the prophecies which told of the prosperity and peace of the Messianic times and are symbolic of the special gifts which God gives us.

## **The Easter Breads: Paska and Babka**

Bread is symbolic of Jesus Christ, the "Living Bread," who "came down from heaven to give life eternal to the world." The richness of this bread, both in ingredients and in decoration, is a reflection of the special meaning it holds. Bread reminds us of Jesus, who in the Eucharist is the true bread of everlasting life and who nourishes our souls as the bread nourishes our bodies.

## **The Horseradish and The Salt**

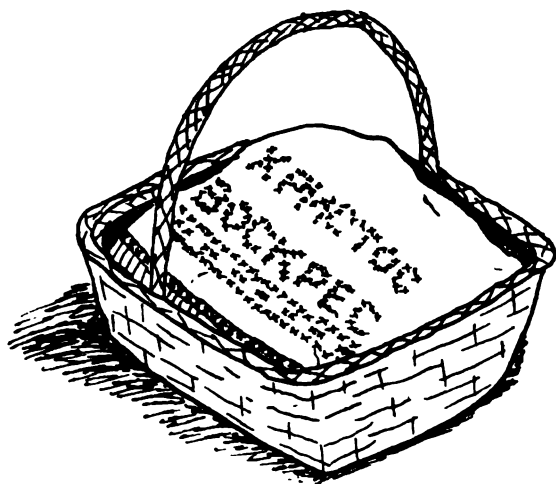
Horseradish was part of the original Passover meal as a reminder to Jews of the bitterness and harshness of life in Egypt. To Christians, the horseradish represents the bitterness of sin and the hardships we must go through in life because of the original sin. The horseradish sweetened with red beets reminds us of the bitterness of the Passion of Christ which He overcame in glory through His Sacrifice and Resurrection.

Salt is a reflection of Christ's words: "You are the salt of the earth," which we Christians must follow. Salt is also a symbol of fast and self-denial.

In the Ukraine, the basket used for blessing the Easter food was special and never was used for any other purpose. Careful attention was paid to the preparation of the food to go in the basket. It was a matter of pride for the women to produce the most beautiful paska possible through the use of dough ornaments on the top of the loaf, for everyone would compare the contents of different baskets after Resurrection services when the blessing of the baskets would be held outside the church. The embroidered covers for the baskets, symbolic of the great beauty of the "New Life" given all believers through Christ's suffering and Resurrection, would also be seen by all, and received their share of attention.

The heavily laden baskets would be brought to the early morning Easter services, and afterwards, the various families would gather outside with their basket and its contents arranged in front of them on the grass. Each basket would contain a lighted candle, symbol of the radiance of the resurrected Christ. The priest would sprinkle the baskets with holy water while reciting prayers which gave the blessings for the different foods within. After this short service, the traditional Easter greeting, "Khrystos Voskres (Christ is Risen); Voistyno Voskres (Truly He is Risen)," was exchanged along with kisses and exchanging of pysanky, then the families would depart to their own homes for the Easter breakfast.

Today, whether done on Holy Saturday or Easter Sunday, Ukrainians everywhere enjoy the blessing of the basket of Easter foods in anticipation of the joyful celebration of Christ's Defeat of Death.



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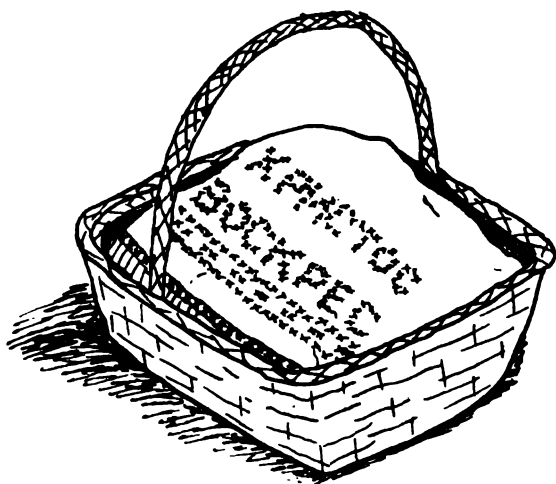
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Today, whether done on Holy Saturday or Easter Sunday, Ukrainians everywhere enjoy the blessing of the basket of Easter foods in anticipation of the joyful celebration of Christ's Defeat of Death.



## **Easter — The Great Day**

Early on Easter morning, the faithful arrive at the church for Resurrection Services. Before the mass begins, the whole congregation, guards carrying the crucifix and the banners, the priest, and altar boys sounding the kalatala take part in a procession similar to the one on Good Friday, with the Plaschenytsia being carried three times around the church until the procession stops in front of the closed church doors. The priest begins singing the triumphant Easter song, “Khrystos Voskres (Christ is Risen),” and then the whole congregation repeats the hymn. The priest opens the doors to the church, and all now singing “Khrystos Voskres” for a third time, the faithful go to the pews, and then Mass begins. This procession is to remind us of the journey of the women who came on Easter morning to anoint the body of Christ at His Tomb; the closed doors symbolize the impossibility of entering the Kingdom of God before the Resurrection of our Saviour Jesus Christ, while the opening of the church doors and singing of “Khrystos Voskres” tells us that the Resurrection is now a reality.

During the Mass on Easter, the singing of the hymn “Khrystos Voskres” by the congregation shows the joy and hope felt because of Christ’s Resurrection. The refrain of “Khrystos Voskres” is repeated many times — each time with increased emotion.

In the Ukraine, and still in some localities today in the United States and Canada, the Resurrection Services are followed by the blessing of the baskets of traditional Easter foods (see earlier section).

After Mass, the members of the congregation exchange kisses and the greeting “Khrystos Voskres (Christ is Risen)” is answered to with the phrase, “Voistynu Voskres (He is truly Risen)!”

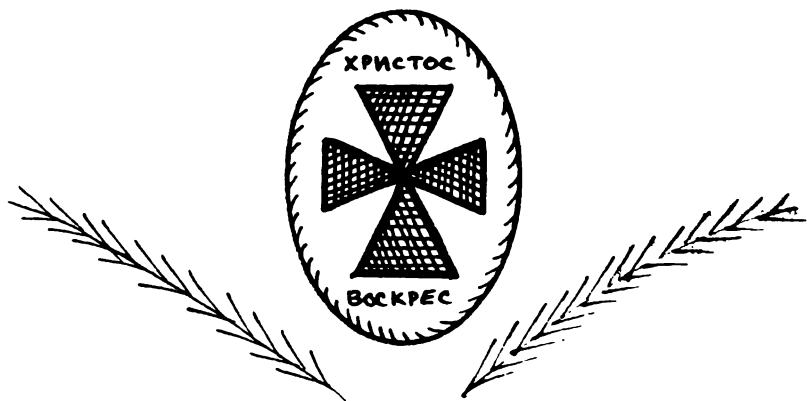
**ХРИСТОС ВОСКРЕС!**



**ВОЇСТИНУ ВОСКРЕС!**

Returning home to the Easter brunch of Sviachene, the traditional blessed foods, the father or head of the household first takes one of the hard boiled eggs and divides it into as many pieces as there are family members. He offers each one a piece of the egg, while saying "Khrystos Voskres." The reciever answers "Voistynu Voskres" and takes a portion of this egg. This age-old ritual is a symbol of the unity of the family and reflects the wish for a good year ahead. In the Ukraine, Easter was always spent at home with the family, and even today, families separated by many miles will make every effort to be reunited on this happy and holy day.

In the Ukraine, when religious freedom was still possible, Easter was celebrated for three days. During this time, no work was done, and the blessed food that held so much symbolism was consumed each day. Memorial services for the dead were held during this time also, not in sadness, but with joyful anticipation because of the promise of Life Everlasting given us through Christ's Suffering, Death, and Glorious Resurrection.





# **A Feast of Joy and Gladness: Some Old Customs of the Ukraine**

Easter in the Ukraine was a time of community celebration. The beginning of spring, the end of the lenten period of fasting and abstinence, and the great hope and joy felt by the faithful because of Christ's Resurrection combined to make Easter, "The Great Day" ("Velikden"), truly the greatest day during the whole year for all people. A feeling of light-heartedness lifted every spirit, and colored the activity of the three days of celebration.

## **Hahilky and Vesnyanky**

One of the oldest customs of Easter was performance of the vesnyanky (spring songs) and the hahilky, the song-games which date back to Ukrainian pagan times, in the fourth century A.D. or earlier. The gentle ancestors of today's Ukrainians lived in harmony with nature, and then as it is now, felt great joy in the spring. They expressed this joy in creating a variety of songs, dances, and games which imitated and celebrated nature. In this olden time, the vesnyanky were sung and the hahilky were performed in the forest or fields, or by the water of streams or rivers.

After Christianity was adopted in the Ukraine, these ancient dances and songs were not abandoned. They were usually performed by the young maids of the village in the churchyard near the cemetery on Easter day. Song and movement were combined in many ways, sometimes as two-part choral groups, sometimes as synchronized movements combined with song, or as a pantomime with accompanying song.

One of these dances was the "crooked dance" (kryvyi tanets) which was performed around the churchyard. The basic content of this dance was to form a long line (kliuch) after which the first in the line would lead the others through weaving turns, an imaginative depiction of the act of sowing. Another dance was the spring round dance (vodiat' topoli). For this, the one chosen to be a "poplar" was accompanied by the other girls who visited homes while singing spring songs.

Another of the hahilky had two choruses, one representing those who call the birds, the other imitating by their dance-movements that they were the birds — who brought the warmth of summer and the growth of nature. Other hahilky reflect in their names the nature themes that were common: yaheelochka (young maiden), zavivanetz (wreath weaving), zaichiku (little bunny), zhoochok (little beetle), and others.

Though usually performed near the cemetery, the hahilky and vesnyanky reflected the joy of the Easter season, and some were actually humorous. Though not commonly performed today, it may be hoped that dance groups will continue to preserve this special part of our heritage.

## **Easter Games Played By Children**

The joyful excitement of the happy Resurrection Day naturally was felt by even the children. One of the first things that might be expected after Easter morning breakfast was the sound of the church bells being rung by one of the boys of the village. Whoever first rang the bells after eating his breakfast (although some surely must have taken it with them!), was predicted to be the first in many things during the coming year.

Later in the day, many of the krashanky that the mothers had prepared were used in a variety of games played by children of all ages. In one, krashanky were rolled towards each other in the grass; the one whose egg survived without cracking received all those that did crack. In a variation of this game (chockania krashankamy), two eggs would be tapped together, the winner again being the one whose egg did not crack.

Young boys would sit in a square and roll an egg to the opposite corner; if your egg was cracked, your place was taken by another boy. The one with the last unbroken egg was the winner.

Older boys were even more active in the games they played. Rather than rolling their krashanky, they would toss them high in the air. The ones with eggs which survived the fall to the grass could continue playing the game until the boy with the last unbroken krashanky was declared the winner. In "kranakohuta," a krashanky was tossed between two boys, who had to both avoid breaking the egg and avoid throwing it to a third boy, the "kohut" (rooster), who would try to catch the egg. If he succeeded, the one who last held the egg became the new "kohut."

As much fun as these games were, the eating of the cracked krashanky was almost as much fun; though, to be truthful, many a young stomach felt the ill effects of a few too many eggs!

## **Courting Customs at Easter Time**

In the pagan times, the spring rituals were a time when mates were chosen, the marriages beginning with the stealing away of the one that was loved. Though of course this was not continued in Christian Ukraine, Easter did have many courting customs retained even in the not too distant past.

Young maidens prepared special pysanky to give to young men. A girl could give pysanky to many admirers, or if she was serious about a special boy, she might give her best pysanky only to him. In cases like that, an engagement and marriage might be expected in the months following Easter, though it should be noted that there were certainly some highly favored young men who received only special pysanky from several girls!

A courting custom that took place on Easter Monday, or “Sprinkling or Dousing Monday,” was a reflection of an earlier time when water was regarded as life giving. On that day, the most popular young women would be sprinkled with water by the eligible young men. A young woman then had to pay a price or ransom to the young man by presenting him with one of her best pysanky.

The Easter celebration was also a natural time for many to start to think of marriage since no weddings could take place in the lenten period. All the celebration and activity of the three-day Easter holiday was also the beginning of “street gathering” (vulytsia — outdoor socializing) of the young people which would continue until the fall and the return of cold weather.

## **A New Ukrainian Easter Custom**

Ukrainians who now live in other countries such as the United States and Canada have started a new custom, the Sviachene dinner, which usually takes place the Sunday following Easter. Just as the meals at home on Easter represented the unity of the family, these Sviachene dinners sponsored by the church represent the unity of the parish family. No longer living together in small villages, the Sviachene dinners allow the opportunity to celebrate as a community the joy of the Resurrection. The blessed Easter foods — paska, babka, meats, cheese and butter, eggs, horseradish and salt — are served, and many activities are planned for the celebration, including, depending on the church, auctions of pysanky and/or pasky, pysanka or paska contests, singing and dancing of hahilky and vesnyanky, and singing of other traditional Easter songs.

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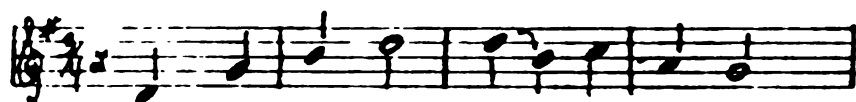
# **Traditional Ukrainian Easter Songs**

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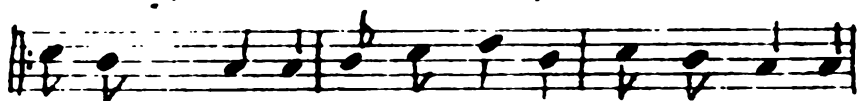




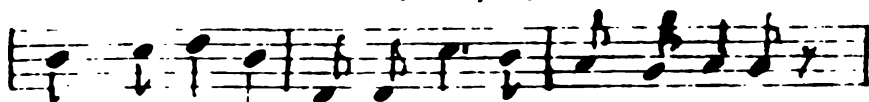
# Khrystos Voskres! Radisť z neba



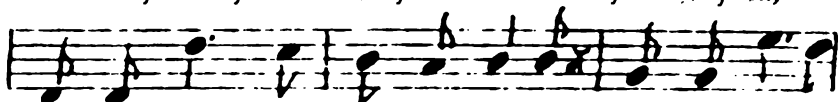
Khrys - tos vos - kres! Khrys - tos vos - kres!



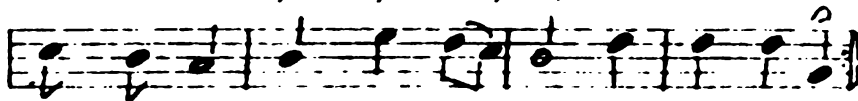
Ra - dist' z ne - ba sia yav - ly - a - ye, Pas - kha kras - na



dneś vy - ta - ye. Ra - duy - te - sia schy - ro - ny - ni,



Boh dav schas - ty - a vsiy ro - dy - ni, Boh dav radisť

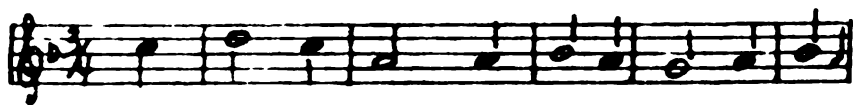


nam z ne - bes. Khrys - tos vos - kres! Khrys - tos vos - kres.

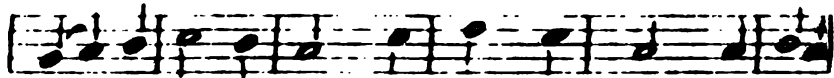
Khrystos voskres! Khrystos voskres!  
Zemlen'ka zi snu zbudyłaś,  
V travy tsvity zamayilas,  
Vzvir i ptychka veselytsia  
Myrom Bozhym svit krasytisia.  
Liudy! myr dav Boh z nebes,  
Khrystos voskres! Khrystos voskres!



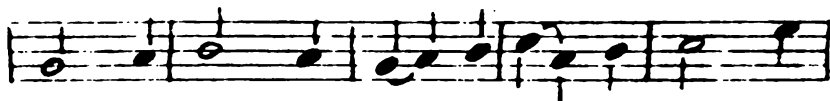
# Khrystos voskres! Pid nebazvid



Khrys - tos vos - kres, pid ne - ba - zvid Ply - ve ho -



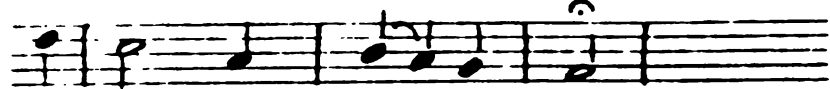
min so - tok pi - sen' Se praz - nyk v nas, ve - ly - kiy



der' Ko - nets' zhur - by, ne - do - li bid. Khrys -



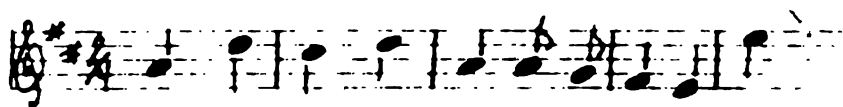
tos vos - kres! Khrys - tos vos - kres! Khrys - tos



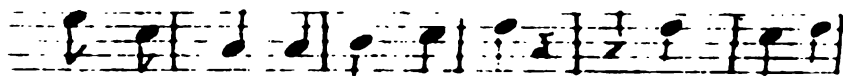
vos - kres! Khrys - tos vos - kres!

Khrystos voskres, radiye svit  
Bo vzhe priyshla vesna zhyttya  
Propala v vik vzhe vlasť hrikha  
Dushevna tma i smerty slid,  
Khrystos voskres! Khrystos voskres!  
Khrystos voskres! Khrystos voskres!

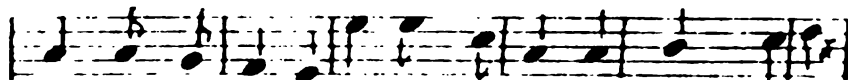
# Khrystos voskres! Lykuyte Nyni!



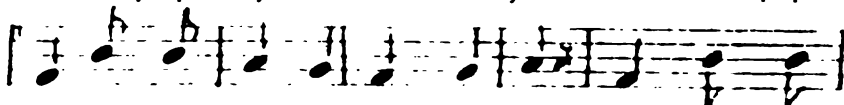
Khrys • tos vos • kres! Ly • kuy • te ny • ni, Scho



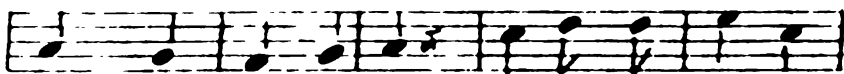
v sla • vi z hro • ba Vin pov • stav, Ko • nets' pry • nis



zem • niy pro • vy • ni, I smert • i • yu Vin smert' poprav.



Ve • lyk • den' toi to den' chu • des Khrys • tos vos •



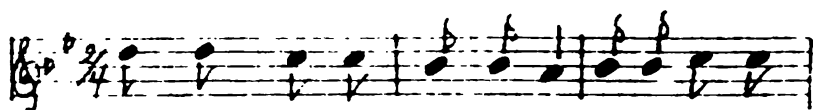
kres! Khrys • tos vos • kres! Ve • lyk • den' toi to



den' chu • des Khrys • tos vos • kres! Khrys • tos voskres!

Khrystos voskres, khoť liudska zloba  
Yomu zladnala liutu strast'  
Povstav, povstav zhyviy iz hroba  
Zborov pekoľnu vrazhy vlast'.  
Konets' straden', konets' vsikh slez  
Khrystos voskres! Khrystos voskres!

## Sohlasno Zaspivaimo



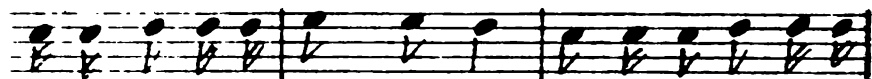
So - hlas - no za - spi - vai - mo, ve - se - lim - sia  
I - su - sa pro - slav - lyai - mo Vin bo iz mert -



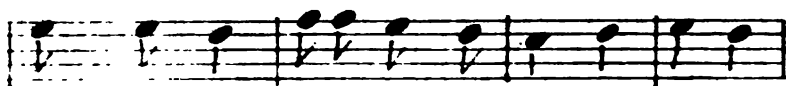
ra - zom dneś, Khrys - tos vos - kre - se iz mert - vykh!  
vykh vos - kres.



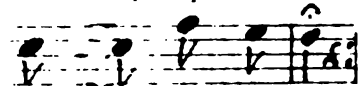
Vos - kre - se, Vos - kre - se, vos - kre - se iz mert - vykh, Smer -



ti - yu, smer - ti - yu smert' po - prav! Smer - ti - yu, smer - ti - yu



smert' po - prav! I sus - chym vo hro - bikh zhy - vot,



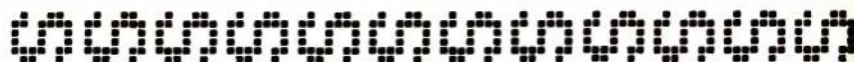
zhy - vot da - ru - vaw.

Myronosytsi zheny rankom do hroba iduť.  
Myra na sviati rany plachuchy sobov nesuť.  
Khrystos voskres iz mertvykh!  
Khrystos voskres iz mertvykh!  
Voskrese, voskrese, voskrese iz mertvykh,  
Smertiyu, smertiyu smert' poprav!  
Smertiyu, smertiyu smert' poprav!  
I suschym vo hrobikh zhyvot, zhyvot daruvaw.





## Ukrainian Easter Eggs: Krashanky and Pysanky



# **The Ukrainian Easter Eggs: Krashanky and Pysanky**

There are two types of Easter eggs which are well-known in Ukrainian Easter tradition. One type is the *krashanka* (plural - *krashanky*), a hard boiled egg which is dyed a solid color, as is indicated by its name which is derived from the word *kraska* meaning “color”, and is meant to be eaten. The other type is *pysanka* (plural - *pysanky*), derived from the word *pysaty* — “to write”, which is beautifully decorated and dyed and, through a very long history predating written records, has always been made from a raw egg and is never consumed.

## **Krashanky: Some Folk Customs**

The brightly dyed hard-boiled eggs that are included in the basket to be blessed on Holy Saturday or Easter morning have many old folk customs associated with them. The best-known custom is the practice of breaking the long Lenten fast with a piece of blessed egg. After mass on Easter morning, the family returns home to a breakfast-brunch consisting of the blessed and other foods. Before they begin the happy and holy feast, the head of the household cuts one of the blessed *krashanka* and each member of the family eats a piece. This custom symbolizes family unity and is a solemn hope that the upcoming year will be happy and prosperous.

Easter day was a day of many games played with *krashanka*. Discussed in another section of this book, they were a source of much fun for the children, especially the one who had the most *krashanky* by the end of the day.

*Krashanky* and *paskas*, as well as *pysanky*, made especially for the receiver, were exchanged by friends and relatives on Easter day. Good wishes and kisses were given with these gifts, and everyone repeated the Easter greeting, “*Khrystos Voskres*” (“Christ is risen”) and the answering reply, “*Voisteno Voskres*” (“He is truly risen”).

Some women in the Ukraine used to observe the feast of *Blazheni*. The *Blazheni* were believed to be meek, good men who lived near the “Sunday Waters” in a far-away land where there was no way to keep track of the passing of time. On Easter Monday red *krashanky* shells would be thrown onto swiftly flowing waters in order to let the *Blazheni* know that the “Great Day” had arrived.

On Easter day or on one of the three consecutive days that Easter was celebrated, people in the Ukraine would visit the cemetery next to the church for a service in memory of the dead. After the service was over, they would sit in the grassy areas of the cemetery and have a meal or tryzna (feast in memory of the dead) of krashanky and the blessed foods left from Easter. When the meal was done, the remaining food would be left on the graves and a glass of vodka or wine would be poured over the grave while repeating, "Eat, drink, and enjoy this and remember us sinners." When birds were seen later eating this food, it was believed that they were really the spirits of the dead.

In the western Ukraine, especially the Hutsul area, three krashanky and a piece of paska were wrapped up and placed in the stove or fire for the dead. Coming from a simpler time and a less educated people, we should remember that these customs reflected in their own way a deep religious belief in life after death in the presence of God.

In past years in the Ukraine, people wanting to discover the fate of relatives who had died would place a krashanka on the grave and cover it with a little earth. The next morning, if the egg was disturbed in any way, it was believed that the soul of the deceased was in need of prayer. If, however, the egg was still in place and unsoiled in the morning, one would be sure that that soul had entered into heaven.

The krashanky were also believed by many to have magical protective powers. Peasants would put their shells in the thatch of their roof and under haystacks to keep away strong winds. Beekeepers would bury one under the beehives to ensure a good year for honey. Later in the spring, a farmer would roll a krashanka in green oats on St. George's Day and then bury it in the field to give a good harvest that was not harmed by foul weather. Shells of the krashanky were also buried in the garden in hopes of a bountiful yield and placed in chickens' nests so that many chicks would be hatched.

Water in which krashanka shells had been soaking was used by Ukrainian girls to wash their faces. It was believed that this water would make the user prettier, and no doubt the red dye did give added color to many fair cheeks.

People also credited krashanky that had been blessed on Easter with strong healing powers. A krashanka hung by a string around the neck was believed to be of help to a seriously ill person, while touching affected areas with a krashanka was supposed to cure blood poisoning.

Even after the krashanky were used in every possible way, they or their shells were never carelessly thrown aside. Having been blessed on the "Great Day" they were considered holy and treated with respect. Krashanky were only disposed of by throwing the shells on moving water, or by burning or burying the eggs.

# Some Old and New Ideas on Making Krashanky

Long ago, krashanky were dyed only red, but later were dyed almost any solid color except black. Modern krashanky are most often dyed with any good food coloring after the eggs have been hard-boiled, though red has remained the most popular color.

Before the advent of purchased dyes, each family had to make its own formulas for coloring eggs for both krashanky and pysanky. A few of the materials used for concocting dyes were: yellow — dried blossoms from woodwaxen, yellow onion skins, apple tree bark, mistletoe leaves, buckwheat husks, lilac flowers, or aspen; red — logwood, rose-hips, raspberries, red onion skins, beet juice, plums, or, in the 1800's, Brazil wood; orange — combination dying from yellow and red, or yellow onion skins (intermediate length of soak); green — sunflower seeds, sprouting rye or wheat, myrtle, or other grasses or leaves; blue — marrow or logwood; violet — elderberry fruit and bark; brown — oak bark, yellow onion skins (longer soaks than for yellow), tea, or coffee; grey — charcoal diluted in water; black — old walnuts, oak bark, or soot dissolved in water.

For those wanting to “go back to nature” and maybe get a idea of what coloring eggs must have been like years ago before packaged dyes were available, here are some ideas for some “natural” dyes which are easily available to most people today. These methods take more time and have less predictable results than using bottled dyes, but with some experimenting, they can be a great deal of fun for the family, with surprising results occasionally. These “new” ways can also recall an older time in our heritage when recipes for dyes were closely guarded family secrets, and not merely poured from a bottle or mixed from a powder.

## *Color desired:*

Yellow

## *Sources of dye:*

Orange peels

(A pale yellow)

Anjou pear peels

(Pale yellow-green)

Yellow onion skins

(Soak for a short while only)

Turmeric

(A bright yellow)

Orange

Yellow onion skins

(Check frequently for color intensity)

Chili powder

(Pale orange-buff)



Red	Beets Juice of raspberries or rosehips Red onion skins
Blue	Red cabbage leaves (Light blue - short soaks) (Deeper blue - soak overnight)
Green	Fresh green leaves or herbs (Varying shades depending on time soaked and material used)
Beige/Brown	Yellow onion skins (Long soak for deep color) Coffee Tea
Other colors	Cranberries (Pale to deeper speckled lavender)  Spinach (Pale buff color to soft greyish buff)  Walnut shells — home grown ones (Varying natural browns)

Yellow onion skins were used in the Ukraine quite often for coloring eggs. It is possible to get many different shades from one pot of “onion peel” dye by transferring the eggs out of the dye when they reach the color you want. Colors will vary from light yellows through orange and orangish-brown. Beets and young spring wheat also were commonly used for red and a pale green color. Other items from the kitchen or garden might be used with some experimentation for other colors.

For best results, use adequate amounts of dye material (plant materials, such as onion skins, beets, cabbage, etc., need a good handful or more; items like coffee or tea or turmeric need two or more large spoonfuls or three tea bags. The thrifty homemaker might make double use of some of the dye materials; for example, beets or red cabbage could be reused in borscht or in sweet and sour cabbage or fried cabbage. If you plan to do this, always wash the eggs off before putting in the dye material. For the best results with natural dyes and to prevent cracking, eggs at room temperature should be started in cold water with the dye materials, brought to a boil, and simmered at least 25 minutes in the dye brew. Tall narrow pots are best to use to keep the dye level high; if the liquid boils down, add more cold water. After the eggs cooked, let the eggs sit in the dye if the desired color has not been reached. The dye liquid can also be

boiled to a greater strength and poured over the eggs in tall, narrow jars (such as canning jars) if you wish them to soak longer.

Although traditionally most krashanky are not decorated, there are a few authentic ways of decorating them. One is simply to drop dots of melted wax in a random pattern over the raw eggs before cooking. Make sure the eggs are at room temperature so the wax will stick. Using small birthday candles is easy for this method and with care and supervision can be done even by older children. The wax will melt off when the eggs are cooked, leaving areas that are not dyed.

One of the oldest methods of decorating eggs is scratching designs into the egg shell after the egg has been dyed. Eggs which have taken on a dark intense color should be used to show the most contrast when the scratching shows the white shell beneath. Experienced artists use a razor blade to scratch designs into the shell, breaking off part of the blade as it becomes dull to give a new sharp edge. This method requires great care and should not be attempted by children. Simple designs can also be scratched into an egg by using other metal tools such as the end of a paper clip or a metal skewer. For the least frustration to beginners, plan only simple designs and remember to scratch hard in short strokes, several times in the same area if necessary.

\* \* \*

Please remember that krashanky, like any cooked egg, should be refrigerated except for when it is mealtime or when being blessed at church. To leave them out all day is to risk food poisoning.

## **What We Know about the Origins of Pysanky**

The art of pysanky is so ancient that no one truly knows its origins. It is known that at least 2000 years ago primitive people who lived in the area of the Ukraine worshipped the sun. These pagan people saw parallels between the yellow yolk of the egg and the sun, the white of the egg and the moon. In those ancient times, the egg was believed to have magical power and often was used in sun worship ceremonies.

Our long-ago ancestors also knew that the egg could be the source of life. In rituals of the spring which celebrated both the return of the sun as the days grew longer and the rebirth of the earth as nature woke from the long winter, the raw, fertile egg gained significance as a symbol of life and hope.

When the nation of Ukraine accepted Christianity in 988 A.D., the egg was adopted as a religious symbol of the Easter celebration — both as the egg which was eaten to first break the fast of Lent and in the form of pysanky, decorated with designs of Christian significance. Written references from as early as the thirteenth century recorded the well-developed customs of pysanky and krashanky in the Ukraine. The pysanky now had new symbolism as a sign of new hope — hope that man could feel because of Christ's Resurrection and His promise of Eternal Life.

The egg was compared to the tomb from which Christ arose and the old pagan symbols were given new Christian meanings — the old sun designs now stood for the Son of God, triangles stood for the Holy Trinity, stars showed God's love toward man, dots represented Mary's tears, and crosses represented Christ's suffering for us. New symbols were added too — the fish which represented Christianity, forty-triangle designs which reminded us of the forty days of fasting by Christ and the forty days of Lent, the butterfly as a sign of the Resurrection, and designs of Ukrainian-style churches, our place of worship.

Through many years, the pagan beginnings have faded from our memories, and the new, glorious, Christian meanings attached to pysanky have given Ukrainians and others much joy.

## **A Few Legends on the Origin of Pysanky**

Many folk tales have been told about the origins of Ukrainian Easter eggs. These stories may vary somewhat from one to another, but all show the importance Ukrainians placed on their pysanky. Following are just a few of these folk tales.

\* \* \*

*One tale from the Hutzuls tells that while Jesus was imprisoned, His mother, the Blessed Virgin Mary, prepared a basket of eggs to present to Pilate when asking mercy for her Son's life. As she readied the eggs, her tears fell on them, forming dots of many colors. When Mary appeared before Pilate, in her grief she fell to the floor, allowing the eggs to roll all over the floor — and they continued to roll until they were found all around the world.*

\* \* \*

Another story tells of a poor peddler who was on his way to market to sell his basket of eggs when he came upon a crowd who was mocking and jeering a man carrying a heavy cross. The peddler ran to help the man carry the cross for a while. When the peddler returned to his basket of eggs by the roadside, he found they had all been transformed into beautiful pysanky. The peddler was Simon the Cyrenian, the man carrying the heavy cross was Christ.

\* \* \*

On the morning after the Sabbath, as another folk tale goes, Mary Magdalen and her companions were on their way to Christ's tomb to annoint His body with sweet spices. They had taken along a basket of eggs to eat after their work was done, but when they got to the tomb and found that Christ was risen from the dead, they also discovered their eggs had changed to many beautiful colors.

\* \* \*

Yet another legend that is 1,000 years old tells of a young woman who was on her way home one morning from the market in town with a basket of eggs and a jug of fresh water. When she was traveling the road to her home, she met a stranger sitting on a rock. Thinking He must be tired, she offered Him a drink of her water — and was startled to see there were wounds on His hands. The stranger said nothing but accepted her offer and then continued on His way. When the woman arrived at her home, she uncovered her basket and discovered her eggs were transformed into pysanky. The stranger was Jesus Christ — and that morning was the first Easter.

\* \* \*

A legend sometimes told is of one year a long time ago when birds who were traveling south were surprised by a sudden sharp freeze. The poor creatures fell to the ground, too frozen to fly. The generous Ukrainian peasants took the birds into their homes and nursed them until spring when they could fly away on their own. In gratitude for the kindness shown them, the birds returned with decorated eggs for the peasants who saved their lives. And so, it is said, ever since then, eggs are decorated in beautiful pysanky every spring.

\* \* \*

# **Some Old Beliefs about the Power of Pysanky**

The women in the family who made the pysanky took care to prepare themselves mentally and spiritually before they sat down to begin their designs in the last week of Lent. It was believed that the goodness that then would be in the home could be transferred to the pysanky through the designs that were drawn on them. When beginning this important task, the woman would make a sign of the Cross and whisper "God, help me!" Though all the women in the family might be working on pysanky, this was not a time to be gay and frivolous. There were special songs that could be sung quietly so the souls of the dead who traveled in the night would not be bothered. This was a serious time, for if there was a large family, several dozen eggs might be completed in four or five nights.

Many types of pysanky would have to be made. Certainly, out of respect, there would be one or more made for the priest, with careful designs expressing religious meanings. At least one pysanka would need to be made for friends outside of the family and other persons who would exchange pysanky with you on Easter morning.

Simple but colorful eggs, often with floral designs, would be made for the children of the family and for any other young relatives or godchildren, too.

The young maidens would need to make many pysanky to exchange with the young men in their town or village. Special care would be made to express the wishes that the girl would want to give to the beau who received her pysanky. If she wanted to be coy, a young girl could give pysanky to several young men, but if only one special person received her gift of pysanky, there might be an engagement following Easter.

Elders would receive special eggs in dark colors that had symbols such as ladders that foretold of the journey to Heaven that they might soon be making.

Special eggs might be prepared for the graves of children and adults of the family, as well as a few which would be kept to place in the coffin in case anyone died during the upcoming year. In the last century, children who died at Easter had pysanky included in their coffins as symbol of their family's wish that they should have playthings and food in the afterlife. Young women who died unmarried in this earlier time had buried with them a "bridal wreath" (vinok) formed of pysanky that encircled their head.

The animals were not overlooked when making pysanky. From the large animals that were in the barns or the fields to the smallest, the bees that produced the honey, eggs were decorated that carried symbols that asked for many young to be borne, for strength to be maintained, or even for a good supply of honey in the upcoming year. When the warm weather arrived, farmers would take these special pysanky and rub them

on their animals to protect their health, and then bury the eggs in the hope of good crops. The beehives also received the benefits of the pysanky prepared especially to be placed beneath them.

Pysanky were also made for the protection of people's property — their homes, their farms, and their barns. Their presence in these buildings was believed to spare them from harm from lightening or fire. These special pysanky were blown out and suspended above the barn door.

Sometimes pysanky were emptied and a bird's head and wings were added to hang before the icons in the home. These "birds" represented the dove who came down from Heaven and flew over the Infant Jesus.

## **Materials Needed to Make Ukrainian Pysanky**

In the art of making pysanky, as in any art, one must have the right tools and materials needed in order to do a good job. Additionally, Ukrainians have time-honored reasons for the certain way that pysanky are made and which are part of the traditions which we preserve. Following is some basic supplies and materials needed to make pysanky.

### **The Egg**

The egg used for making pysanky is usually a fresh (raw), white chicken egg in the various sizes available at most grocery stores. Light brown chicken eggs might occasionally be used, but do not yield the distinctive and traditional coloring. When available, pullet, goose, duck, rhea (a large tall bird from South America), or even ostrich eggs have been used to make pysanky of various sizes from small to large.

No matter which type of egg is used, care is always taken to choose the most perfect eggs available — those with the nicest shapes and smoothest shells. Avoid any that have irregular surfaces, and also avoid those that have any excessive dirt or greasy spots (sometimes seen on eggs processed in large poultry operations). Other eggs that are not suitable for pysanky are those with hairline cracks or thin spots in the shells (these can be detected by holding the egg up to a strong light).

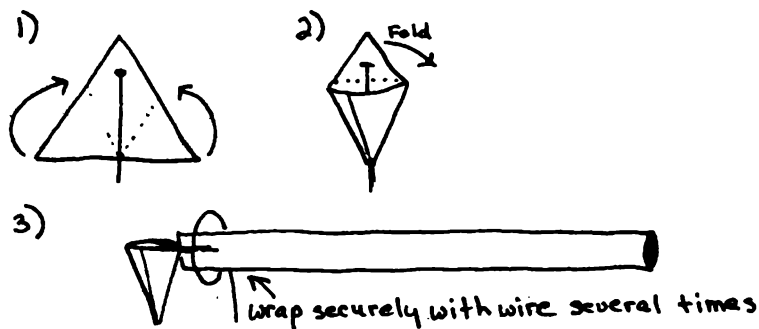
Once the eggs have been chosen, they must be cleaned. Soap of any kind is never used. Good methods for gently cleaning eggs for pysanky are (1) to use a mixture of vinegar and lukewarm water or plain vinegar, and/or (2) a wet paste of baking soda. Whichever is used, care must be taken to completely rinse off any vinegar or baking soda residues. The eggs should be gently patted with a clean cloth, tissue or paper towel (use only white paper products) to dry them; eggs that are wet will not allow the wax to adhere to them. It is a good idea to wash and dry the eggs you wish to use several hours or even the day before you are

planning to make pysanky and then to leave them out on a rack or dish. This ensures that the eggs are at room temperature and that they are dry; if they are not cracked, there is no need to refrigerate the eggs that are to be used for pysanky. Properly handled and stored, pysanky will eventually dry out and never cause an odor.

Traditionally the eggs that are used for pysanky are raw. If the egg was cooked, it held no potential for life, and therefore its symbolism would not exist. In the Ukraine, it was also customary to use only eggs that were laid by chickens who had a rooster in the yard. The use of these fertile eggs expressed a wish for continuing increase in the members of the artist's family.

## Kistka or Pysaltse (Writing Tool or Stylus)

The kistka (plural - kistky) or pysaltse is the writing tool or stylus used with melted wax to draw the traditional designs on an egg creating a pysanka. Perhaps the name for the writing tool comes from an earlier time when a bone (kistka in Ukrainian means bone) was used for the handle. The earliest kistka might have been nothing more than a thin tool that could be dipped into melted wax to carry a drop to the egg. Today's kystky come in many different forms — from the homemade to the electric kistka, with every imaginable thickness of point and type of material used to make them. The basic writing tool, however, is a small metal funnel attached to a stylus-like handle. Commercially made kystky are easily purchased, but a good home-made version can be made with practice by rolling a triangle-shaped piece of thin sheet brass into a cone shape for the funnel. A small hole can be kept open at the bottom of the cone by putting a pin or needle of the desired thickness in place before pulling two of the triangle's corners together and overlapping them. The pointed end remaining of the brass triangle can then be inserted into a wooden stick, preferably of willow, that has been slit at the end. The funnel is then secured by wrapping with thin steel or copper wire. The tip of the funnel should be gently smoothed with a fine file or sandpaper so that the entire tip can draw flat on the egg.



Kystky with different size openings can be helpful in drawing thin and thick lines or in filling in large areas. The kistka should never be forced into the wax; allow the heat of the warmed kistka to melt a small puddle of wax first. A small quantity of wax will be drawn up into the cone which can then be used for drawing designs. Usually the artist can reheat the kistka at least once to continue drawing without returning to the wax. The kistka should always be held at right angles to the egg surface as designs are being formed.

The electric kistka is a new development. The tip of this tool is kept warm by the electricity so that a candle is not needed. This improvement allows the artist to draw designs faster and with greater evenness as the wax does not solidify in the tip.

## **Beeswax**

Beeswax is the only type of wax used in making pysanky. Though one might assume that is only because in earlier times it was readily available wherever beehives were (and that is probably true), it is also the best wax to use. Compared to the manmade paraffin, beeswax has a higher melting point that makes it easier to avoid fires, it has a greater ability to "stick" to the egg and be absorbed into its pores than brittle paraffin, and even when the beeswax is new, it has more color than white paraffin. The beeswax will pick up soot from the kistka as it is being used, coloring it black and making it easier to see the designs that have been drawn. Beeswax that has black color already in it can be purchased also (a necessity with the electric kistka as there is no candle being used). Colored beeswax can also be made at home by carefully melting a cake of beeswax and a small piece of a black wax crayon together in a clean tin can set in a pan of boiling water.; This melted wax mixture can then be poured into small lids and allowed to harden.

## **Dyes**

The dyes originally used by Ukrainians to color their pysanky were all concocted at home from various materials as discussed in another section. When commercial dyes became available, it was possible to obtain clear, bright colors that lasted longer and which were a lot less work. Even the home method of extracting dye from colored crepe paper (by pouring boiling water over the paper, letting it steep, removing the paper, and then adding vinegar if necessary) was a lot simpler than "starting from scratch." Today, most artist use commercially prepared and packaged aniline dyes. Most of these dyes dilute one package in approximately one to one-and-a-half cup of boiling water. The colors, except orange which is used plain, take better with the addition of one tablespoon of vinegar. Wide-mouth containers with lids,



such as peanut butter, mayonnaise, or canning jars, are ideal for storing dyes. These dyes are never used for eggs such as krashanky that are to be eaten as aniline dyes are not edible.

## Candle

A candle is used in many ways when making pysanky. Even when an electric kistka or an electric wax warmer is used, a candle might be useful in coloring beeswax with soot or in removing wax from eggs.

The candle is used to heat the metal tip of the kistka so that the writing tool can melt a puddle of wax, as well as to reheat the tip and melt any wax that might have solidified in it; sometimes reheating the kistka for just a second can allow it to write a bit more without going back to the beeswax.

Some people prefer to use a thick candle made of beeswax itself. When the wick melts a puddle of beeswax, a kistka that has been heated briefly in the flame then is used to dip up wax from the puddle. Again the kistka can usually be reheated at least once to continue drawing without going back to the beeswax.

Many people use a candle as the source of heat to melt the wax on the pysanky when all the drawing and dying is done. This method of removing the wax requires care that the egg is not scorched or stained by the candle soot, as well as making sure fingers are not burnt, but it is a thrilling way of removing the built-up layers of wax to reveal the designs that the artist took hours of care in drawing.

## Other Items Used in Making Pysanky

Depending on the artist making pysanky, there are many other items that can be of help.

**Tablespoons** — Tablespoons are ideal for dipping eggs in dyes. They are strong and large enough to securely hold the egg without danger of accidentally dropping it. When removing eggs from dye, place tissues over the top of the egg and lift, allowing the spoon to drain any remaining dye back into the container.

**Egg Rack** — A handy egg rack can be made quickly by pushing three tacks placed points up through a heavy piece of cardboard. Arrange these tacks in a circle about the size of a quarter or nickel, depending on the size of eggs used, to give a three-point stand for each egg. For a more permanent egg rack, use a piece of plywood and 1" finishing nails instead of the cardboard and tacks. The nails should be driven into the board in 3/4" triangle or square arrangements. This egg rack can be used in three ways: (1) place eggs in progress on the rack to hold them in a safe place, (2) place eggs which have gone through all the dye and wax steps on the

rack and place in a low oven to melt the wax off, or (3) place eggs that have been coated with varnish or clear nail polish on the rack to dry.

**Pencils or Rubber Bands** — For beginners, a little help is sometimes needed in drawing the division lines when starting a pysanky design. Some people use wide rubber bands to place around the egg as a guide to drawing a belt all around. If a rubber band is used, make sure it is clean, and never try to draw the wax lines right next to it, rather use the rubber band as a guide and draw your line a little away from it. Others will use a hard pencil (at least a number 3 or 4) to lightly indicate a few reference points for making the division lines. These pencil markings should never be erased, for the eraser would leave marks or scratches that would not take dye.

**Paint Brushes, Cotton Swabs, or Toothpicks** — When only small touches of certain colors are needed, such as green or blue, the dye can be applied just to the area wanted with either a small paint brush, a cotton swab, or a toothpick. If the area is outlined in a previous step with wax, the dye will sit as a drop until the desired color intensity is reached. This spot-dyeing technique is used in the early stages of decoration while the egg is still white or yellow.

**Soft Cloths, Facial Tissues, or Paper Towels or Napkins** — Soft white cloths, facial tissues or paper towels can be used in many ways when making pysanky. They are first used in drying the eggs when they are washed. When the work area is spread with newspapers, it is helpful to spread a few paper towels out over the area where the drawing on the eggs will be done to avoid picking up any newspaper ink. A tissue or two lining a bowl makes a convenient spot to place an egg that is being worked on if interrupted. People who have trouble with keeping the eggs clean, whether due to perspiration, natural oils, or the dye that can get on hands when dyeing pysanky, may find it helpful to gently hold the egg in a tissue, leaving exposed the area that is being drawn on. Tissues, paper towels or napkins, in the cheapest brand, can be used several times for blotting the eggs dry after dyeing. Save these tissues or towels and allow them to dry. If one is careful to use the same ones to blot the same colors of dyes, there will be no problem with accidentally coloring your eggs another color. Soft cloths or tissues can be used to wipe away the wax after all the design work and dyeing is done. If the candle method is being used, take care to keep the tissues away from the flame. If cleaning fluid is used to clean off the wax, soft cloths are best to use as they will hold the liquid better. Soft cloths can also be used to apply varnish to finished eggs.

**Cleaning Fluid** — Non-flammable cleaning fluid or spot remover can be used in two ways. If a spot of wax is dropped on the egg or a mistake is

made, the wax can be gently scraped off with your fingernail, then a bit of cleaning fluid on a cotton swab can rub away any last traces of wax. (This does take care to avoid removing lines you want to keep; many experienced artists will alter their design rather than risk making a bigger mess.) Some people also use cleaning fluid to remove the wax at the end of the many steps of drawing and dying that it takes to make pysanky.

**Varnish or Nail Polish** — Varnish, either in liquid form or spray, or clear nail polish is used to give pysanky a gloss that brings out all their color when done. Liquid varnish may be applied either with a soft lintless cloth, a small brush, or by rubbing by hand. The egg rack mentioned earlier is an essential so that the eggs can dry without sticking to anything. This egg rack is also a help if spray varnish or clear nail polish is used. In those cases, it is easiest to spray the varnish or apply the nail polish on the top side only, allow to dry in the rack, and then turn over and finish the gloss coat.

**Waterless Hand Cleaner** — If varnish is used in the hand for applying the gloss coat, waterless hand cleaner, such as that used by mechanics and painters, will be gentler on the hands than turpentine or paint remover. Be sure to use soap and water to wash off any residue of this waterless hand cleaner before returning to making more pysanky, as these products contain lanolin which could leave a greasy spot on your egg where dye would not take as well.

As a person becomes experienced at making pysanky, he or she will discover little “tricks” that will be helpful. Sharing those ideas with others will allow them to also make pysanky easier, faster, or more beautiful.

## **A Custom from Years Ago That Still Has Meaning Today**

For centuries, Ukrainian women have prepared their spirits for the task of making pysanky for Easter. Arguments and gossip were avoided on days pysanky were to be made. The family was always served a good meal that evening and was dealt with patiently all day long. As a woman sat down and lit the candle to begin her task, she would make the sign of the Cross and whisper, “Bozhe blahoslovy i pomozhy” (“God bless and help us”). In today’s busy world, this careful preparation of one’s spirit can have as much meaning and good effect as it did years ago.

# **A Short Guide to Making Pysanky**

Before starting to make a Ukrainian pysanky, be sure to prepare your work area. Many people find that a good start is made by covering the area with several thicknesses of newspaper, with the top covered with a couple paper towels so the newsprint will not smudge the egg or one's hands or clothing. Be sure to have good lighting; if a candle is used in a room that is not well-lit, you will soon find your eyes feeling the strain of looking at the bright flame. Choose a comfortable straight chair that is the proper height for the table you will be working at. When you are working remember to sit straight with both feet on the floor to avoid fatigue.

Arrange all materials close at hand in a semi-circle around the main area where you will be drawing your designs: the candle and beeswax directly in front of that area, any books or instruction sheets to one side, a supply of tissues, paper towels, napkins or soft cloths by your dyes, all the dyes you have prepared in one area, and any other helps you need such as pencil, rubber bands, cleaning fluid, etc. close at hand. If you are using the kitchen table and will not be able to keep set up, it might be helpful to use sturdy boxes that have been cut down to 4-6" high to contain many of your supplies. Supplies can then be used without being taken out of the box and later can be moved without having to pack up. Plastic dishpans or a carrying tote with handle that is sometimes used for garden or cleaning supplies can be very handy for carrying jars of dyes; the dyes can also be arranged in order of dyeing sequence in the carrier or dishpan. The final step before beginning is to make sure that your hands have been thoroughly cleaned with soap and water; any traces of hand creams or any type of soil will ruin your dyeing results.

## **Division Lines**

A decorator of pysanky (in Ukrainian this person is sometimes called pysancharky) must first decide the basic division lines that will be used in creating the egg. Occasionally there is no actual line dividing the fields, but there is an "understood" dividing line.

The simplest division (though the hardest for the beginner to achieve) is a line or band formed from two parallel lines which goes around the egg from tip to tip, dividing it into two fields. This is the time when the rubber band or pencil can be useful in keeping the division lines from going crooked. Experienced artists have learned to view the egg as a whole when starting these beginning lines. The egg is held in the hand imagining the two ends are the north and south poles as on a globe; if an eye is kept on where the line is heading (which should be the other pole), with practice it will be possible to draw a line that neatly bisects the egg in

two without going crooked.

If the egg is divided further, succeeding steps are much easier as it is possible to see the entire section that is being divided. (When the first division line is being made, only one-half of the whole egg can show since it is spheroid; once the egg is divided in half, or smaller areas, the area being divided can be seen all at once.) The best advice is to always look at the whole area you are working in and don't get too concentrated in just the line you are drawing.

Typical divisions have the egg divided: (1) in half by a band or line lengthwise; (2) in fourths by two encircling lines or bands that run lengthwise, or occasionally, by three parallel lines that run horizontally around the egg; (3) in thirds, with the two dividing lines running horizontally around the egg, or occasionally, by two parallel lines that are slightly tilted, as in a banner; (4) in sixths, by three encircling lines that run lengthwise, or by one line that divides the egg in half lengthwise with each half then being divided by an upside-down "Y"; or (5) by eighths, with two encircling lines crossing at right angles at the two poles and divided in half horizontally by one encircling line. Eggs can be divided into these fractions by several other types of lines, and also into even smaller areas, such as sixteen, thirty-two, or forty-eight sections by repetitive division. Of special significance are the forty-triangle eggs whose many triangles represent the many different aspects of life. This type of egg also symbolizes the forty days that Jesus fasted, the forty days of Lent, and the forty martyrs. It is often formed by first dividing the egg into eighths with four encircling lines that run from pole to pole, then dividing each lengthwise "slice" into five triangles.

Once at least the basic design is decided upon, the artist can begin. Although many people may copy from a guide or illustration, or design their own eggs on paper first, a basic design that was started might change in its details as inspiration reaches the artist while drawing the designs.

## **Basic Steps in the Batikova Technique of Decorating Easter Eggs**

The technique used in making pysanky is called batikova, relative to the batik process used in fabric dying. In this method wax is applied wherever the dye *is not* supposed to go. The dyes are always used in increasing intensity of color, except for small areas which might be hand colored and then covered with wax.

To start, the tip of the kistka is held in the candle flame for a few seconds, then is lightly touched to the cake of beeswax. The heated cone will melt and then draw up some of the wax. Before starting to draw, it is usually a good idea to reheat the tip of the kistka for just a second, then to test the flow of the wax on the thumbnail or on a piece of paper. If you prefer to dip up the melted wax from a beeswax candle, it is also possible

to reheat the kistka several times to melt wax in the cone before needing a "refill." In the case of the electric kistka, it is only necessary to pick up wax from the cake of colored beeswax, as the electricity is your supply of heat.

The artist first "draws" with this wax all the lines and designs that are to remain white; these designs will appear to be black because the beeswax which is applied to the egg is colored either with candle soot or black crayon. When the kistka stops writing, it should first be reheated for a second or two to melt any wax that might still be in the cone; it is usually possible to continue drawing at least a few times by just reheating the kistka tip without returning to the beeswax. This heat-dip-write-heat-write sequence is repeated until all designs that are to remain white have been covered with wax.

When all white areas are drawn, the egg is dipped in the first dye — usually yellow. The egg should be left in the dye until the desired shade. When that color has been reached, the egg is removed carefully and gently patted dry. (Never rub as that might dislodge or smear the beeswax or smear the dye.) Allow the egg to air-dry for a few minutes before proceeding with the next step.

If there are plans to use any small spots of color like green or blue, these colors are usually applied either while the egg is still white, right after the yellow dye, or after all yellow lines have been drawn but before the second dye bath. Spot dying can be done with a small paint brush, a cotton swab, or a toothpick. Areas that have been outlined with wax (meaning the outline will be either white or yellow) are the easiest to control when spot dying, as the dye will sit as a drop in its wax border until you blot any excess off. When the spot dye is the right intensity, blot dry with a tissue and allow to dry to a minute, then cover completely with wax to hold that color.

If the designs and lines that are desired to be yellow have not been drawn yet, proceed to do that. When done, immerse the egg in the next shade up, usually orange. Again, when the desired color is reached, remove the egg from the dye bath and blot dry.

Designs are added again, then the egg is dyed in the next color up the scale. This is continued until the final designs are drawn and the egg is dyed the final background color.

A usual sequence of colors might be: white (the starting color of the egg), any spot applications of colors such as green, blue, or pink, followed by a return to the dye baths with orange, then red (sometimes more than one shade of red might be used — such as light red, bright red, and wine), dark blue, and then any deep shades such as purple, brown, or black. If dark green was to be used for a large area after the red designs were waxed over, the red color might be bleached out either by returning the egg to an orange dye bath or immersing the egg in sauerkraut juice or a weak solution of chlorine bleach. The dye can then take a truer color than if dyed over a strong color like red. This method

can be used successfully for bleach out greens, blues, reds and browns, and allows colors that are the complete opposite to be used.

A water rinse or a very weak chlorine solution can also lighten any shade of color after an egg has been dyed. Although it might seem easier to just leave the egg in the dye a shorter period of time to achieve the lighter shade, this is not always possible. For example, if an egg was first dyed red, then blue, the first color that would be reached when put in the blue dye for a short time would be a purplish shade; as the egg would stay in longer, more and more of the red dye would leach out and the egg at the same time would be getting a deeper blue. The only way to obtain a light shade of blue in this case would be to use the water or chlorine water rinse to lighten the blue that would remain after all the red is gone.

A slightly stronger bleach solution (2 tablespoons in a cup of cool water) or undiluted sauerkraut juice can be used as the final “dye” when an egg with a large amount of white is desired. The step proceeding this final bleaching step would cover all areas with wax that are to remain dark, then the egg would be placed in the bleach water solution. When the areas not covered with wax are bleached to white, run cool water over the egg until you cannot feel or smell the effects of the bleach or sauerkraut. It is necessary after such a long soak to let eggs treated in this way dry adequately (at least an hour or more) before removing the wax to reveal the colorful designs beneath.

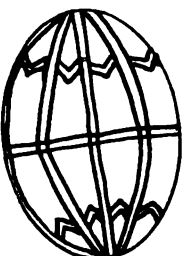

Using a combination of the many ways possible to divide eggs, the many traditional designs described in these chapters, and the combination of several basic dye colors, there is an unlimited variety of pysanky that can be made. We have provided some basic egg shapes from which you can make photocopies so you can plan your own designs with their color sequence for dying. Using colored pencils or felt tip markers can give you some idea ahead of time what your ideas would look like.

There are many sources that give detailed instructions and/or designs for making pysanky. We have given only a brief description of how to proceed; if you are interested in more information, a visit to your library or a good Ukrainian book or gift shop will give you many more ideas.

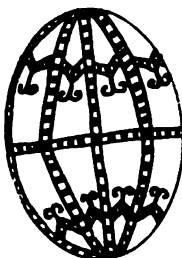
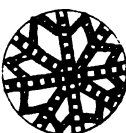
# How To Use This Page

If you would like to plan your own pysanky designs using the traditional designs found in this book, here are some egg shapes to help you. Draw on the first egg everything you wish to keep white; the second egg shows the additional lines drawn after the first dye bath (in this case, yellow); each additional diagram shows what lines to add after being dyed. You may want to use colored pencils or felt tip markers on the final egg to preview the design in color. You can have photocopies or printed copies made of the sheet on the next page so you can have a supply of blank forms for whenever you want to design your very own Ukrainian Easter eggs or pysanky.

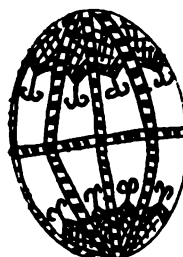
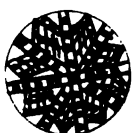
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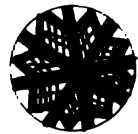
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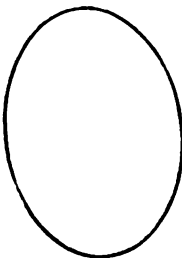
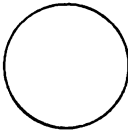
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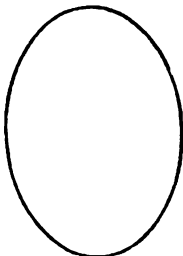
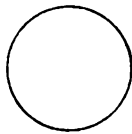
Color Make orange nets orange

Fill in double lines  
Color red

Color

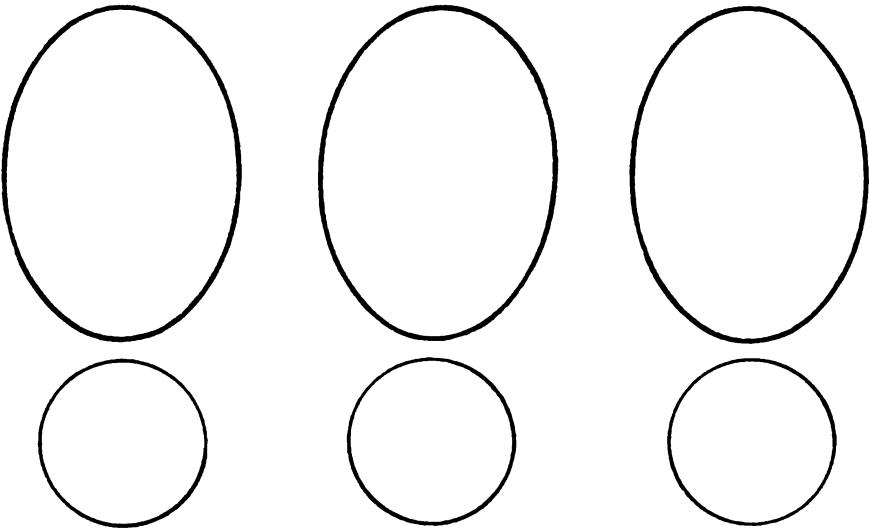



Color

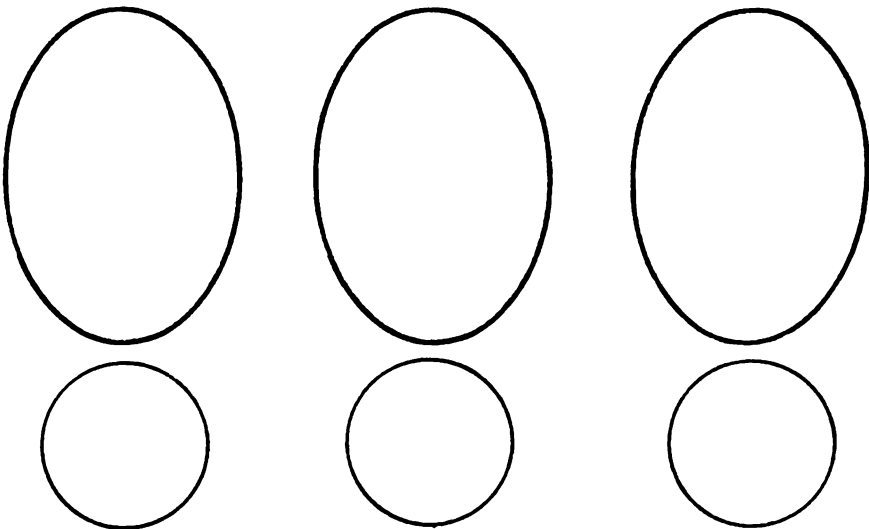
NOTES: Final dye = Black



Designed By \_\_\_\_\_ Date \_\_\_\_\_



Color \_\_\_\_\_ Color \_\_\_\_\_ Color \_\_\_\_\_



Color \_\_\_\_\_ Color \_\_\_\_\_ Color \_\_\_\_\_

NOTES:

# How to Store Pysanky

Traditionally pysanky are left whole and the yolks and whites are not blown out; to do so would negate the symbolism of the eggs discussed earlier, as well as running the risk of ruining a pysanka after spending many hours of work on it. Even though pysanky are made with raw eggs, with care they will eventually dry up inside allowing them to last a long time and never smell. A few rules should be observed to make sure that your pysanky are not harmed.

(1) Always start with fresh eggs that have no thin spots or flaws (which might later crack) and with no hairline cracks. An egg is sterile inside when the shell is intact. Only when bacteria can enter through a crack will the egg start to rot and smell. The moisture from the inside of the egg, however, can escape through the porous shell as long as it is treated properly.

(2) When eggs are still liquid inside after decorating, store and display them properly and carefully to avoid accidentally cracking or “explosions” of the inside contents. Eggs should not be allowed to hit each other if displayed in a container; this might cause tiny cracks which will allow spoilage. They should never be placed or stored where they will get too hot (as in the sunlight) or too cold (where they would freeze), both which will cause expansion and cracking or exploding. Pysanky should always be stored where there is adequate air circulation; air is needed for the insides to dry out. **DO NOT** store eggs in styrofoam egg cartons (cardboard ones can breathe), or in close places such as decorative glass jars or containers which are sealed or covered or in a tightly closing china cabinet. These places can store up heat and cause your eggs to expand, crack or explode.

When eggs are still drying, they should be turned occasionally so the yolk will not stick to one side. This does not affect the drying, but if not done you may have eggs which want to roll to one side — usually not the way you want — a problem when you wish to display the eggs in a basket or dish.

Although it delays the finishing of the pysanky, some people do not give the eggs the final gloss coat of varnish or nail polish until the insides have dried up. This can take anywhere from a few months to a year or more, depending on the atmosphere and storage conditions of where you live. When the egg feels light or the yolk can be felt rattling inside the egg, the gloss coat is then applied.

(3) Even when the eggs appear to have dried out completely and the gloss coat has been given, continue to store pysanky in a well ventilated, cool (not cold), dry place. Moisture can still seep back through the pores of the eggs and sunlight can fade colors — both which could ruin the appearance of your pysanky.

## **If You Wish To Blow Out Your Eggs**

If one lives in a particularly hot or humid area, you may still wish to blow out the insides of your pysanky. The eggs will be more fragile as there will be a crack or hole in the shell which weakens it, but with careful handling these eggs can also last indefinitely.

Blowing out eggs requires practice and extreme care to avoid breakage. It is recommended that a beginner practice one of the following methods on raw, undecorated eggs before attempting them on pysanky. Yolks and whites that are blown out from these practice eggs can be used in cooking. **DO NOT** use the insides from pysanky as they will contain dye residues that are not edible. Also, if you wish follow one of these methods, do not use the oven method of melting the wax off the eggs; the heat of the oven will partially cook the insides and make them difficult to remove completely; use of the candle or non-flammable cleaning fluid to remove wax will leave the insides raw.

One method makes a small hole in one end of the egg and a slightly large hole in the other. A long pin or fine drill is used to make these holes; the contents must also be mixed up inside by moving a hat pin around inside to burst the yolk sac. Air is forced into the egg by blowing either with the mouth or an ear syringe (available at drug stores) into the smaller hole. The egg contents will be forced out the larger hole into a waiting dish. After the egg is emptied, rinse the shell out with cool water and allow to drain to dry completely.

The contents of the egg can be removed by making only one hole in the bottom if you obtain a syringe or a special syringe-like tool available at some shops selling pysanky supplies. A hole is made with a drill or pin, again making sure to burst the yolk sac and mix up the contents. The syringe is then placed to the hole and the contents of the egg are drawn up into the syringe. The egg treated in this way should also be rinsed out (the syringe can be used to wash water into the egg), drained and allowed to dry completely.

# Ukrainian Easter Egg Designs

The person designing a Ukrainian pysanky has an almost limitless wealth of designs from which to choose and combine in making a unique egg—reflecting both the wishes or “story” the person wishes to tell and the talent of the artist who is making the pysanky.

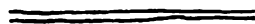
When examining the various designs and symbols which are used on pysanky, one finds that generally they may be divided into three types: geometric designs, plant designs, and animal designs. Different areas of the Ukraine were known for predominately decorating pysanky in certain ways. In the western areas of Galicia, Boikian and Volhynia, plant designs were often used. In other western areas, such as Bukovina and Poltava, designs were a blend of geometric and plant forms. In the central and eastern parts of the Ukraine, plant designs also were popular. Geometric patterns are found both in the far northern area of Polissya and in the Hutzuls of the Carpathian Mountains. The Polissya variety of pysanky was geometric with traces of floral designs, while the Hutzuls used animal designs common to their area in conjunction with the geometric designs.

Some of the symbols used in earliest pagan times have been used for so long that their origins are not clear. After the Ukraine officially accepted Christianity in 988 A.D., however, many of these symbols were adapted to Christian symbols. Following are just a few of the types and meanings of the designs and symbols used on Ukrainian pysanky.

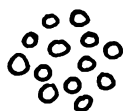
## Geometric Designs

The geometric design is the oldest type of decoration found in all the world. Similar designs to those found on Ukrainian pysanky are also seen on almost any type of object found in other civilizations. There are, however, distinctive names given to some of these Ukrainian geometric designs for pysanky.

**LINES USED FOR DIVISIONS:** These lines date back to prehistory. They can be used as individual lines or in combinations to give a wider ribbon or belt, and they can run both horizontally and vertically. Often the purely geometric lines will be combined with other symbols in a repeating pattern going all around the egg. Called *bezkonechnyk* in Ukrainian, lines, belts, or ribbons which encircle the egg with no beginning or ending are literally “endless lines,” and therefore symbolize eternity or eternal life.



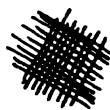
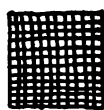
**DOTS, CIRCLES:** Very primitive forms, used in varying sizes from small points to large circles or ovals. When they are scattered over an area, they suggest stars. Another meaning attached to dots are the tears of Mary, the mother of Jesus.



**SPIRALS, BENDS, MAIDENS, EYES:** Curved motifs of various forms. Other similar forms sometimes refer to plants or animals; see those sections for those designs. "Maidens" are represented by the double image of a line with a small spiral at the end. A combination of two spirals, each one at the end of a short line is called the "coal ax". Some give spirals the meaning of immortality. Three spirals are sometimes combined, representing any trio, such as birth, life, and death. A tight spiral, either single or double line, is called an eye. These motifs are not as old as some other geometric forms.



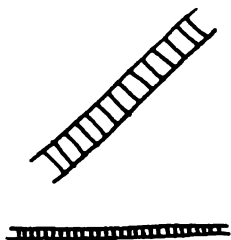
**NETS, SIEVES:** These designs are very old. Pysanky from the Hutzuls often used this motif. When used independent of any other design, the Christian meaning reflects the symbolism of the fisherman's net — Christ and his followers are fishers of men. The sieve also indicates division of good from bad. Nets may also be used in combination with other shapes, such as the texture on stars. When used in a triangle, it can be symbolic of many different groups of three: the Holy Trinity; fire, air, water, the three stages of man—child, adult, elder; the three stages of life—birth, marriage, and death, etc. When used in a basket (sometimes represented by a diamond shape), the symbolism can mean knowledge.



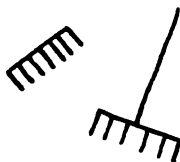
basket



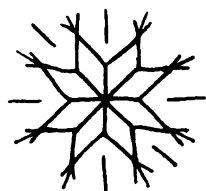
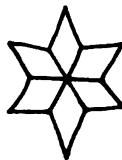
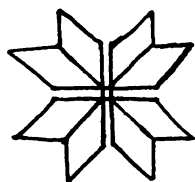
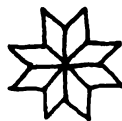
**LADDERS:** The ladder is always used in combination with other designs, as between division lines, or in the main motif, as in filling in a cross. The ladder was often used on eggs which were given to elderly people — symbol of the ascent to heaven which they might soon be making. Some interpret ladders to represent searching.



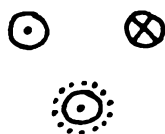
**COMBS, RAKES, FINGERS:** These designs are drawn with a long line that has a number of short lines at right-angles to it, occasionally with a “handle”. Original interpretations of rakes were as signs of good husbandry, or were generally meant to indicate prosperity.



**STARS, SUNS:** This design is believed to date back to pagan times when it was considered a magical sign of the sun god Atar, the source of light and life. Earliest pre-Christian pysanky were made only during the pagan spring festivities which celebrated the “return” of the sun in the spring and had this and other sun signs on them. A sun design is different from a star design by the radiating lines. Stars often have eight points, but may also have six. These designs look very similar to what is called the “rose”, but do not have any plant designs associated with them as the rose would. In modern Christian interpretations, the star represents God’s love toward man, while the sun may represent Christ Himself, the Son of God. The nature of these symbols can also mean growth, good fortune and happiness. The star or sun designs are very popular and are often the first designs that a beginner may attempt.



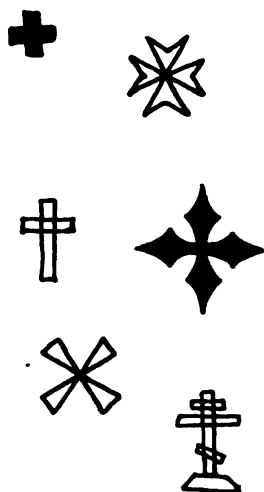
**CIRCLES WITH DOTS OR X'S:** There are several variations of this design. Early origins were related to the sign of the sun, a sign of something bright and noble, and therefore a symbol of good fortune.



**WAVES, SAWS:** Curvy or jagged lines. Short lengths of wavy lines represent water; the symbolism can represent the wealth which would come from a good harvest when there is adequate water. Other symbolism for the water sign could be the separation of families — by the ocean between the old and new countries. The two parallel lines which look like a saw tooth edge was used in embroidery in the Middle Ages; it denotes death and therefore is not often seen on pysanky.



**THE CROSS:** Although pagans used crosses, it is a Christian religious symbol on Ukrainian pysanky. There are many forms of crosses used, depending on the artist. The Greek cross has four equal arms, either of straight lines or indented triangles, as in a Maltese cross. The ancient Byzantine cross is formed by four diamonds. The Latin style cross has a longer lower arm. The St. Andrew's cross looks like an X. Another cross sometimes used is one with three bars, often set on a pedestal. The Easter greeting "Christ Is Risen," written in Ukrainian ("Khrystos Voskres"), is sometimes used in combination with a cross. As found on pysanky, all crosses reflect the suffering, death, and resurrection of Christ, His gift to us, which we celebrate at Easter.



**CHURCHES:** A purely geometric design, combining crosses, triangles, and nets, used especially by the Hutzuls. Churches are the typical Ukrainian style.



## Plant Designs

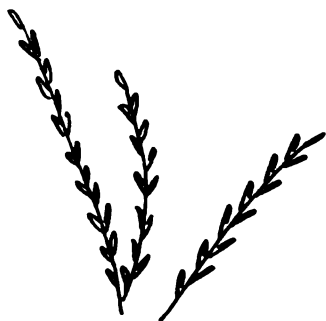
Plant designs include some almost geometric forms to very stylized representations from nature. Occasionally a whole plant is depicted, but, more often, different parts of a plant are used in designing a pysanky. Many of the plant designs depict no special meaning other than their beauty alone.



**SPOONS, LEAVES, BARVINOK (PERIWINKLE):** This spoon-like design can represent leaves. When used in groups of three, the design represents barvinok (periwinkle) which means love.



**PINE TREE, PINE BOUGHS:** This is an old symbol which was often found with the sun designs. Stylized whole trees or branches, with mirror-image needles or needles which alternate, reflect in their meaning what the "ever-green" must have seemed to represent to men through the ages — health, stamina, and eternal youth.



**PUSSY WILLOWS:** In the Ukraine, Palm Sunday is known as Willow Sunday. The most common plant that showed the first green growth of spring, the pussy willow, was distributed on that day instead of palms, which were not available in that area. The pussy willow is seen drawn on pysanky, sometimes with the traditional Easter greeting, "Khrystos Voskres," written in Ukrainian.

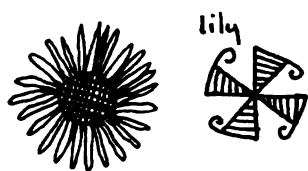


**BROAD-LEAVED TREES, LEAVES:** When used, this type of tree is extremely stylized and represents the rebirth of nature seen in the spring, or the rebirth of life, as well as the meanings of long life, good health, and strength. Oak leaves represent strength.

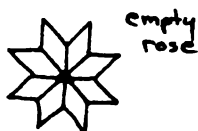




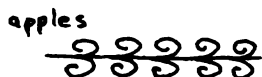
**POPPIES:** Related to the geometric design of circles, the circle with little spokes all around it reminds one of the head of the poppy. Poppies are also seen represented as in nature.



**LILIES, OTHER FLOWERS:** A stylized lily is formed from triangles and spirals. Other flowers may be also used, in varying forms of realism. Flowers symbolize love and charity.



**ROSE, EMPTY ROSE:** Although this might first seem to be a "star," it can be differentiated by the company it keeps, for example there would usually be other plant designs, baskets, or rakes on pysanky having roses. Roses often have the appearance of overlapping stars; the empty rose has only one row of "petals." Roses often have a small yellow triangle in the center to represent the stamen. Roses symbolize beauty and wisdom.



**APPLES, GRAPES, OTHER FRUIT OR VEGETABLES:** Apples are represented by a series of spirals along a "branch" line. Grapes are usually a fairly realistic reproduction of a grapevine or a bunch of grapes with leaves. Other fruits, such as cherries or plums, are sometimes seen also, as well as occasional vegetables. Fruits or vegetables generally symbolize health and wisdom. The grapevine, however, is a symbol for the church as related in the Bible. Grapes are also interpreted to represent the "good fruits" of a Christian life.

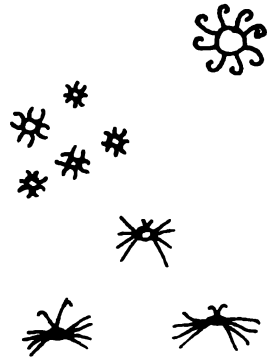


**WHEAT:** From a country known as "the breadbasket of Europe," the symbol of wheat drawn in a fairly realistic style represents wishes for a bountiful harvest.

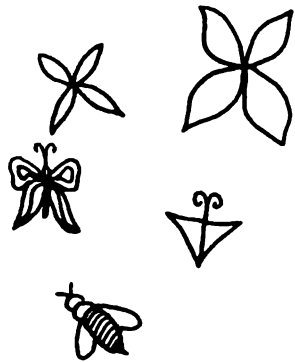
## Animal Designs

The nature of the art of pysanky limits the way animal designs have developed. Since the area that the design will be drawn on is very small, most often only parts of animals are represented. These parts of animals are usually found in designs combined with geometric forms. When whole animals are shown, they can be either animals that in nature are small or larger types, which are drawn in a rather stylized fashion when in this miniature size.

**SPIDERS, SPIDERWEBS:** “Little spiders” (pavuchky) are related to the small “sun” symbols; the spider has small spirals or hooks protruding all around. Another form of the spider has an appearance more like real life with the legs arranged on two sides of its body. Sometimes the spider is also found represented by larger spiral type design. Spiders symbolize patience. Also, in Ukrainian folklore, the spider is considered good luck.



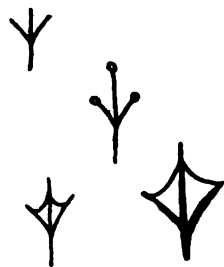
**BUTTERFLIES, BEES:** These are drawn both symbolically and realistically. Other insects are represented by the same type of drawing. Butterflies are always drawn with their wings in flight and therefore symbolize the Resurrection. Bees are considered “good” insects, as they supply both wax and food and help pollinate crops. They symbolized industriousness and good things.



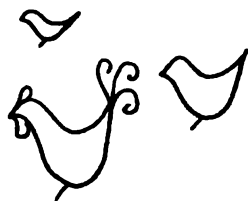
**SNAKE OR HADUKA:** The small grey snake found in village homes was not one which bit; this “haduka” was considered good luck. When a “haduka” is depicted on a pysanka, it is to show protection from harm.



**HEN, DUCK OR GOOSE FEET:** The sign of the old trident was found in the Phoenician and ancient Greek alphabets. More modern forms of the hen's foot have a longer middle "toe" and red dots at the ends of the "toes". The duck or goose foot, both with webbing, differs only in size. These designs symbolize guidance to the young.



**HENS, ROOSTERS, BIRDS:** All birds are drawn in a natural but stylized form and are always shown at rest. Birds are smaller than hens; a rooster can be distinguished by its comb. Birds, especially the hen, symbolize fertility, happiness, and the fulfillment of wishes.



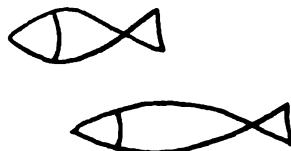
**HORNS, RAM'S HORNS:** Related to the spiral, horns are pairs of spirals. When one line is curled upwards at both ends, the design is called the ram's horns. These designs symbolize strength and leadership.



**DEER, HORSES, REINDEER, RAMS:** Popular designs of the mountain people of the Hutzuls, they are miniature stylized renderings of the animals. Pysanky with these designs were sometimes used on eggs decorated for use in the stable and barn areas for the good effect they would bring to the animals. Stags and rams are signs of strength and leadership; deer, reindeer, and horses symbolize wishes of prosperity and wealth.



**FISH:** In Greek, the word "Ichthys," or fish, is the acronym formed from the words "Jesus Christ Son of God Savior." The fish design was the symbol of recognition among early Christians and also symbolizes sacrifice.



# The Symbolism of Colors

Colors on pysanky can also hold special significance. Colors for eggs to be given to certain people or to be used for special purposes were carefully chosen. For example, pysanky with a lot of white were often prepared for teenagers, whose adult lives were just to begin, or for the graves of young children, with the large areas of white symbolizing their innocence. Designs of pysanky for children were usually of bright colors. Eggs being decorated for older persons used dark colors, while ones to be placed on graves of the deceased used black. Intensity of the colors used also varied. Interpretation of color significance can be different from person to person, but some of the common meanings follow.

<b>WHITE</b>	Usually the color of the chicken egg used in making pysanky, white symbolizes purity and innocence.
<b>YELLOW</b>	Yellow, the color of the moon and stars, symbolizes variously wisdom and recognition, or harvest/reward.
<b>ORANGE</b>	Orange dye, which can be used to bleach or lighten out darker colors when many colors are used on a pysanky, has the meaning of strength, endurance, and ambition. *
<b>RED</b>	Red is a very favorite color and comes in many shades. It is used on "sun" eggs, and anytime happiness, hope, or passion is indicated.
<b>GREEN</b>	Green, the first sign of spring, is a symbol of hope and innocence.
<b>BLUE</b>	Usually used only in small quantities with other colors, blue indicates wishes for good health.
<b>PURPLE</b>	The royal color purple symbolizes faith and trust.
<b>BROWN</b>	The color of the earth and mountains as well as a harvest time color, brown is a positive color and usually symbolizes happiness.
<b>GREY</b>	As grey is a dilution of black, it is not a positive color. It not used in great quantity and usually separates two strong colors.
<b>BLACK</b>	Although black is the color of the darkest time before dawn, it is a strong color and is often used on eggs decorated for older persons or in memory of the dead, and therefore carries the meaning of remembrance.

# A Final Legend on the Importance of Pysanky

The power and influence people believed Ukrainian pysanky had in the world is reflected in this final legend.

\* \* \*

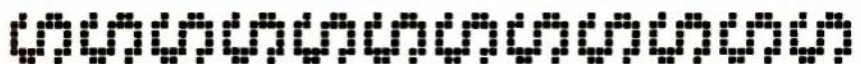
*It has been told that far away there is a very large and evil monster chained to a cliff. This monster has servants who travel in every country each year taking a tally of how many pysanky have been made. Each year that less eggs have been decorated, the monster's chains are loosened and there is more evil in the world. If ever there were no pysanky made, the evil one would be released and he would destroy the world. But, in years that many pysanky are made, the monster's chains are held tight, and the power of love and the goodness that the pysanky bring is felt throughout all nations bringing peace and harmony to everyone.*

\* \* \*

Ukrainians have raised the custom of pysanky from their early pagan beginnings to a fine art reflecting a deep Christian faith. This tradition has brought joy and beauty to the life of all those who have made, seen or received them. Although one might not believe in the legends of long ago, it is to be hoped that the beautiful traditions of pysanky will be preserved, promoted, and perpetuated by all Ukrainians for all time.



# **Recipes for Easter and Lent**







# **Sviachene**

## **Traditional Ukrainian Foods for the Blessing of the Easter Baskets and for Easter Breakfast**

Hard Boiled Eggs — Krashanky

Various Meat Products:

Baked Ham

Roasted Pork or Lamb

Sausages — Kowbasa or Kyshka

Boiled, Spiced Variety Meats

Dairy Products:

Butter      Cheese or Egg-Cheese

Fresh Peeled Horseradish Root      Salt

Grated Horseradish and Beet Relish

Traditional Easter Breads:

Paska      Babka

Pysanky

(Decorated Eggs—Not Edible)

## **Easter Dinner**

All the above Blessed Foods

Plus a Selection of:

Holubsti      Mashed Potatoes — Gravy

Pyrohy      Hot Vegetables

Cold Salads

Studenetz      Salchison

Tortes      Cheesecakes

Other Desserts & Pastries

Beverages





# Recipes for Easter

## Perfect Hard Cooked Eggs

Cover desired amount of eggs with cold water in appropriate sized pot. Bring to a boil, turn off heat, cover pot, and let sit for about ½ hour. Run cold water over eggs to cool. Eggs will be properly hard cooked without grey rings.

## Krashanky

*Color your hard cooked eggs with food coloring for traditional Ukrainian krashanky, or see page 37-38 for ideas on dying your eggs with natural materials as they used to do in the Ukraine.*

## Meats for Easter

### Ham

*The main meat at Easter. A whole hog would usually have been butchered, and the thrifty housewife would have used almost all parts in making ham, sausages, salchison, and studenetz.*

Purchase ½ lb. per person to be served, plus any additional desired. Uncooked hams need to bake at 325°F for approximately 25 minutes per pound. Hams which are bought fully cooked will bake approximately 15 minutes per pound. (Larger hams can bake for about 5 minutes less per pound; smaller portions need 5 additional minutes per pound — because they are in the oven for a shorter total cooking time.) A meat thermometer should read 160°F for uncooked hams to be safe to eat; a precooked ham need reach only a temperature of 130°F to be heated thorough. Use your favorite recipe, if desired, for glazing or garnishing your ham.

### Kowbasa

*A Ukrainian favorite — flavored with garlic and served hot or cold. For ovals, cut sausage on an angle into thin slices. Make your own, or your butcher may have his own recipe.*

## Kowbasa—Ukrainian Sausage

- 6 lbs. trimmed pork butt**
- 4 lbs. shoulder veal**
- 4 cloves garlic**
- 3 tablespoons salt**
- ½ teaspoon pepper**
- 1 qt. water**

Cut meat in cubes, add garlic which has been crushed in the salt, and pepper. Add more salt and pepper if desired. Mix well. Add water, continue to mix until all water is absorbed. Put meat into casings, prick casings with needle to let the air escape. Smoke or bake sausages. To bake, place sausages in a pan with a rack; fill with water almost covering the sausages and bake for 1 hour at 350°F. Baste frequently until sausages are browned.

## Kowbasa—Ukrainian Sausage

- 13 lbs. pork butt
- 1½ boxes mustard seed
- ½ box caraway seed
- 1 whole head garlic, minced
- ½ cup salt
- 3 scant Tbsps. pepper
- 1½ tsps. mixed pickling spices (mashed in a cloth)
- 1 onion, minced
- 1½ cups water

Mix together and put through meat grinder and then into casings. Bake fresh kowbasa for one hour in oven. Or, this kowbasa may be smoked.

## Kowbasa—Ukrainian Sausage

- 4 lbs. pork
- 1 lb. ham
- 5 tsps. salt
- 2 tsps. pepper
- 1-2 cups water
- 2-3 cloves garlic, crushed

Soak casings for 15-20 minutes. Rinse well with cold water. Grind meat on coarse blade. Mix everything together and stuff casings. Bake in 350°F oven for 1-1½ hours till done.

## Kyshka

*Buckwheat and blood sausage — sometimes flavored strongly with garlic. Kyshka may be purchased at butcher shops who feature other Ukrainian favorites like kowbasa. If fresh blood and casings are available, you can make your own.*

## Kyshka - Buckwheat Sausage

- 1 lb. spareribs or neck bones
- 2 quarts water
- 1 whole onion
- 1 bouillon cube
- salt and pepper
- 1 bay leaf
- 1 lb. whole buckwheat
- 1 lb. fat from ham
- 1 cup fresh blood
- 3 beef casings

Boil pork bones or spareribs in 2qts. water. Add onion, salt and pepper. Boil till meat falls from the bones. When done, remove the bones and add bouillon cube to meat; reserve stock for adding to buckwheat mixture.

Toast whole buckwheat in an oven, 300°F, for about 45 minutes. Dice ham fat or grind in a grinder and fry until golden brown. Add buckwheat to cracklings and fat. Mix well. Add fresh blood; stir over low heat until thick (about 10 minutes). Pour boiling, strained, pork stock to cover the buckwheat. Bring to a boil, simmer 5 minutes, adding additional stock or water if necessary to maintain very moist but not soupy consistency.

Rinse casings in warm water. Tie one end and fill loosely with buckwheat mixture of proper consistency (see above). (Do not over fill or the casings will burst. Place boiling water in a shallow pan or roaster. Lay the kyshka on top of a rack in the roaster. Prick in several places with a needle, and boil uncovered for 25 minutes. Remove carefully, cool and store.

To warm kyshka, put in frying pan with ½ cup warm water, brush with oil and bake at 275°F for 25 minutes, or kyshka may be sliced in 1½ inch pieces and heated in oil in a frying pan. Serve hot.

## Studenetz

*A jellied meat dish. Each cook has her own recipe and own opinion of what meats to include. Here are two versions — you may safely vary the recipe if you remember to include bones or meats (such as hocks or feet) which will provide natural gelatin; one pkg. unflavored gelatin can also be added (to promote jelling). (Use the stock formed in boiling the meat to dissolve the gelatin; follow the basic instructions in gelatin package for dissolving instructions.)*

### Studenetz — Jellied Meat

- 4 pork hocks, fresh
- 1 lb. veal
- 1 veal shank and bone
- 1 stalk of celery, sliced
- 2 carrots, sliced
- 1 medium onion, chopped
- 1 tsp. mixed spices, tied in a cloth bag
- 1 to 2 cloves garlic (to taste)
- salt to taste

Scrape hocks; wash well, place in a pot; add the veal shank and veal; cover with cold water and bring to a boil. Lift the meat out and rinse thoroughly; put in a clean pot. Strain stock and cool. Cover the meat with stock. Bring to a second boil, skim the scum off, let boil slowly for ½ hour.

Simmer until the meat and bones fall apart, about 2½ to 3 hours in all. One hour before end of cooking, add celery, carrots, onions, spices, garlic and salt to taste.

Remove the spice bag, strain the drained stock. Cut the meat in small pieces (if desired leave in larger pieces) taking care to remove all the bones. Place meat and cooked vegetables in glass casserole or pan; pour the stock over the ingredients and let stand until cold; place in refrigerator to set until firm.

### Studenetz — Jellied Meat

- 3 pork feet
- 1½ lbs. veal
- 1 beef soup bone
- 2 bay leaves
- 1 onion, chopped
- salt to taste
- 5 peppercorns
- 2 cloves garlic, minced

Singe feet, wash well, place in pot along with veal and soup bone, cover with cold water and bring to a boil. Skim off the scum, let boil slowly for ½ hour. Add bay leaves, salt and pepper to taste and onion.

Cook slowly for about 4 hours or until the meat comes off the bones. Cool and strain the liquid. Add garlic and stir into liquid, then strain again. Remove all the bones, cut the meat into small pieces, and place in pan or casserole. Pour liquid stock over the meat and let stand until cold. Place in refrigerator until firm.

## Salchison

*Another meat specialty that used many parts from the hog butchered for Easter. Unless you do your own butchering or purchase salchison from a butcher who prepares it, you may not be able to obtain all the ingredients. We include it here as a record of the type of dish that thrifty Ukrainian housewives prepared. Salchison is silent testimony to how rare meat was to many households; the amount of work needed to prepare a dish made entirely of what most moderns consider "unfit" to eat could only be devised by those who could not bear to throw away any part of the hog that was so rarely butchered except at times like Easter.*

- 2 pig's ears**
- 1 pork heart**
- 2 pork kidneys**
- 1 pork tongue**
- 1 pork liver**
- ½ lb. pork shoulder with fat**
- 1 cup fresh pig's blood**
- 1 pig's stomach**
- ½ cup chopped carrot**
- ½ cup chopped onion**
- 1 bay leaf**
- 6 black peppercorns**
- salt to taste**
- ½ tsp. saltpeter (potassium or sodium nitrate)**
- 1 clove garlic**

All meat parts are first carefully cleaned and prepared: ears were singed of hair, scraped and washed; the heart, tongue, kidneys, and livers would be cut, veins or arteries and fat removed and these parts washed thoroughly; the pork meat with fat would be cut into chunks; the stomach would be cleaned and soaked in salty water for half an hour to prepare it for use as a casing. The ears, heart, tongue, kidneys, and pork shoulder would be boiled with the spices, salt to taste, and the vegetables until all the meats were tender, then the liver and saltpeter would be added and cooked until the liver was done. The meats would be removed from the broth, bones and skin removed and the remainder chopped into fine pieces, including any fat and gristle. The stock would have the garlic added to it, then be strained, and 2 cups added to the fine dice of meats, adjusting the seasoning to taste. The strained blood would then be stirred in, the prepared pig's stomach not quite filled with this mixture and then sewen shut. The resulting product would then be simmered in boiling water for 30 to 40 minutes or until the juices ran clear when pricked. As a final step, the salchison would be removed from the broth, weighted slightly with a heavy plate, and allowed to chill overnight before removing the stomach casing and slicing into serving pieces.

# Boiled Spiced Variety Meats

*A simple way to prepare variety meats for Easter.*

Variety meats such as **kidneys, heart, or liver** can be easily prepared by boiling until juices run clear in **lightly salted water** seasoned with **chopped onion, celery stalk, bay leaf, and peppercorns**. These meats would be served cold in slices with a garnish of slivered fresh horseradish root.

## Hints for Your Easter Cheese & Butter

Cheese for your basket for blessing can be either simple cottage cheese or cream cheese, or use one of the following recipes. Cream cheese or egg-cheese can be formed into an egg-shape; cream cheese should be at room temperature and can be shaped by first stirring to soften, then placing on a sheet of plastic wrap and then molding the wrapped cheese with your hands; egg-cheese can be formed while still in the cheesecloth to an appropriate shape.

\* \* \*

Some people like to purchase butter for Easter in the shape of a lamb. If you would like to mold your own shape, have butter slightly softened, fill mold or shape with hands after wrapping butter in plastic wrap. Place butter in refrigerator to harden. To turn out of a mold, wring out a towel that has been dipped in very warm water, place warm towel on outside of mold for a few seconds, then remove and let butter slide out onto waiting dish (do not let towel get too hot or leave on mold too long or butter will melt too much). Return to refrigerator to harden outside.

\* \* \*

A simple decoration for cheese or butter is to form a cross on the top of cloves or peppercorns; a completely edible cross could use raisins or other dried fruit.

## Cheese Paska

- 2 lbs. dry cottage cheese**
- ¾ cup butter, softened**
- 1¼ cups sugar**
- 4 egg yolks**
- 1 egg**
- 1 tsp. salt**
- ¾ cup heavy cream**
- ½ cup assorted dried or candied fruits (raisins, citrus peels, etc.)**
- ½ cup blanched almonds, chopped fine**
- 1 tsp. vanilla**

Puree dry cottage cheese in blender or food processor or press through sieve. Cream the butter, add sugar and blend well, then combine with the cheese. Beat the egg yolks and the whole egg together and blend with cheese mixture to which salt has also been added. Stir in cream. Heat the mixture in a saucepan or in the top of a double boiler over hot water until small bubbles form around the edge of the pan. Stir constantly while heating. Remove from heat, add fruit and nuts and continue stirring until the mixture cools. It is very important to continue the stirring as this gives the paska a smooth and velvety texture. Blend in vanilla.

Pour into a 2 qt. mold, cover with dampened cloth and refrigerate for about 24 hours, until firm. Unmold and decorate top and sides of the paska as desired using fresh berries, orange slices, almonds and candied fruits. The unmolded paska can safely be kept in the refrigerator for about a week.

**Note:** Traditionally, a pyramid-shaped mold was used for this cheese paska. A 2-qt. clay or plastic flower pot lined with two layers of dampened cheesecloth can be used as a substitute. Pour mixture in lined pot, cover with dampened cheesecloth, and chill.

## **Easter Syrnyk**

*A cheese to be served with the main course at Easter time.*

- 1 pound farmers cheese or dry cottage cheese**
- 4 egg yolks**
- 1 whole egg**
- 1 Tbsp. melted butter**
- 1 Tbsp. sugar**

Press the cottage cheese through a sieve. Beat the egg yolks and the whole egg together until very light and creamy. Blend into cheese the eggs, butter and sugar and beat well. Bake in a well buttered baking dish at 325°F for 45 minutes or until a toothpick inserted comes out clean. Cool thoroughly before serving.

## **Easter Egg-Cheese**

- 3 cups milk**
- 12 eggs**
- salt to taste**

Beat eggs thoroughly and add milk. Cook in double boiler slowly until it curdles. Drain as dry as possible in a large cloth. While it is still hot, squeeze it into a large ball. Tie it up in the cloth to hang overnight or until dry. Remove the cheese and cut slices to serve. It may be salted to taste.

**Variation:** Add 3 Tbsps. sugar and ½ tsp. vanilla to egg and milk mixture before cooking for sweet egg-cheese. Egg-cheese may be buttered and baked at 325°F for 15 minutes to brown.

## **Beets and Horseradish Relish**

- 6 cups water**
- 1 Tbsp. vinegar**
- 1 tsp. salt**
- 6 medium sized beets, washed**
- 1 small horseradish root**
- ¼ cup sugar**
- ¼ cup white vinegar**
- ¼ tsp. salt**

Bring water, vinegar and salt to a boil. Add washed beets and cook for 35 to 45 minutes or until tender. Drain and run cold water over the beets. After slipping off skins, grate the beets. Wash, peel and grate the horseradish root.

Mix the grated beets, horseradish, sugar, vinegar, and salt. Store in a covered jar and refrigerate. Best if made a few days ahead.

# Hints For Making A Perfect Paska and Beautiful Babka

Do not substitute ingredients in a proven recipe. Replacing egg yolks with whole eggs, butter with margarine, shortening, or oil, or milk with water (or water with milk) will completely change the results. Trust the experience of those who developed a recipe if you want the same end product. After trying a recipe or if you are an experienced cook, you may try experimenting with ingredients; the results will be your own, though, and might not be the same as the original.

\* \* \*

For the best results in making a paska, babka, or any other type of yeast bread, kneading adequately is the most important thing to remember to do. To knead, place the dough on a floured board, fold over and push together with a rocking hand motion. Repeat this procedure, rotating the dough clockwise each time, until the dough is smooth throughout and feels elastic. Dough that is properly kneaded will pull easily away from the hand and will not stick. In appearance, it will look smooth, satiny, and have a slightly blistered appearance (rather than looking like a heavy lump of dough, you will notice little air pockets, or "blisters", under the surface); do not quit kneading until you are sure you have done enough. It is all right (and sometimes suggested) to let the dough (and the cook!) rest for a while when kneading; just cover the dough with a towel or plastic wrap so it won't dry out.

Kneading develops the gluten in the flour. The gluten is what makes the dough form thin elastic sheets which can trap the gas formed by the yeast. Dough that has a lot of gluten will be light in texture as the elastic dough will trap the gas formed by the yeast; dough that has not been kneaded enough and therefore does not have enough gluten, will be heavy and will not raise properly; the gas from the yeast will escape rather than being trapped. If you find your dough is not rising well and think you may not have kneaded it enough, you may remove it from its bowl and knead it more, then return it to its warm place to rise once again.

\* \* \*

- The use of an egg yolk wash (one egg yolk well beaten with a little water) will give the shiniest glaze and also will add a golden color to the bread top. Apply carefully to the top with a pastry brush or a cook's feather (as they did in the old days).

\* \* \*

Bread that is baked thoroughly will sound hollow when gently thumped on the bottom. If after you have removed your loaves from the oven, you find they do not test done, you can return them to the oven to continue baking. (If the tops are browned already, remember to cover them with foil or brown paper.)

\* \* \*

For the best shaping of loaves, many cooks suggest forming the dough into a rectangle, rolling it firmly, then pulling the two ends underneath, forming a rounded loaf. Care must be taken, however, to not form any air pockets when using this method or you will have big holes in the centers of the loaves.

If your bread is browning too fast or too darkly, cover the tops of the loaves with aluminum foil or heavy brown paper (cut from grocery bags). Some ovens heat higher than the dial indicates; you may want to test your temperature with an oven thermometer, or you may have better results in your oven if you lower the temperature by 25 or even 50 degrees; you might have to lengthen the baking time to make sure the bread is cooked; be sure to test breads for doneness if you have to change times or temperatures from the recipe. Breads that have been brushed with an egg wash before baking sometimes will brown too quickly; either cover with foil or heavy brown paper, or next time do not brush with the glaze until the last 5 minutes of cooking time. Brushing with egg wash near the end of baking time instead of the beginning will also avoid cracking which shows unglazed bread beneath, especially where ornaments were added.

## Hints on Decorating Paska

Simple decorations can be made from the same dough as the loaf. If fancier decorations are desired, additional flour should be kneaded into the portion reserved for making the ornaments.

\* \* \*

The amount of dough to reserve for decorations depends on how much will be done with it. A piece half the size of the loaf will usually be about right. If very little decorations are planned, a portion as little as one-fourth the size of a loaf will be adequate. Loaves that are decorated by forming a base then placing the decorations on top which then rise together will use approximately one-third for the base with the remaining two-thirds being used for making elaborate ornaments.

\* \* \*

The easiest decoration to make on a paska is the simple cross. Reserve a portion of dough and make two long snakes (length should reach from one side of shaped loaf, over the top, and to the other side of the loaf, reaching slightly under the loaf). Form a cross on top of the shaped loaf, pulling the ends of the strips underneath the loaf, then carefully set to rise in a warm place. When the loaf rises, it will not displace the cross because the ends are held underneath. A variation of this method would use two braided strips to form the cross.

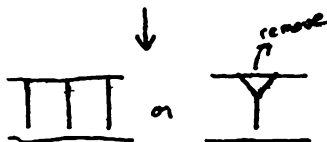
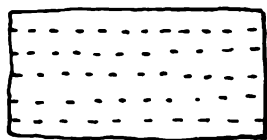
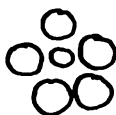
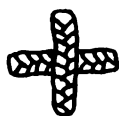
\* \* \*

If decorations are being made that will set on top of the loaf, they are usually best added after the loaf has risen. The dough reserved for the ornaments would have additional flour kneaded in, the ornaments are formed, then they are placed on top of the loaf. Some cooks attach the ornaments to the top with a little beaten egg white (just under where the ornaments will be placed). Others suggest that the risen loaf be gently slashed (not very deeply, and this must be done very carefully to avoid deflating the loaf), then placing the ornaments into the slashed area so that they can stick to the dough easier. Still other cooks find that adding the ornaments when the loaves are about half risen allows enough time for the ornaments to "stick" but not to rise out of shape.

\* \* \*



Ornaments that rise with the loaf can be thicker if they will become part of the loaf. Ornaments that are basically added to the top would usually be flatter, unless the thickness is part of the ornament (for example, rosettes would stick up higher than a braid or leaves).



rosette



chrysanthemum



← pine cone

### To Make Twists or Braids for Crosses and Edges:

Form dough into snakes no thicker than a finger. For twists, use two strips of dough; for braids, use three. Arrange strips side by side on your work surface and start at the center to braid or twist together to one end; return to center and braid or twist to other end. Pinch firmly together at ends so braid or twist will not come undone. For a fancier cross, the ends can be left unjoined so that they can be formed into a cross with the ends curling into spirals.

Braids or twists are used either around the edge of the paska, for the cross in the center of the paska, or, using thinner strips in shorter lengths, they can be used to form spirals, S-coils, or figure-8's.

**To Make Flowers:** Simple flowers can be made with balls of dough; this method is good when building up the paska on a flat base of dough. A smaller ball of dough forms the center; it is surrounded by five or six larger balls arranged around the center. These balls should not be touching, but are placed close enough together so that when they rise they will touch.

### To Make Rosettes, Chrysanthemums, or Pine Cones:

The same basic method is used to make all these ornaments. The dough is flattened and cut in strips about  $1\frac{1}{2}$ " wide. These strips are then cut along one side about 1" deep; some cooks prefer to cut out triangular shaped pieces rather than simple slits to closer approximate petals when making rosettes. For rosettes, the cuts are made about every  $\frac{3}{4}$ " to 1"; for chrysanthemums or pine cones, the cuts are fairly close together and a little deeper (but not so deep as to cut through the strips). Once slit, the strips of dough are carefully rolled up. Rosettes and chrysanthemums keep the uncut edge of the strip as their base. When rolling the strips for pine cones, successive winds of the strip of dough leave more of the earlier strip showing (that is, when the winding is done, the inner windings form the tip of the pine cone and the last windings overlap the others forming the base of the pine cone). The slits on the rosette, chrysanthemum, or pine cone can be arranged to resemble the object being represented after being placed on the paska.



**Leaves:** Leaves are made of flattened pieces of dough, either pinched or cut into leaf shapes. They can be used singly by flowers, or overlap in rows, as in edges.



**Doves:** Use instructions found elsewhere in this book to make doves or birds for your paska, using thinner strips of dough for smaller birds.

**Other Ornaments:** Use your imagination to create other ornaments to suit yourself. Combining the basic instructions and your ingenuity can make your paska as elaborate as you wish.

## Paska

*The Easter paska is a work of art produced especially for the blessing of the basket of traditional foods at the church. The lady of the house puts many eggs, butter, and other good things into the dough to give a very fine, rich loaf which is appropriate for the importance and symbolism of this special bread. The bread in the Easter basket reminds us that Christ is the Living Bread. Good cooks take pride in the ornamentation that decorates the top of the paska. The cross, rosettes, twists, and/or pine cones formed of bread dough add to the beauty of a traditional Easter paska.*

### A Beautiful Paska

*A family favorite used by Mrs. Michael (Natalie) Wilk for over 25 years. This recipe is very rich and always gives perfect results. For a very fine-textured and tasty paska, do not attempt to substitute or skimp on any of the ingredients.*

- ¾ cup lukewarm water**
- 1 Tbsp. sugar**
- 2 yeast cakes (fresh, not dry yeast)**
- 1 cup flour**

Mix ¾ cup lukewarm water, sugar, and yeast cakes till dissolved in a small bowl. Add 1 cup flour, stir until smooth. Cover and let rise in a warm place until bubbly, about one hour.

- 12 egg yolks (do not substitute whole eggs)**
- ¼ cup sugar**
- 1 tsp. salt**
- ½ cup melted butter, cooled**
- 3 cups flour, unsifted**

In a large bowl, mix together the egg yolks, sugar, salt, and cooled melted butter. Add the yeast mixture prepared above; beat well. Gradually add the 3 cups of unsifted flour. This dough will be very soft. Knead or mix well, scraping sides of bowl. Brush dough with melted butter. Place in a buttered bowl, cover with a towel, and set in a warm place to rise until double in bulk, approximately 2 hours.

To shape, knead lightly on a floured board, shape to fit the bottom of your bread pans. Fill pans (well greased with shortening) only 1/3 full. Place loaves in a warm place to rise until double. Bake in a 350°F oven for about 20 to 25 minutes. For a golden gloss, brush top of pasky with an egg yolk wash (egg yolk well beaten with a little water) about 10 minutes before the end of baking time. (Brush with egg glaze too soon will risk over-browning.) If tops brown too fast, top with heavy brown paper (cut from a grocery sack) to slow the browning (the paper will not burn).

When done, remove from oven handling very gently. Remove from baking pans to an oven rack covered with a dish towel. When cooled, pasky may be stored in plastic bags in freezer. The day of serving, remove to thaw; the loaves will be as fresh as just baked. This recipe may be doubled. Either mixing and kneading by hand or use of a heavy-duty mixer with dough hooks may be used with good results. If 2-lb. coffee cans are used for bread pans, this recipe will make 4 loaves.

**\*\*\*USE EGG WHITES FOR A CHIFFON OR ANGEL FOOD CAKE OR OTHER DESSERT (See Desserts in this book.)**

## **A Very Good Paska**

*This recipe makes a large quantity of pasky for family use and for giving to friends or relatives.*

- 2½ cups milk**
- 2½ cups water**
- 5 packages dry yeast**
- ½ cup sugar**
- 5 pound bag of flour, sifted**
- 20 egg yolks**
- 4 whole eggs (both yolks & whites)**
- 1 cup sugar**
- 1 cup butter**
- ½ cup lard**
- 1 cup golden raisins, cleaned and lightly floured**
- grated rind from 4 lemons**
- 2 Tbsps. vanilla**
- 1 oz. rum flavoring**
- 1 tsp. salt**

Heat milk and water until just lukewarm. Dissolve the yeast, ½ cup of sugar, and 5 cups of sifted flour (from the 5 lb. bag of flour) in the liquid mixture. Mix well; cover with plastic wrap and a bath towel and set in a warm place to rise.

Sift the rest of the flour. Separate the eggs (reserve the egg whites for a good dessert recipe); add the 4 whole eggs to the 20 yolks. Add the 1 cup of sugar to the large bowl containing the eggs and yolks. Beat with mixer until egg-sugar mixture is thick and falls in ribbons when the beaters are lifted out of the mixture.

Melt the butter and lard together to clarify. A white "foam" will form on top of the mixture when heating; continue to stir over a medium flame until the milk solids (the white foam) brown a burnished gold; set aside to cool. Prepare the raisins and flour them. Grate the lemon rinds from 4 lemons.

When the yeast mixture has risen until doubled, add to the egg mixture and mix well. Add the vanilla, rum flavoring, grated lemon rind, and salt; mix well. Now start adding the rest of the 5 lb. bag of sifted flour gradually, mixing or kneading it well as the flour is added. When done adding flour, knead until

smooth and well mixed. Now add the cooled butter-lard mixture, kneading it well into the dough mixture. Continue kneading until dough comes clean off your hand, then knead in the raisins. Grease a large deep bowl (8 or 10 quart size); place the dough in the bowl, smooth the top and grease with cooled melted butter. Cover with a clean cloth and set in a warm place to rise until doubled in bulk.

When the dough has risen, punch it down to get the air out. Grease your hands with melted butter and shape the dough to fill well-greased baking containers 1/4 full. Cover with a clean cloth and set in a warm place to rise until doubled in bulk. Bake in a 350°F preheated oven for 35 to 45 minutes. Five minutes before end of baking time, brush the pasky with a mixture of well-beaten egg and a little water. Return to oven to finish baking time and cook the glaze.

Gently remove loaves from baking containers. Test for doneness by tapping bottom; if it sounds hollow, it is done. Cool on an oven rack removed from the oven and covered with a clean dish towel. (Remove bottom oven rack which is not being used before turning on oven to use as cooling rack.) Handle loaves from this recipe carefully so that they retain their shape. When well-cooled, they may be stored in plastic bags in the freezer. On day of serving, remove from freezer at least two hours early to thaw.

## **A Good Basic Paska**

*A basic dough that is good for fancy decorating.*

**2 cakes of yeast**

**1 Tbsp. sugar**

**1 cup milk, scalded and cooled to lukewarm**

**1 cup lukewarm water**

**3 cups sifted flour**

Dissolve the yeast cakes and sugar in the milk and water in a medium sized bowl. Mix in the 3 cups of flour, stirring until well blended. Cover bowl with plastic wrap and a bath towel and let rise for 2 hours.

**10 egg yolks**

**¼ lb. butter, softened**

**½ cup sugar**

**½ tsp. salt**

**grated rind of one lemon**

**5 cups sifted flour**

In a large 5 quart bowl, beat together until creamy egg yolks, butter, sugar, salt, and grated rind of one lemon. Add the above yeast mixture; mix until well blended, then add the 5 cups of flour. Knead well, letting the dough rest a couple of times between kneading to let the glutens work. Continue kneading until dough no longer sticks to hands. Put in a greased bowl, cover with plastic wrap and a towel, and let rise for 2 hours until doubled in bulk.

Punch dough down to let air out. Grease hands with butter and shape into loaves. Place in greased containers, filling only 1/3 full. Cover with a towel and let rise in a warm place until doubled in bulk (about 45 minutes). Bake at 325°F for 45 minutes. Remove from oven and brush with egg yolk beaten with a little milk; return to oven to bake 5 minutes more or until golden and shiny. Invert out of baking containers; test for doneness by knocking on bottom (hollow sound indicates it is done). Handle gently until cooled.

# Easter Doves

*In an earlier time in the Ukraine, on the Holy Day of the 40 Martyrs (March 9, O.S.; March 22, N.S.), the return of the birds in the spring was celebrated with special spring songs (vesnianky). Birds made of dough were also baked representing the larks who were migrating back to the north. Today, these bread "doves" are seen made for Easter. Save a little of your paska dough to make them or use the following recipe. They are a part of our traditions and children love them (adults too)!*

## Easter Doves

- 1 package dry yeast**
- 1 Tbsp. honey**
- ¾ cup lukewarm water**
- 3 eggs**
- 3 Tbsp. honey**
- 1 Tbsp. oil**
- 1 cup milk, scalded and cooled to lukewarm**
- 1 tsp. salt**
- 5 cups flour**

In a small bowl, dissolve yeast and honey in lukewarm water. Let stand 10 minutes till yeast begins to work.

Beat eggs until foamy. Add the honey, oil, 1 cup lukewarm milk, and salt, and beat until well mixed. Add 2 cups of flour and blend in well. Knead in by hand the 3 additional cups of flour or enough to make a workable dough. Knead until smooth and elastic. Place dough in a greased bowl, cover with a towel, and let rise in a warm place until doubled in bulk. Shape as for doves; place on greased cookie sheet and let rest 10 to 15 minutes. (The doves keep their shape better if not allowed to rise too long. They will rise some in the oven.) Just before baking, insert cloves or raisins (push in deeply to avoid burning or popping out) for eyes. Brush with an egg yolk wash and sprinkle with coarse sugar, if desired. Bake at 350°F for 25 minutes or until golden brown.

## How To Shape Doves

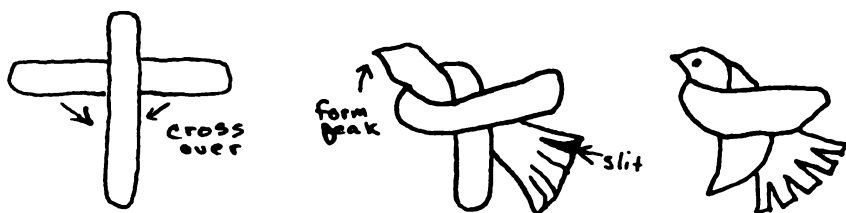
*Use the above recipe or save some dough from your favorite paska recipe when you are baking.*

Doves may be shaped in two ways:

1. Roll out the dough into snakes about the thickness of a finger. Cut in strips 5 inches long, tie each in a knot. Shape one end like a head (pinch to form beak); flatten other end and make three or four slits to form tail feathers, spreading them apart a bit.



2. Roll out the dough into snakes about the thickness of a finger; cut into 4" sections. Place one strip horizontally on your work surface; lay another strip on top like a cross. Pull the arms of the strip beneath up and cross to the opposite side (left side becomes right, right side becomes left); flatten and shape slightly as for wings. Shape one end of the straight strip of dough like a head (pinch for a beak); flatten the other end and make three or four slits for tail feathers.



Place birds on a greased cookie sheet. Let rise 15 minutes. (Birds will lose their shape if allowed to rise too long; they will rise a bit in the oven.) Just before baking, form eyes by inserting cloves or raisins (push raisins in deeply to avoid burning). Brush birds with an egg yolk wash and sprinkle with coarse sugar, if desired. Bake at 350°F for 20 to 25 minutes or until golden brown; watch closely so they do not burn.

## Babka

*This rich cake-like bread is traditionally served at Easter. The name "baba" in informal Ukrainian conversation means "grandmother" or "woman;" the diminutive form is "babka." Some historians believe that today's babka may have had its early roots in the ancient Ukrainian culture where women were the authority figures as a ritual bread used in ceremonies for fertility of the soil.*

*A good babka is rich, tender, fine textured, spongy, and very light. It is baked in a tall round pan, such as 2 or 3 lb. coffee cans, or sometimes in a fluted pan. Some cooks will apply an egg wash to glaze the babka near the end of the baking time; others like a simple dusting of confectioners' sugar or an icing glaze. A babka is always sliced in rounds across the loaf.*

## Easter Babka

*This recipe yields four loaves when baked in 2-lb. coffee cans. It can also be varied by adding orange rind and almonds.*

**3 cakes fresh yeast**

**1 Tbsp. sugar**

**2 cups milk, scalded and cooled to lukewarm**

**2 Tbsp. flour**

Mix yeast cakes, sugar, and flour in lukewarm milk; stir until dissolved. Cover bowl and let stand in warm place to work until bubbly, about 1½ hours.

- 15 egg yolks**
- 2 cups confectioners' sugar, sifted**
- 8 cups flour, sifted**
- 1 tsp. salt**
- 1 tsp. vanilla**
- grated rind of 1 lemon**
- 1¼ cups butter, softened**
- 1 cup golden raisins, lightly floured**

Beat the egg yolks until thick; add confectioners' sugar, mixing in until thoroughly blended. Add yeast mixture to yolk mixture; mix well. Stir in flour, salt, vanilla, and grated lemon rind; knead together until the mixture is smooth. Add the softened butter, kneading it in a little at a time. Continue kneading the dough until it no longer sticks to your hands. Knead in raisins. Cover with plastic wrap and a bath towel and set in a warm place to rise until doubled in height.

Punch dough down to release air. Grease hands with butter and shape dough to fit greased round baking containers (four 2-lb. coffee cans work well) approximately 1/3 full. Let rise until doubled in height. Bake in a preheated oven at 400°F for 8 minutes; turn oven down to 300°F and continue baking for 45 minutes.

**Variation:** If desired, use only 1/2 cup raisins and add 2 ounces blanched chopped almonds and 2 ounces finely diced candied orange peel; mix these in near end of kneading.

## **Tasty Babka**

*A vanilla flavored babka — good with a sprinkle of confectioners' sugar.*

- 1 cake fresh yeast**
- 1 Tbsp. sugar**
- 3 Tbsps. flour**
- ½ cup milk, scalded and cooled to lukewarm**

Dissolve yeast cake, sugar, and flour in lukewarm milk; mix until thoroughly blended. Cover and let stand in a warm place until mixture rises.

- 1 cup butter**
- 2 Tbsp. sugar**
- 2 egg yolks**
- 1 whole egg**
- 1 Tbsp. vanilla**
- ¾ cup milk, scalded and cooled to lukewarm**
- 3½ cups flour**
- 1/3 cup raisins**
- confectioners' sugar for sprinkling over babka**

Cream butter and sugar, then add yolks and egg, one at a time, blending in each thoroughly. Mix in vanilla. Add yeast mixture and lukewarm milk, mixing well. Gradually add flour, kneading by hand until dough does not stick to hand. When kneading is almost done, knead in raisins. Put in a buttered bowl, cover with a towel, and let rise in a warm place until doubled in bulk. Punch down dough, shape to fit well greased baking pan for babka (2-lb. coffee cans work well), cover and let rise until doubled in bulk. Bake at 350°F for 30 minutes, then at 300 degrees for 20 minutes. When done, remove carefully from pans, and dust top lightly with confectioners' sugar while still warm (if desired).

## Saffron Babka

*Use of cream gives a tender loaf and saffron gives a good color.*

- 3 pkgs. dry yeast**
- 1 Tbsp. sugar**
- ½ cup lukewarm water**

Dissolve yeast and sugar in lukewarm water; cover and set in warm place until yeast begins to work.

- 1 pkg. saffron (¾ to 1 ounce)**
- ¼ cup boiling water**
- 8 egg yolks**
- 2 whole eggs**
- ¾ cup sugar**
- 1 cup sweet cream, at room temperature**
- grated rind of 1 lemon**
- 1 tsp. salt**
- 5½ to 6 cups flour, unsifted**
- ¾ cup butter, melted and cooled**
- ½ cup raisins, washed, dried and lightly floured**

Pour boiling water over saffron, allow to steep, then strain and cool liquid for this recipe. Beat egg yolks and whole eggs together until thick, then gradually add sugar, and continue beating until well blended. Stir in sweet cream, yeast mixture, saffron water, salt, and grated lemon rind; gradually add flour to make a soft dough. Knead until smooth, then knead in cooled melted butter; when butter is worked in well, knead in raisins and continue kneading until dough does not stick to hands. Place in buttered bowl, cover with towel, and set in warm place to rise until doubled in bulk. Punch down to release air and let rise again.

Prepare tall, round baking pans (48 oz. juice cans or 2-lb. coffee cans are good) by greasing heavily with shortening; fill pans 1/3 full with rounded balls of dough. Cover with towel and let rise until dough doubles. Bake at 375°F for 10 minutes, then lower temperature to 300°F for 35 to 45 minutes more, or until golden brown. Cover with foil or heavy brown paper if it browns too quickly. Remove loaves from oven and let stand in pans 10 minutes before unmolding onto a clean dishtowel. This babka can be glazed with an egg yolk wash 5 minutes before end of baking, or iced with a confectioners' sugar glaze if desired.

**See page 94-96 for Holubsti and Pyrohy recipes.**

## Syrnyk - Cheese Cake

- 1 cup butter**
- 1 cup sugar**
- 3 egg whites**
- 1 whole egg**
- grated rind of 1 lemon**
- 2 Tbsps. sour cream**
- 3 cups flour**
- 1 tsp. baking powder**

Cream butter, add sugar, egg whites, egg, grated lemon rind, and sour cream; blend in flour sifted with baking powder. Place in 9" springform pan and bake at 350°F until lightly browned, for 20 minutes.



**Filling:**

- 2 lbs. dry cottage cheese
- 2 Tbsps. butter
- ½ cup white sugar
- 1 lb. icing sugar
- 10 egg yolks
- 1 cup sour cream
- ½ cup raisins
- grated rind of ½ orange
- 2 Tbsps. rum
- 1 tsp. vanilla
- 10 egg whites
- 1 tsp. cream of tartar

Put cheese through sieve or meat grinder. Cream butter thoroughly, add cheese and sugars and blend well. Add egg yolks one at a time, beating after each addition. Gently stir in sour cream, then add raisins, orange rind and flavorings. Beat egg whites with cream of tartar until quite stiff and fold into cheese mixture. Pour over baked base and bake at 325°F for 40 minutes.

## No-Bake Cheese Cake

- 2 envelopes Knox Unflavored Gelatin
- 1 cup sugar
- ¼ tsp. salt
- 2 egg yolks
- 1 cup milk
- 1 tsp. grated lemon rind
- 3 cups creamed cottage cheese (24-oz.), sieved
- 1 Tbsp. lemon juice
- 1 tsp. vanilla
- 2 egg whites, stiffly beaten
- 1 cup heavy cream, whipped

**CRUMB TOPPING:**

- 2 Tbsps. melted butter
- 1 Tbsp. sugar
- ½ cup graham cracker crumbs
- ¼ tsp. cinnamon
- ¼ tsp. nutmeg

Mix together unflavored gelatin, sugar, and salt in the top of a double boiler. Beat together egg yolks and milk, add to gelatin mixture. Cook over boiling water, stirring constantly until gelatin is dissolved and mixture thickens, about ten minutes. Remove from heat; add grated lemon rind; cool. Stir in creamed cottage cheese, lemon juice, and vanilla. Chill, stirring occasionally until mixture mounds slightly when dropped from a spoon.

While mixture is chilling, make **crumb topping**: Mix melted butter, sugar, graham cracker crumbs, cinnamon, and nutmeg. Set aside.

Fold stiffly beaten egg whites and whipped heavy cream into chilled gelatin mixture. Turn into 8" spring form pan and sprinkle top with crumb mixture. (If desired, 8" or 9" square or 9"x5" loaf pan may be used. Line with waxed paper and press crumb mixture in bottom of pan. Turn in gelatin mixture.) Chill until firm. Unmold.

Makes a party-size cheese cake (10-12 servings).

**Variation:** Fold in  $\frac{1}{2}$  cup well drained quartered marachino cherries and a 10 oz. can well drained crushed pineapple.

**For Family Size (5-6 servings):** Use  $\frac{1}{2}$  above gelatin recipe but full amount of crumb mixture in an 8" layer pan or pie plate. For family-size variation, use  $\frac{1}{4}$  cup marachino cherries and 5 oz. crushed pineapple.

## Angel Food Cake

- 12 egg whites (1½ cups)
- 1½ tsp. cream of tartar
- $\frac{1}{4}$  tsp. salt
- $\frac{3}{4}$  cup sugar
- 1½ tsp. vanilla
- $\frac{1}{2}$  tsp. almond flavoring
- 1 cup flour
- $\frac{3}{4}$  cup sugar

Beat egg whites, cream of tartar and salt together in a large bowl until foamy. Gradually adding first  $\frac{3}{4}$  cup of sugar, continue beating until whites hold stiff peaks. Gently stir in vanilla and almond flavoring. Stir together flour and second  $\frac{3}{4}$  cup of sugar; gradually fold flour-sugar mixture into egg whites. (A wire whisk works well.) Bake in an ungreased angel food cake pan at 375°F for 30 to 35 minutes or until top springs back when lightly touched with finger. Invert pan to cool.

## Basic Nut Torte

- 6 eggs, separated into yolks and whites
- $\frac{1}{2}$  tsp. salt
- 1½ cups sugar
- 2 tsp. vanilla or other flavoring
- 1 cup sifted flour
- 1 tsp. baking powder
- 3 cups finely ground nuts (ex. walnuts, Brazil nuts, hazel nuts, almonds)

Add salt to egg whites; beat until soft peaks form then gradually add half the sugar, continuing beating until stiff peaks form. Beat yolks with remaining sugar until thick; add flavoring. Mix flour, baking powder, and nuts in bowl; add yolk mixture and mix well. Gently fold in stiffly beaten egg whites. Bake in two 9" greased layer pans at 325°F for 50 minutes or until tests done. Remove from pans to cool. Sprinkle with confectioners' sugar for plain torte or fill with favorite filling and frost with favorite icing; serve with stiffly beaten whipped cream, if desired. Suggested combinations: apricot or cherry filling with chocolate glaze; apple, prune, or date filling with creamy vanilla frosting; whipped cream between and on top and served with fresh fruit (ex. berries) or drained, canned fruit (ex. peach slices).

## Meringue Torte

- 6 egg whites
- $\frac{1}{4}$  tsp. cream of tartar
- 1½ cups sugar

Beat egg whites and cream of tartar until foamy; gradually add sugar, beating on high speed, and continue until very stiff peaks form. (Inadequate beating will give a weepy shell.) Form two 9"-circles on heavy brown paper on a baking sheet

(use 2 if your baking sheet can't hold 2 circles); make the edges higher than the middle to hold the filling. Bake at 275°F for 1½ hours; turn off heat and leave in oven until oven cools. (Overnight is easiest.) Keep baked meringues in plastic bags or plasticware container until ready to assemble.

**Ideas for Meringue Tortes:** There are infinite numbers of variations for this recipe. Prepared packaged **pudding & pie filling** (lemon, lime, chocolate, butterscotch) (prepared according to directions and cooled) is one easy filling for inside and top of torte. **Sliced, sweetened fresh fruit** (strawberries, peaches, etc.) is another good filling. Decorate top with **whipped cream** for all variations.

## Lemon Torte

*A good recipe to use up those egg whites left from paska baking. This cake can also be left plain or iced without filling.*

- 2 cups sugar
- 1 cup butter
- 1 cup milk
- 4 cups flour, sifted
- 3 tsp. baking powder
- 12 egg whites

Cream butter and sugar together till light, add milk alternately with flour sifted together with baking powder. Beat egg whites until they hold stiff peaks; fold gently into batter. Bake in an ungreased angel food cake pan at 350°F for 60 minutes or until springs back when lightly touched. Invert and cool 1½ hours before removing from pan.

### Lemon Filling:

Use your favorite packaged lemon pie filling, prepared according to instructions, or use the following:

- 1½ cups sugar
- 6 Tbsps. cornstarch
- ½ tsp. salt
- 1¼ cups water
- 3 Tbsp. butter
- 2 tsp. grated lemon peel
- 2/3 cup lemon juice
- 2 drops yellow food coloring (optional)

Stir together sugar, cornstarch, and salt in a medium-sized pan. Gradually add water, stirring well to blend. Cook over medium heat, stirring constantly, until mixture thickens and boils; continue cooking 1 minute. Remove from heat; stir in butter, lemon rind and juice and food color. Cool until thickened. (Stir occasionally or place plastic wrap on surface of filling to prevent skin from forming.)

### Fluffy White Frosting:

- 2 egg whites (¼ cup)
- 1½ cups sugar
- ¼ tsp. cream of tartar
- 1 Tbsp. white corn syrup
- 1/3 cup water
- 1 tsp. vanilla

Combine egg whites, sugar, cream of tartar, and water in top of double boiler. Beat on high speed 1 minute with electric mixer. Place over boiling water (should not touch bottom of pan); keeping water hot, beat at high speed for 7 minutes. Remove from heat, add vanilla and continue beating 2 more minutes or until frosting holds peaks.

**To Assemble Torte:** Slice cooled cake into 3 or 4 layers. Reassemble with lemon filling between layers and (if only 3 layers are used) you may use some of the filling to top the cake. Frost sides (and top if filling is not used on top) with **Fluffy White Frosting**.

## Chiffon Cake

- 2¼ cups sifted cake flour**
- 1½ cups sugar**
- 3 tsp. baking powder**
- 1 tsp. salt**
- ½ cup corn oil**
- 5 egg yolks**
- ¾ cup cold water**
- 2 tsps. vanilla**
- 2 tsps. grated lemon rind**
- 1 cup egg whites (7 large eggs)**
- ½ tsp. cream of tartar**

Sift together flour, sugar, baking powder, and salt in a bowl. Make a well and add (in this order) oil, egg yolks, water, vanilla, grated lemon rind. Beat till smooth.

Measure egg whites and cream of tartar into a large bowl. Whip till whites form very very stiff peaks. Fold egg yolk mixture *gently* into whites till blended. Pour in ungreased 10" tube pan, 4" deep. Bake at 325°F for 55 minutes, then at 350°F for 15 minutes. Cool in pan upside down. Cover with 7 minute frosting. Vary this cake with your own favorite flavorings.

## Poppy Seed Chiffon Cake

- ½ cup poppy seeds**
- 1 cup boiling water**
- 2 cups flour**
- 1 cup sugar**
- 3 tsps. baking powder**
- 1 tsp. salt**
- ½ cup oil**
- 7 eggs, separated**
- 2 tsps. vanilla**
- ¼ tsp. baking soda**
- ½ tsp. cream of tartar**

Soak poppy seeds in boiling water; let stand till lukewarm. Sift together into a large bowl the flour, sugar, baking powder, and salt. Form a well in the center of the dry ingredients and add the oil, poppy seeds with water, egg yolks, vanilla, and soda; beat 5 minutes until thick.

In a deep bowl, beat the egg whites and cream of tartar until very stiff peaks form. Slowly pour yolk mixture over egg whites, gently folding with a wire whisk. (Do not stir.) Pour into an ungreased 10" tube pan (4" deep). Bake at 350°F for 60 minutes or until top springs back when lightly touched. Invert pan to cool.

## Poppy Seed Torte

- ½ cup butter
- 1 Tbsp. grated lemon peel
- 1 tsp. vanilla extract
- ½ cup sugar
- 4 egg yolks, well beaten
- 2¼ cups sifted flour
- 2¼ tsps. baking powder
- ½ cup freshly ground poppy seeds
- ¾ cup milk
- 4 egg whites
- ½ cup sugar

### Filling:

- 1 pint heavy cream
- ½ tsp. vanilla extract
- sugar

Grease bottom of 8" tube pan. Cream butter with lemon peel, 1 tsp. vanilla, and ½ cup sugar until light and fluffy. Add egg yolks one at a time, beating well after each addition.

Sift together flour and baking powder. Add flour and poppy seeds alternately with milk to butter mixture. Beat only until smooth after each addition.

Beat egg whites until frothy, then gradually add sugar until soft peaks form. Gently fold egg whites into batter. Pour batter into tube pan. Bake at 350°F for 45 minutes. Invert cake when baked and cool 1 hour. Remove cake from pan and slice into three layers.

Whip heavy cream with ½ tsp. vanilla and sweeten to taste. Place 1/3 of topping between each layer and on top.

Yield: 8-10 servings.

## Recipes for Lent And Some Variations For Other Times

*For your convenience, recipes in this section are coded for use during Lent. The code (†) indicates that the recipe contains neither meat nor dairy products — suitable for days of strict fast during Lent (ex. Good Friday). Recipes with the code (†) are suitable for other days in Lent when only meat is abstained from. Variations of recipes with the code (■) contain meat, but are included here for use at other times, for example for Easter Sunday dinner.*

### Soups for Lent

*In the Ukraine, the soup pot was always full, no matter the season. Soup is very good for Lenten meals as meats are not always needed and there are even many recipes that have no dairy products. A simple supper of soup, biscuits, homemade or purchased bread (check the label for hidden dairy products if for strict fast days), a salad perhaps, and fruit is a meal in keeping with the lenten spirit of fasting.*

- fresh mushrooms
- 4 Tbsp. vegetable oil
- 2 onions, chopped
- 1 carrot, sliced or chopped
- 1 or 2 stalks celery, sliced or chopped
- 3 medium sized beets or 10 small beets, sliced or in julienne strips (chop the tops from young beets to add to the soup)
- 1 potato, diced
- ½ cup cooked white beans, lima beans, butter beans, or string beans (cut in short pieces)
- 2 cups shredded cabbage
- ¾ cup canned tomatoes or tomato juice
- 1 clove garlic, crushed, or garlic powder to taste
- 9 to 12 cups water
- 1 Tbsp. lemon juice or vinegar (optional)
- 1 bay leaf
- salt to taste
- pepper to taste
- fresh or dried dill weed (not seed) (optional)

If using dried mushrooms, cover with 3 cups water and bring to a boil and cook until tender; chop mushrooms into desired size pieces and reserve mushroom liquid to use in soup.

For richest flavor in making meatless borsch, saute in the oil in a very large pot the chopped onions, carrot, and celery until tender crisp; if using canned or fresh mushrooms, add them at the end of this time to saute for a while; also if using fresh garlic clove instead of garlic powder, saute at this time also, remembering to remove the clove after the flavor has been allowed to permeate the sauteed mixture. Add the sliced or julienned beets, beet tops if available, diced potato, cooked beans, shredded cabbage, and tomatoes or tomato juice, (and cooked dried mushrooms if fresh or canned are not used) and cover all with 9 to 12 cups of water (use the mushroom stock if using dried mushrooms for part of the liquid). Simmer for 30 to 40 minutes or until vegetables are cooked. Season with salt and pepper; add lemon juice or vinegar if more acid taste is desired. Fresh or dried dill weed may be added to taste near end of cooking time if desired. Borsch recipes can be varied in many ways; no two cooks put exactly the same ingredients in their soup pot. For a meatless soup, the addition of the potato and some type of cooked bean (white beans, lima beans, butter beans, or mature green beans - the type that comes canned with mature "seeds" labeled "shell-outs") makes the soup taste more substantial. Quantities of the various vegetables and the seasoning may be varied according to the cook; borsch benefits by letting the flavors "marry" or blend together for several hours or overnight; the second day it tastes even better than the first.

#### **Variations:**

†**Borsch with Sour Cream:** Serve the above borsch with sour cream at the table to be spooned into the bowls, or if you prefer, add sour cream just before serving (do not boil or it will curdle). For a thickened soup, mix **1 to 2 Tbsp. flour** for each **½ cup sour cream**; blend together till smooth, then add a bit of the borsch liquid, blending well, until the mixture is thin; add the sour cream-flour mixture to the pot of soup and heat until flour thickens the liquid.

■**Borsch with Meat:** If meat is used in borsch, it is first boiled with the liquid before adding the vegetables. (The sauteing step may be eliminated, or just the onion, celery, and carrots may be sauteed when the meat is being browned if desired.) For this quantity of soup, **1 whole chicken (2½ to 3 lbs.), split in pieces, OR 1½ to 2 lbs. beef or pork** with or without **1 soup bone** may be used; short ribs, soup meat, shanks are all good soup meats. Chicken is usually not browned; beef or pork will taste better if browned lightly before adding cold water to cover. Bring meat to a boil, skimming off any scum that forms; simmer until meat is tender, about 1 hour. Remove meat from soup at this point to debone if desired (chicken version should be deboned as the little bones will fall off the meat otherwise). When meat is almost tender, add the vegetables and continue cooking. Adjust seasoning; add sour cream or sour cream-and-flour if desired near end of cooking time.

‡

## Country Potato Soup

‡

- 4 Tbsp. flour
- ¼ cup corn oil
- 2 onions, chopped
- 1 carrot, diced
- 2 stalks celery, diced
- 4 potatoes, cut in cubes
- 6 cups water
- salt to taste
- pepper to taste
- dill weed (optional)

Brown flour in a very heavy-bottomed frying pan (place flour in clean pan, turn on medium heat, and constantly stir until the flour is a light to medium tan color); remove flour from pan when browned so that it will not continue to cook and burn. Saute the onion, celery, and carrot in the oil in a deep soup pot; cook until onion is just turning translucent. Add flour to vegetables and mix well. Gradually add water, stirring constantly to prevent lumps from forming. Add potatoes and seasonings; cook until potatoes are tender.

†**Potato Soup with Milk:** Substitute ¼ cup margarine or butter for the oil; replace all or half of the water with milk or cream.

■**Potato Soup with Bacon:** Flour is not browned for this version. Fry ½ bacon until fat is translucent and slightly browned (don't cook to a crisp); add onion, celery, and carrot and cook until onion is translucent. Blend in flour to sauteed mixture; gradually add water, stirring constantly to prevent lumping. Add potatoes and seasonings and cook until potatoes are tender.

‡

## Fish Chowder

‡

- ¼ cup cooking oil
- 1 onion, chopped
- 1 stalk celery, chopped
- 1 carrot, chopped
- 1½ lbs. fish fillets (cod, turbot, haddock, perch, sole are good)
- ½ cup frozen or fresh peas and/or corn
- 3 potatoes, cubed
- 4 to 6 cups boiling water
- salt to taste
- pepper to taste

Saute onion, celery, and carrot in soup pot till onion is translucent. Cube fish and potatoes; add fish, potatoes, and peas and/or corn to soup pot; pour on boiling water. Cover pot, bring to a gentle boil, then simmer until potatoes are tender and fish is cooked (it will be opaque white and can be flaked easily with a fork). Season to taste with salt and pepper. Leftover fish may be used in this recipe; add in last minutes of cooking to warm through.

‡**Fish Chowder with Tomatoes:** Reduce water by one cup, and add 1 can tomatoes, chopped or 1 can stewed tomatoes for a tomatoey fish chowder.

‡**Fish Chowder with Milk:** Butter or margarine may be used in place of oil. Part or all of water may be replaced with milk or cream. If a creamier soup is desired, blend in 3 Tbsp. flour with sauteed vegetables before adding the liquid.

■**Fish Chowder with Bacon:** In place of the oil or butter or margarine, use ½ lb. bacon, chopped for the grease to saute the vegetables in; proceed with recipe with or without milk.



## Biscuits for Soup



- 2 cups flour
- 3 tps. baking powder
- 1 tsp. salt
- 1/3 cup corn oil
- 2/3 cup water

Place flour, baking powder and salt in a bowl and stir together. Making a well in the center, pour in the oil and water, and stir until the mixture does not stick to sides of bowl and forms a ball. Knead dough until smooth. Roll out dough to 1/2" thick; cut in squares or rounds. Bake on ungreased baking sheet at 450°F for 10 to 12 minutes or until golden brown. Serve hot with soup— who needs butter?!

‡**Biscuits Made with Milk:** Replace water with 2/3 cup milk; follow directions preceding.



## Baked Fish



- 1 to 2 onions, sliced in rings
- 1 to 2 carrots, cut in strips
- 1 to 2 celery stalks, cut in diagonal slices
- ¼ cup corn oil
- 2 lbs. fish fillets (sole, perch, haddock, etc.)
- parsley (optional)
- salt
- pepper

On a foil-lined baking sheet with 1" sides, arrange the prepared onion, carrot, and celery pieces; drizzle the oil over the vegetables. Lay the fish fillets on top of the vegetables and sprinkle with salt and pepper and chopped parsley if desired. Bake at 350°F for 20 to 25 minutes or until fish flakes with a fork.





## Buckwheat Kasha



- 2 cups buckwheat groats
- ½ tsp. salt
- 5 cups water
- 1 onion, chopped
- 2 stalks celery, chopped
- 1 lb. fresh mushrooms or 2 4-oz. cans mushrooms
- ¼ cup oil

Spread buckwheat groats in a pan and toast in oven at 250°F. Combine buckwheat with water and salt. Boil for 15 minutes. Saute onion, celery, and mushrooms in oil until tender. Stir into buckwheat and place mixture in greased casserole, cover and bake for 50 to 60 minutes at 325°F until light brown. Add liquid during baking if dries out.

**Option:** Add 1 green pepper, seeded and diced, when sauteing vegetables.



## Holubtsi — Meatless Stuffed Cabbage



- 4 cups water
- 2 cups regular rice (not instant)
- 1 tsp. salt
- 3 large chopped onions
- good fresh cooking oil
- 1 medium cabbage
- 1 tsp. salt
- 1 can tomatoes
- 1 can water

To make rice filling, bring water to a boil, mix in salt and rice, return to a boil, turn heat down to simmer, cover pot and let cook for 20 minutes. Meanwhile, saute onions in oil until tender. Mix the sauteed onions into the cooked rice. Season with pepper and additional salt to taste. Let cool.

Remove core and any torn leaves from a medium size cabbage and reserve to top casserole. Using a large pot, bring to a boil 1 tsp. salt in ¼ potful of water. Parboil cabbage about 5 minutes; remove from cooking water and loosen leaves, placing each leaf in a covered bowl to retain the heat as this will soften the leaves further. (Do not leave in the cooking water as leaves will overcook and tear easily.) Let cool, then pare the ribs to the thickness of the rest of each leaf.

Place a leaf in the palm of your left hand and place a heaping tablespoon of filling close to the core-end. Roll firmly, tuck in sides by poking in the leaf ends with your thumb. Place close together in a heavy roaster or casserole, cover top with washed, reserved leaves. Heat 1 can tomatoes, mashed, with 1 can water; pour over top of holubtsi. Cover tightly and bake at 350°F for 1-1½ hours. Test for doneness by poking a fork into cabbage. If tender, it is done.

‡**Holubtsi with Mushroom Sauce:** Instead of tomatoes for top, use 1 can cream of mushroom soup and 2 cans water.

■**Holubtsi with Bacon:** Instead of using oil, fry ½ to 1 lb. meaty bacon, diced until fat is translucent and add onions; saute till tender. Continue with original recipe.

■**Holubsti with Meat:** Instead of above filling, mix **1 lb. ground meat (beef or beef and pork)**, **3 onions fried in bacon dripping**, **1 cup rice**, parboiled about 2 minutes, **salt and pepper** to taste. Continue with original recipe.

■**Holubsti with Buckwheat Filling:** Instead of above filling, cut up fine and fry **½ lb. salt pork** till crisp. Add **3 onions, finely chopped**, and fry together until tender. Add **salt and pepper** to taste. Boil **2 large potatoes** and mash. Pour potato water onto **1 lb. whole white buckwheat**. Cover and let stand a while till liquid is absorbed. Add more hot water if needed. Add mashed potatoes and salt pork and onion mixture and mix together. Continue with original recipe.



## Gravy for Holubtsi



- 1 pint fresh mushrooms**
- 2½ cups water**
- 2 Tbsp. oil**
- Salt and pepper to taste**
- 4 Tbsp. oil**
- 1 sliced onion**
- 3 Tbsp. flour**

Wash mushrooms and cut into small pieces. Boil in water. Add about 2 Tbsp. oil and salt and pepper to taste. Melt 4 Tbsp. oil, add onion and brown. Pour into mushroom mixture. Brown flour to golden brown. Thin flour with a little cold water, making a paste. Gradually pour mushroom mixture into flour paste and stir until smooth. Boil 1 or 2 minutes. If gravy is too thick, add a little more hot water.

†**Option:** Use butter instead of oil.



## Basic Baked Pyrohy



- 2 pkgs. dry yeast**
- 1 Tbsp. sugar**
- ½ cup warm water**
- ½ cup flour**

Mix, let rise 40 to 50 minutes. Then add:

- ½ cup sugar**
- ½ cup melted margarine (cooled)**
- 1 egg**
- 2 tsp. salt**
- 2 cups warm water**
- 7 cups flour**

Knead dough well. Take half of dough and roll out to a little less than ¼ inch thick. With a glass about 2 inches in diameter, cut out dough. Put about 1 Tbsp. of filling (see below) in the center of the dough circles. Fold over, pinch edges together well and form into a crescent. Put the stuffed crescents on a well greased cookie sheet and let rise for 1 hour. Brush tops with melted margarine and bake at 400°F for 10 to 12 minutes. Recipe can also be halved.



## Boiled Pyrohy



6 cups sifted flour  
1 Tbsp. salt  
1 potato, boiled and mashed  
1 egg

2 cups milk  
potato water from boiled potato  
2 Tbsp. melted butter

Sift flour and salt, add cooled mashed potato, egg, milk and additional potato water if needed to make workable dough. Knead until smooth and elastic and no longer sticks to hands. Form into ball and cover with large bowl to rest 10 to 15 minutes. Roll out on a floured board till very thin. Cut out rounds with a biscuit cutter or water glass. Fill each center with filling, fold in half and pinch edges tightly. Drop into boiling salted water for about 5 minutes after they rise to top. Drain, serve with melted butter or sour cream and side dish of fried onions. This recipe may be halved.



## Boiled Pyrohy



1¾ cups flour  
1 egg, well beaten

½ cup water  
¼ tsp. salt

Combine flour, egg, water, and salt. Knead lightly until smooth. Divide into 2 or 3 balls. Roll out very thin on floured board and cut into 3" circles. Fill with 1 Tbsp. filling, folding over and pinching edges. Place pyrohy in large kettle of boiling salted water; do not crowd and stir all after placing a batch in kettle to prevent sticking. Continue boiling 4 to 5 minutes after pyrohy start floating. Remove to a colander, rinse briefly with cold water, and toss gently with melted butter. Serve with desired side of sour cream, sauteed onions, additional melted butter, or (for fruit pyrohy) sugar or cinnamon-sugar.

NOTE: This recipe makes a smaller quantity of pyrohy; prepare less filling.

NOTE: Pyrohy can also be made by forming small balls of dough which are rolled out on a floured board to a circle which is then filled with your favorite filling.

## Fillings for Baked or Boiled Pyrohy

†**Sauerkraut Filling:** Drain and wash 1 large can sauerkraut. Saute 1 large coarsely chopped onion in ¼ cup margarine, add drained sauerkraut and cook for about 45 minutes. Salt and pepper to taste. Let cool and use for filling.

†**Potato Filling:** Cook 8 or 9 medium potatoes until soft. Drain. Break ½ lb. American cheese into small pieces and let melt into potatoes. Add salt and pepper to taste, and mash. Let cool before adding to pyrohy dough.

†**Sauerkraut and Potato Filling:** Combine half of each of the above.

†**Potato Filling:** Cook 8 or 9 medium potatoes until soft. Drain and mash. Add 1 large onion, diced and sauteed in ¼ cup oil or butter. Season with salt and pepper. ½ to 1 pint dry cottage cheese may be added.

†**Cheese Filling:** Mix together 1 lb. farmer's cheese or dry cottage, 1 egg, and salt and pepper to taste. Cream cheese or sour cream may be added.

†**Fruit Filling:** Fresh berries (ex. blueberries), pitted cherries, or pitted plums can be used as a filling. Sprinkle prepared fruit with an equal mixture of cornstarch and sugar.

†**Prune Filling:** Cook together 1 lb. box pitted prunes, 2 Tbsp. sugar, and a pinch of salt until prunes are tender.





# ХРИСТОС ВОСКРЕС!

*May your family enjoy  
our Ukrainian traditions  
and customs forever!*



The Boyer family, Windsor, Ontario

Photo by Michael Wilk





# Ukraine



## The National Flag

Upper half is blue for the sky,  
lower half is golden yellow  
for the wheat of Ukraine



## The National Emblem

The trident which dates  
from the Kieva-Rus state  
of the 10th century

UKRAINE — located in southeastern Europe, it occupies 232,046 square miles and has a population of 47,136,000 — the most densely populated country in Eastern Europe. Called Kieva-Rus from the 4th century, Ukraine became a Christian nation officially in 988 A.D. Often called "The Bread Basket of Europe," Ukraine produces the most wheat in Europe, as well as having abundant natural resources including coal, iron ore, natural gas, and other metals. The desirability of this nation has caused neighboring countries to dominate it through the ages, but there has been three periods of Ukraine's national independence — 1) from the 9th to the 14th centuries, when Ukraine was known as Kieva-Rus, a powerful state in Eastern Europe; 2) from the middle of the 17th century to the end of the 18th century when the Kozaks held sway; and 3) between March 1917 when the Ukrainian Central Rada was established to the nation's demise by the decisions of the League of Nations in 1920. Ukraine currently is a Constituent Republic of the Soviet Union, without political freedom or national independence. There are approximately 1,100,000 Ukrainians and persons of Ukrainian descent in the United States and, in Canada, approximately 500,000 persons, combining for the largest numbers of Ukrainians outside of the U.S.S.R. and Ukraine itself.





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