

# FORUM

A UKRAINIAN REVIEW

NO. 100

SUMMER, 1999

SHEVCHENKO FOUNDATION  
NEW SERBIA IN UKRAINE  
LEGEND OF FOUNDING OF KIEV  
FAMOUS COSSACK LETTER  
CHYLAK IN BASEBALL HALL OF FAME



**Trident Coat  
of Arms  
of Ukraine**

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ANDREW GREGOROVICH ..... Editor-in-Chief

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#### UKRAINIAN FRATERNAL ASSOCIATION

440 Wyoming Ave., Scranton, Pa. 18701-0350

Phone: Area Code 570-342-0937

### YEARLY SUBSCRIPTIONS:

\$12.00 United States \$12.00 Canada — U.S. Funds

Back Issues — \$4.00 per copy Single copy — \$3.00

\$3.00 Canada U.S. Funds

### Mail Subscriptions to:

#### FORUM SUBSCRIPTIONS

P.O. Box 350, Scranton, PA 18501-0350

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FORUM, A Ukrainian Review (ISSN 0015-8399), is published quarterly. Periodical postage paid at Scranton, Pa.

POSTMASTER: Send address changes to FORUM, 440 Wyoming Ave., Scranton, Pa. 18501-0350.

Articles represent the personal opinions of the writers and do not reflect the official policy or opinions of the publisher, its members, directors, or officers. Articles are included which present different viewpoints for purposes of encouraging constructive dialog and discussion.

### FRONT COVER:

Ancient trident symbol of Ukraine.

### BACK COVER:

Zaporozhians. A variant version from the famous one. Kharkiv Art Gallery.

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The Index to FORUM is in preparation.



# CHYLAK



## *Elected to Baseball Hall of Fame*

**N**ESTOR CHYLAK, the "Dean of Umpires" was elected to the Baseball Hall of Fame in Cooperstown, N.Y. in March 1999 and will be inducted on July 25th. A Ukrainian American from Olyphant, Pennsylvania, Nestor Chylak (1923-1982) was the son of one of the founders of the Ukrainian Fraternal Association and himself was active in Ukrainian church and cultural activities. He had an excellent singing voice.

The New York Yankees Hall of Fame catcher Yogi Berra, when he was told about Chylak's election, said that "He was an umpire's umpire. He kept the game under control, but he would also listen to you when you had a beef. They have umpires today who give you the heave-ho when you open your mouth. Nestor would let you talk your piece and then he'd say "Fine, let's play."

Chylak was an umpire in the American League for 25 seasons from 1954 to 1978 and was famous for his excellent knowledge of the rule book. He would often quote it from memory when he ruled on a play. He loved baseball and was widely respected for the accuracy of his calls and for calling the plays right. He umpired five World Series, seven All-Star games and three American League playoff series. After he retired from the baseball field he was an assistant to the American League's Executive Director of Umpires.



**Umpire Nestor Chylak  
Baseball Hall of Fame, Cooperstown, N.Y.**

The first professional game he umpired was in Hamilton, Ontario and he was the umpire for the first game played by the Toronto Blue Jays.

Nestor Chylak served in the American Army for four years, with 30 months overseas, during World War II and was in the Battle of the Bulge. He was wounded several times in battle and one time he received a critical wound but he recovered. After returning home to Olyphant, Pa. he eventually became interested in a baseball career since as a boy he was fascinated with baseball and knew all the baseball statistics forward and backward.

Mr. Chylak's widow, Sue Maria (Shemet), still lives in Dunmore, Pa. where Nestor Chylak retired and died on February 17, 1982. He had two sons Robert and William. Mrs. Chylak, her sons or Nestor's brother will probably make the induction speech at the Baseball Hall of Fame.

**NESTOR CHYLAK,**  
 IN HIS 16<sup>th</sup> SEASON AS AN  
 AMERICAN LEAGUE  
 UMPIRE, CAME UP  
 THROUGH THE RANKS  
 FROM A PRO START  
 IN THE CLASS  
 D' PONY  
 LEAGUE  
 IN 1947!

BORN AND RAISED IN OLYPHANT,  
 PA. NESTOR PLAYED AMATEUR BASE-  
 BALL AND BASKETBALL IN THE  
 REGION AND CALLED HIS FIRST  
 BALLS AND STRIKES IN JERRY  
 PRONKO'S STATE BASEBALL LEAGUE!



**HRAITE!**



HE IS A  
 MEMBER OF  
 ST CYRIL'S  
 CHURCH, OLYPHANT

*Ed 1/4/2014 Sr.*

Hraite in Ukrainian means "Let's play ball."



Chylak in action

"In my time around baseball, Nestor Chylak was the best umpire I ever saw, and I regret not having told him so. He is the kind of guy who would have appreciated it, even coming from a mere sports writer," said Bob Maisel in 1982. ■



See: "Baseball's Nestor Chylak," by Jerry Pronko, *Forum* No. 8, Spring 1969, p.24-27. "Chylak Gets Call to Cooperstown," *Scranton Times* March 3, 1999, p. 1, 18.

# NEW SERBIA IN UKRAINE

## *The Russian Empire Established Serbian Colonies in Ukraine 1751-1764*

SERBIA has been in the news recently because of the NATO war to protect the Albanian Muslim citizens of Kosovo from genocide and ethnic cleansing. If we go back almost 250 years we discover that the Russian Imperial Government, which then ruled Ukraine, in 1751 did some ethnic cleansing to settle Serbian colonies in south central Ukraine. This Serbian colony was named Nova Serbia (New Serbia) and was placed in the heart of Cossack Ukraine which was then under Russian occupation.

New Serbia was a territorial administrative area established on the territory of the Zaporozhian Cossacks of Ukraine in 1752 by the Russian Imperial government. The fortress of St. Elizabeth was founded in 1754 as the administrative center of New Serbia. Later it was named Elizavethrad and in the Soviet era it was Kirovograd. The Russian government ignored the protests of Ukrainians when in 1751 it placed the first 218 Serbian military colonists on Ukrainian lands and removed 4,008 Ukrainian households. Today this would be called "ethnic cleansing".

Historian Dmytro Doroshenko wrote: "All Serbs received great allotments of land, were exempted from all taxation and duty, and moreover received large subsidies. The Serbs proved to be turbulent and unpleasant neighbors. Between them and the Zaporogian Cossacks there were constant misunderstandings leading to open armed conflicts." The Russian government discriminated against the Zaporozhians and the Ukrainians and usually supported the Serbs.

In 1753 more Serbs, Greeks, Wallachians and Bulgarians were brought into Ukraine by the Russian government and this colony was named Slavo Serbia. Germans were also settled in Zaporozhian Ukraine by order of the Russian Empress Catherine II. Foreigners were not the only ones to obtain rich grants of Ukrainian land since Russians were also being rewarded with huge estates in Ukraine. Evidently the Russian government was determined to use these settlers to break down and dilute the Ukrainian nationality. In the long run these people were assimilated by the Ukrainian nation and little remains except for the surname Serbyn carried by some Ukrainians today and the evidence of rare maps. In 1764 both Nova Serbia and Slavo Serbia in the heart of Ukraine both disappeared. They were replaced by the New Russia Province (Novorossisskaia Gubernia).

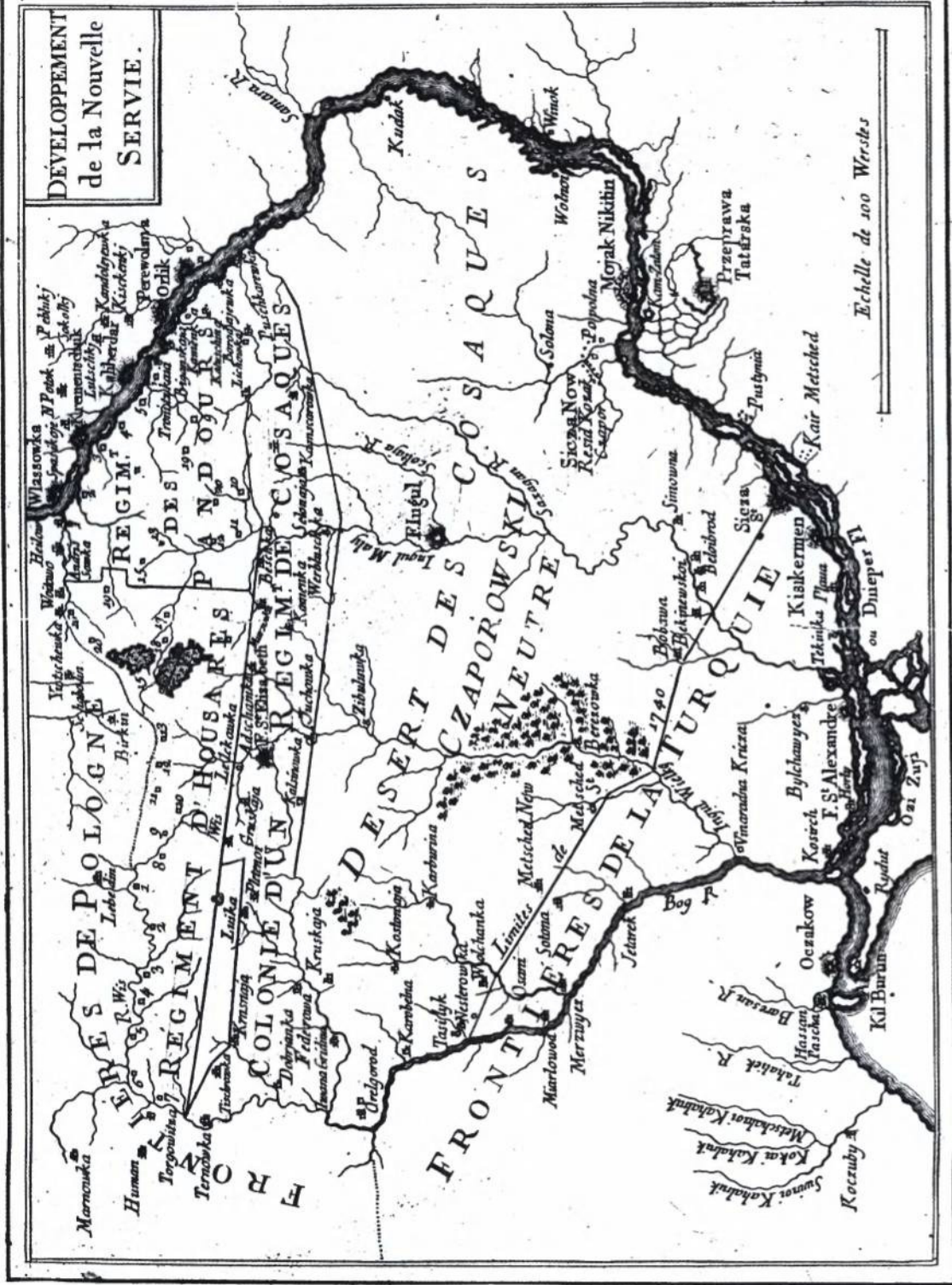
This antiquarian French map of Ukraine titled *Partie Meridionale de la Russie Europeenne*, by Gilles Robert de Vaugondy (1686-1766), Geographer to the King of France, was likely engraved and published first in 1752 or soon after and was probably intended for his 1757 *Atlas Universel*. The version published here in *Forum* is a reprint by Francois Santini in Venice probably for his 1776 atlas. The large portion of the map shows UKRAINE prominently across the Dnipro River just below the city of Kiow (Kiev). On the territory of Little Tartary (Petite Tartarie) on the southern edge of Ukraine there are two prominent *Cosaques Zaporowski* (Zaporozhian Cossacks) titles on the territory east and west of the Dnipro River just below the town of Kodak (Kudak).

Vaugondy's map has an interesting inset map "Development of New Serbia" which gives a clear picture of how the Russian government was carving up the territory of Ukraine to suit the interests of the Russian Empire. It shows the Great Bend of the Dnipro (Dnieper) River. On the map are marked the major towns and villages including the Old Sich (Sicza St.) and the New Sich (Sicza Now Resid Kozak Czapor) which were the capital fortresses of the Zaporozhian Cossacks of Ukraine.

The inset map clearly shows the 1740 borders of the Turkish Empire to the south and the border of Poland in the northwest. The main feature of the map is the Great Bend of the Dnipro (Dnieper) River, Ukraine's major river. This map shows the Zaporozhian territory of Ukraine at the time that Russian Empress Catharine II ordered the Russian General Tekely on June 4, 1775 to capture the Ukrainian Cossack capital-fortress. On August 3, 1775 she issued a Proclamation explaining why she destroyed this independent Ukrainian entity. AG ■

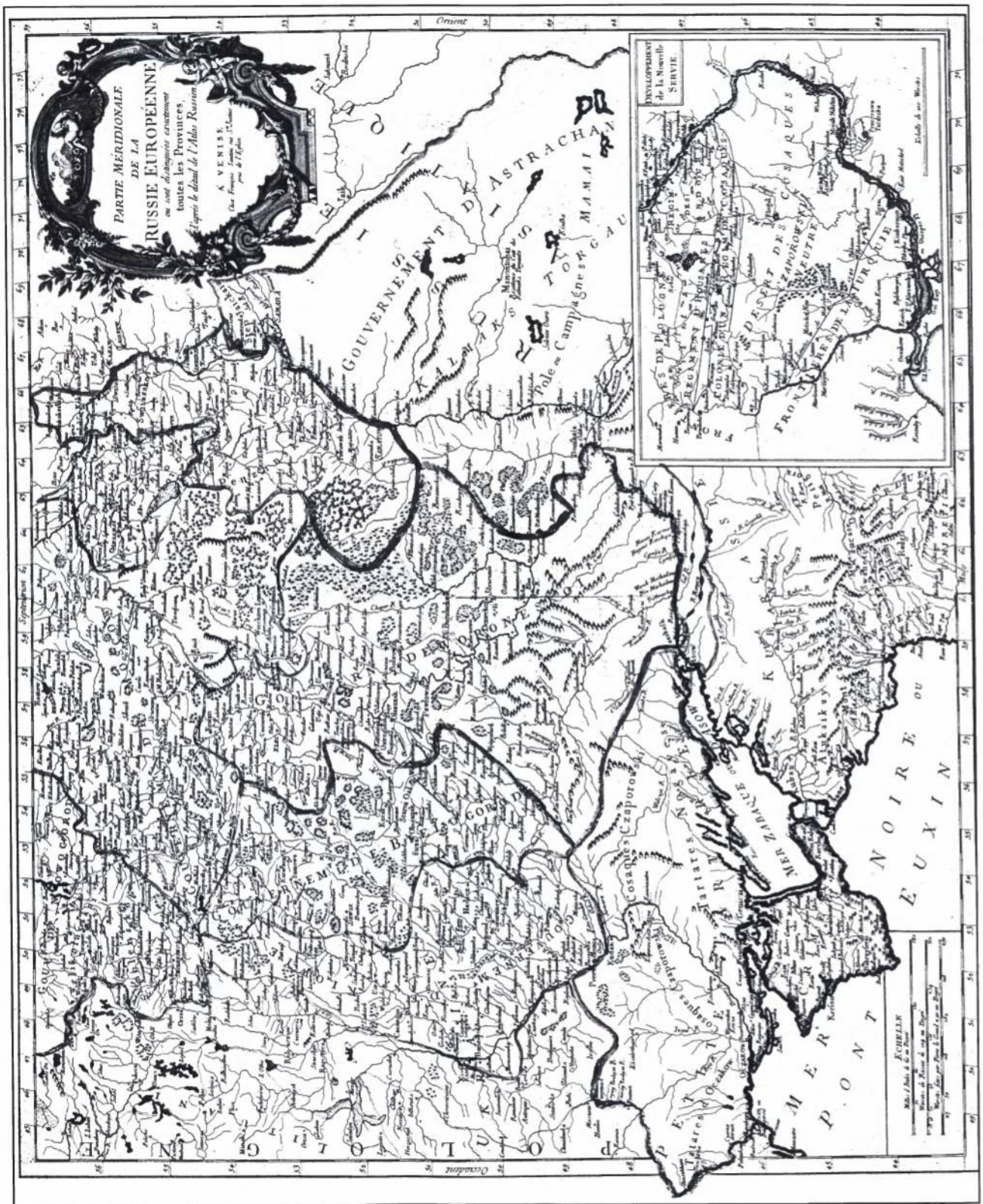
Santini, Francois. *Partie Meridionale de la Russie Europeenne ou sont distinguees exactement toute les Provinces, d'apres le detail de l'Atlas Russien. A Venise Chez Francois Santini rue Ste. Justine pres de l'Eglise.* [Venice: Santini, 1776 or 1783] 18<sup>7</sup>/<sub>8</sub>" x 22<sup>15</sup>/<sub>16</sub>" (48 x 58.2 cm) Borders in outline color. First published by Vaugondy in Paris probably in 1752. Reproduced from the original in the library of A. Gregorovich.

DÉVELOPPEMENT  
de la Nouvelle  
SERVIE.



Echelle de 100 Werstes

63 64 65 66 67 68 69 70 71



# Battle of Poltava Museum

**D**URING MY FIRST TRIP TO Ukraine, in April 1975, I was able to visit places connected with Hetman Ivan Mazepa. First of all, I was taken north of Kiev to Chernihiv, 100 miles west of Baturyn, where there is a good historical museum. There was a very nice young couple in charge of the museum and they gave me an interesting tour. When I asked whether I could take some pictures they consulted my Kiev guide who said “no”. At the conclusion of the tour I asked whether I could see Ivan Mazepa’s saber or other items of his which, according to historian Michael Hrushevsky, were in the collection of the Chernihiv Historical Museum.

The young couple looked at each other, turned white, and then turned helplessly to my guide. They finally stammered out that there were no Mazepa items that they could show me. So I don’t know whether Mazepa’s saber is in Chernihiv or not.

More interesting was a visit to the Museum of the Battle of Poltava, founded in 1950 and which has 4,000 exhibit items. As we drove up to the entrance of the museum I noticed a life size (6’7”) statue of Tsar Peter 1st of Muscovy, made in 1915.

Inside the door, the very first exhibit on the left was Tsar Peter’s uniform and his green coat. As the museum’s guide explained the exhibits it became obvious that the museum was really dedicated to the glorification of Tsar Peter and the Russian army. Ukraine and Ukrainians were almost invisible in the museum.

At the beginning of the tour, as the guide launched into an account in Russian of the exploits of Peter and the Russian Army, I said that I did not understand Russian. She switched to Ukrainian. The Russian bias and the misinformation in the museum irritated me. For example, she proudly showed me a map which she said was the work of a Frenchman, Beauplan. As a collector of rare maps of Ukraine I had most of Beauplan’s maps in my own collection and had seen all others. The map she showed me was in Russian and was titled “Little Russia” (Malorossiiia), which was Moscow’s official name for Ukraine. I told her that it was definitely not a Beauplan map because he always used the name “Ukraine” and never used the term “Little Rus-

sia” on any of his maps. The map she was so proud of was actually one produced for Bantysh-Kamensky’s 1820s *History of Malorossiiia*.

About half way through the exhibit she started talking about the “traitor” (zradnik) Hetman Ivan Mazepa. I argued with her saying that in 1708 Hetman Mazepa actually became the “enemy” (voroh) of Tsar Peter. Since Mazepa was a Ukrainian and Peter was a Russian he could not be considered a traitor. She shook her head at the strange ideas of the North American Editor of *FORUM* magazine.

Near the end of the tour I asked what portraits they had of Mazepa, because I hadn’t seen any and assumed that I had somehow missed them. *There was not one portrait of Ivan Mazepa in the entire museum!* I expressed surprise that in so much material there was not a single portrait of Mazepa on exhibit.

However, there was one oil painting, a copy of the 1880 Swedish work of G. Cederstrom. It shows a seated Swedish King Charles XII with a bearded figure point-



King Charles XII at the Dnipro River.  
Painting by Cederstrom, 1880.  
Engraved by A. Zubchaninov.

ing to the left across the Dnipro River at Perevolochna on June 30, 1709. Although the figure pointing is said to be Mazepa it has absolutely no resemblance to the Ukrainian Hetman. In the painting the big bearded figure is wearing a heavy fur lined winter coat in the heat of June!

*Continued on page 33*





ABOVE: Silver coin of King Vladimir of Rus-Ukraine  
issued about 1000 A.D.

RIGHT: Official Trident Coat of Arms of Ukraine since 1992



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# TRIDENT

*A Brief History of the National Symbol of Ukraine*

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*by Andrew Gregorovich*

**Toronto-Scranton  
FORUM & Ukrainian Fraternal Association  
1999**

## Ancient Trident

THE TRIDENT is an ancient design which consists of three upright tines (or teeth) joined across the bottom. It has existed in Ukraine at least 6,000 years and has been found in the Trypilian culture of which an example was discovered by the Dnipro River in 1930 according to V.I. Serhiychuk. One interesting example I have noticed is on the 2,500 year old famous Scythian gold pectoral which has a decorative trident design near the ends. Some ancient Greek coins also carry a trident design and examples of these have been found by archeologists in Ukraine.

The trident, or double trident, was the symbol of power in the ancient Assyrian Empire 2000 B.C. In ancient Greece the trident was the symbol of power of the mythological God of the Sea, Poseidon (or Neptune). It was also used in ancient times as a harpoon for fishing and as a weapon by gladiators fighting for their lives in the Colosseum in ancient Rome.

There are over forty theories on the meaning of the Ukrainian trident but these are all speculation. There have been attempts to link the trident with Celtic and Scandinavian origins influencing Kievan Rus (medieval Ukraine). However, the most probable cultural link is with the Byzantine Empire, the most powerful state in the medieval era. It was the source for Rus-Ukraine of the Christian religion and the dynastic link of King Vladimir with the Imperial family of Constantinople.



Emblem of King Sviatoslav of Rus, ca.960 A.D.  
From Bila Vezha

## Royal Trident of Kievan Rus

King Sviatoslav about the year 960 had a bident (two tined) royal insignia whose outside edges were virtually identical to the trident adopted by his son Vladimir. The trident was adopted as the symbol of the Kiev dynasty, the royal family of Kiev by King Vladimir of Rus about the year 985. It was in this year that Vladimir probably minted his first coins and included on them the trident symbol. (Vladimir or Vladymyr is the Old Ukrainian form of his name and Volodymyr is modern Ukrainian). In 988 he officially adopted Christianity from Byzantium by baptising the people of Kiev in the Dnipro River. Perhaps the trident became a symbol of the Holy Trinity at this time. Eventually, over two centuries after his death, King Vladimir Ist came to be known as Saint Vladimir.

During his long reign 980-1015 King Vladimir minted gold (zlotnyky, zlato) and silver (sriblyaky, srebro) coins and a variety of trident designs appeared on them. On his coins appeared the statement: "Vladimir on his throne and this is his silver (srebro)."

Ukrainian numismatists (coin experts) say that over 500 coins have been found in Ukraine carrying a trident design. The classic design of the Ukrainian or King Vladimir Trident is found on the coins of King Vladimir Ist. Numismatists list four major Vladimir Trident designs based on the lower part of the design. The designs II to IV were issued 1000-1015 A.D. with a large trident replacing the head of Christ on the reverse side of the coin. At least twelve variations of an artistically pleasing trident design were used on various coins by King Vladimir.



Coins of King Vladimir with the interwoven trident design.

ABOVE: 27 mm diameter 2.71 grams.



BELOW: 26 mm diam. They are slightly larger than an American quarter.

In addition to King Sviatopolk, King Vladimir's sons Iziaslav, Yaroslav and Mstyslav issued silver coins to raise the prestige of the state but apparently few were minted. Each king had his own distinctive variations of the trident none of which was identical to that of their father Vladimir. The most important variation was probably that of King Yaroslav, the greatest ruler of the Kievan Rus-Ukraine Kingdom. His version, found on his coins, was a simplified outline. He also used a more ornate version.

Although Saint Vladimir Christianized his nation, he did not include a cross on his trident design and the classic Vladimir Trident does not have a cross. There is a cross above the middle tine of some of his coins. However his sons, except Yaroslav, did include a crosslet.



ABOVE LEFT:  
Coin of King  
Sviatopolk.



ABOVE RIGHT:  
Silver coin of King  
Yaroslav the Wise.



Trident design on a brick  
from the Desyatina  
Church in Kiev, 980s.  
From *Illustrovana Istoria*  
by M. Hrushevsky.

RIGHT:  
Ring with a Royal  
Trident insignia.



The trident went far beyond its use on the coins and jewelry of the Kiev Royal family. Bricks of the Desyatina Church in Kiev carried the Vladimir Trident because it was built by him in 988-996. Trident designs also appeared in the interior decoration of St. Sophia Cathedral, the Mother Church of Ukraine. Even today there are many Ukrainian churches around the world which incorporate trident designs. Some churches, such as one in Oshawa, Ontario, carry a very clear Vladimir Trident prominently in their interior decoration.

Pottery of medieval Rus-Ukraine carried simple trident designs. Ornate trident designs have appeared in medieval illuminated manuscripts. Trident designs have appeared in the folk culture in embroidery, weaving and pottery. Trident designs were considered a powerful omen for protection against evil and were painted onto peasant houses in Ukraine over the centuries. In the folk art of Western Ukraine, especially Hutsul, there are candleabras made of wood or pottery in the form of a trident. These were a subtle manifestation of Ukrainian resistance to Soviet rule which had so thoroughly wiped out the symbol. In modern times tridents have appeared on pysankas, the decorated Ukrainian Easter eggs, and it was even used as an emblem by a Ukrainian hockey team in North America.

There are many theories on the origin and meaning of the Ukrainian Trident which is *tryzub* (pronounced tre-zoob) in Ukrainian. For example, it is thought by some writers to be derived from the anchor of a ship, to represent an anagram of King Vladimir, an upside down church banner, or a bird diving down. The earliest coins of King Vladimir had a small trident design beside the king on the obverse side and the head of Jesus Christ on the reverse side. A large trident design replaced Christ on later coins and some writers think it therefore has a magic or religious significance perhaps representing the trinity.

King Vladimir's interwoven trident design is considered the classic version of this emblem and was the model for the heraldic coat of arms officially adopted by the independent governments of Ukraine in 1918 and in 1992. The Vladimir Trident is the format of the present official coat of arms of Ukraine today.

Vladimir's relative, Kniaz Sviatopolk, turned the trident into a bident with the left tine as a cross. Iziaslav, and Mstyslav included a cross bar near the top of the middle tine of their tridents to represent the Christian character of their states. King Yaroslav's children Iziaslav and Vsevolod adopted highly simplified designs of a trident and a bident which deteriorated with succeeding generations leaving no trace of the original design of Vladimir.

In the early 1100s the trident was replaced as the national symbol by Saint Michael the Archangel. St. Michael has remained the patron saint of the City of Kiev up to the present day. A wonderful monument of St. Michael a couple of years ago was raised in Independence square to mark the center of Kiev and Ukraine.

Except for Hetman Khmelnytsky's three pointed coat of arms design, which is a very distant echo of the Vladimir Trident, by the time of the Ukrainian Cossacks 1500-1775 there seems to be no memory of the Vladimir Trident. It became lost to Ukraine for over 700 years until Professor Michael Hrushevsky proposed it in 1918 as the modern coat of arms.

## Popular Trident in the Culture of Rus and Modern Ukraine

According to Roman Klemkevich in *Ukraine: A Concise Encyclopedia*: "Tridents and bidents are found on many objects of that period: coins, stones, and bricks of significant buildings (palaces, castles, cathedrals, etc.), rings and bronze breast medallions, lead seals used as toll devices, ceramics, manuscripts." (vol. 1, p. 31). He says that there are now known about 200 variant trident designs.

Although many believe the trident has a mystical meaning, in my opinion the Ukrainian Trident represents only a distinctive and esthetically pleasing design with no mythological, religious or other significance except that it was chosen as the symbol of the Kiev royal family. It has become a powerful symbol as the coat of arms of independent Ukraine and the Ukrainian nation.



### Armed Trident of the Organization of Ukrainian Nationalists

The Organization of Ukrainian Nationalists was founded in Vienna in 1929 as a political movement to promote the independence of Ukraine. OUN adopted as its symbol the armed trident (with a sword replacing the middle tine to symbolize Ukraine's armed struggle for independence) which was to remain until Ukraine became independent and then be replaced by the trident of King Vladimir. The OUN Trident was designed by R. Lisovsky.



### Ukrainian Canadian Trident/Maple Leaf Symbol

In the 1920s a Ukrainian Canadian school teacher in Alberta thought about combining the emblems of Ukraine and Canada to symbolize the Ukrainian Cana-

dian community. After Alexander Gregorovich was elected the first national President of the Ukrainian National Federation of Canada in 1932 he was able to realize his idea. He designed the official seal of the UNF which included a trident on top of a Canadian maple leaf. He chose the armed trident which symbolized Ukraine's struggle for independence. Mr. Gregorovich was the first person to combine Canada's maple leaf emblem with Ukraine's trident design to create an emblem representing the dual heritage of Ukrainian Canadians. He personally conceived and drew the UNF official seal (pechatka). However, he made the sword a more refined design than that on the OUN emblem. His idea has been copied by many Ukrainian Canadian organizations such as the Ukrainian Canadian Congress and the Saskatchewan Teachers of Ukrainian.

Jewelry carrying the trident design is very common in North America and is sold in Ukrainian bookstores. There are gold rings, brooches, necklaces and lapel pins, mostly with the Vladimir Trident design. However there are also some with the Trident / Maple Leaf design.



### Trident in American Organizations

The Ukrainian Workingmen's Association founded in 1910 had used as its symbol the rearing lion which had been a western Ukrainian symbol. When it changed its name to the Ukrainian Fraternal Association it also chose a new organizational symbol with three elements. It combined the Ukrainian Vladimir Trident with the American and Canadian flags to represent the triple heritage of its members and the scope of its activities in the USA and Canada. The UFA has for many decades used the trident as a decoration for its conventions and for the stage of its annual festival in Verkhovina Resort, Glen Spey, N.Y. In the United States the Ukrainian Congress Committee of America created a symbol combining the Saint Vladimir Trident with the Statue of Liberty which had also been used by the UNA.



## Trident Symbols of Organizations

The most famous Ukrainian organization today is Rukh (Movement) which was the organization which spear-headed the Ukrainian drive to independence under the leadership of Ivan Drach, Dmytro Pavlychko, V. Chornovil, L. Lukyanenko and others. The name was formed into a trident design.

A great variety and number of Ukrainian organizations have adopted various tridents to symbolize their organizations. The Ukrainian Free Academy of Sciences (UVAN) established by Prof. J.B. Rudnyckyj in Winnipeg adopted the King Yaroslav Trident as its symbol. The St. Vladimir Institute in Toronto also adopted a simple stylized trident and woodcut artist Jacques Hnizdovsky created a special symbol for the St. Vladimir Library combining a stylized book with a trident.

Plast, the Scout association, uses a Vladimir Emblem combined with the international scout design and SUM, the Ukrainian Youth Association, has formed a trident symbol out of the Ukrainian initials of its name (CYM). The Ukrainian Canadian Art Foundation in Toronto has formed a trident out of its initials. The Ukrainian Self-Reliance League of Canada has formed a trident out of the initial letters of its name. Air Ukraine, the airline of independent Ukraine today, has taken the old theory that the Ukrainian trident represents a diving bird and has adopted it for its emblem.

## Tridents on Books

Books have also carried trident designs. The 1939 *History of Ukraine* by D. Doroshenko had a trident on its cover as did the 1941 history of Ukraine by W.E.D. Allen. The recent book *Ukraine and Ukrainians Throughout the World*, edited by Ann Lencyk Pawliczko published by the University of Toronto Press in 1994 carried a prominent Vladimir Trident on its cover and spine. Trident designs have also appeared on Ex Libris book plates.

## Ukrainian World Congress

The World Congress of Free Ukrainians founded in 1967 in New York city adopted an emblem with a Vladimir Trident floating over the globe which represented the 50,000,000 Ukrainians in Ukraine and scattered around the world. It was not intended to signify



that Ukrainians planned to conquer the world as did the Soviet Union's Hammer and Sickle emblem on top of the world. After the Declaration of Independence by Ukraine on August 24, 1991 the organization changed its name to the Ukrainian World Congress with permanent headquarters in Toronto, Canada. At its congresses the main decorative element has often been the trident.

## Soviet Union Versus the Ukrainian Trident

When the Ukrainian National Republic declared its independence from the Russian Empire on January 22, 1918 President Michael Hrushevsky proposed the Vladimir Trident for the Coat of Arms in February. The design was officially approved on March 22, 1918 by the Central Rada (Parliament). The most familiar design was the small coat of arms with a laurel wreath. When it was conquered by Soviet Russia this became the symbol for Ukraine and its struggle for independence which was widely used by free Ukrainians in the western world.

The Soviet Government, on behalf of Communist Moscow, was a fierce opponent of the trident symbol heritage of Ukraine. For example, in city hall square of Lviv there was a monument of Poseidon, God of the Seas, holding a trident. The Soviet government cut the trident off the top and it looked as if he was holding a stick. The USSR systematically removed all tridents from the territory of Ukraine which had been created by the independent Ukrainian National Republic in 1918-21.

For example, many grave stones of soldiers who fought for the Ukrainian National Republic were removed by the Soviet government. When I visited the Lychakivsky Cemetery in Lviv in 1975, I was told quietly where to look for the last surviving trident on a gravestone. By contrast, in the freedom of the western world there are many gravestones which have a trident design.



Coat of Arms officially adopted on March 22, 1918.  
 LEFT: Great Coat of Arms of the Ukrainian National Republic 1918-21.  
 CENTER: the Small Coat of Arms which was the most widespread version.  
 RIGHT: The Great Seal of Ukraine, by Vasyl Krychevsky.

The USSR blackened and ridiculed the trident to its citizens in an attempt to compromise and destroy any respect Ukrainians had for their ancient symbol. For example, Soviet Ukrainian history books were not allowed to print images of the trident. This ban included the Vladimir Trident on medieval coins and the 1918 Trident of independent Ukraine. Both were completely banned by the Soviet censors in Ukraine.

Soviet propaganda linked the trident with the Nazi German swastika to discredit it and to give Ukrainians the image that it was a traitorous and evil symbol. Good examples of anti-Ukrainian and anti-Trident Soviet propaganda are the two books *Pid Chuzhymy Praporamy* by V. Bielyayev and M. Rudnytsky with clever drawings by V. Hryhoriev (Kyiv: Radyansky Pysmennyk, 1956) and *Liudy Bez Batkivshchyny* by Ya. Galan (Kyiv: Derzh. Vydvo Khudozhnoyi Literatury, 1952).

However, Germany during the WWII occupation of Ukraine from 1941 to 1944 did not allow the trident to be used as a symbol of Ukraine. The reason is simple. Germany did not plan to allow an independent Ukraine to exist. Ukraine was to be the *lebensraum*, or living space, for the German nation and the country was to be filled with German colonists. Ukrainians were to be executed, exiled or used as slave labor once the war was won by Germany because Hitler coveted the rich black earth of Ukraine. The Germans even sent trainloads of black Ukrainian earth to Germany. With Ukraine, Hitler said, no one will starve Germany again. An independent Ukraine symbolized by the trident was totally against all Hitler's plans for the German Reich.

For the 1988 millennium of Christianity in Rus' the Soviet Union issued what appeared to be a replica of a coin of King Vladimir. However the reverse was left completely blank because on the original coin a large Vladimir Trident was on this side.

But Soviet Ukraine could not eliminate the trident. In May 1989, during the 175th Anniversary celebration of Shevchenko's birth in Shevchenko Park in front of the University in Kiev, I saw from the speaker's platform Ukrainian blue and yellow flags and tridents pop up out of the crowds and pointed them out to Dmytro Pavlychko. Rukh, which was the movement and powerhouse for Ukrainian independence, displayed the Vladimir Trident at its congresses even before Ukraine was independent. Today Moscow's censorship efforts



LEFT: Book by Ya. Galan.

BELOW: Soviet anti-Ukrainian and anti-trident propaganda cartoon from Bielyayev



Official Coat of Arms of Ukraine, 1992, designed by Vasyl Lopata

have proven futile since there are now tens of millions of tridents in Ukraine. They appear on the postage stamps, on official government documents, on passports and on Ukrainian coins and paper currency such as the 1,000,000 karbovantsi kupon. The trident today is a positive symbol. The Trident symbolizes Ukraine.



## ВІДОМОСТІ ВЕРХОВНОЇ РАДИ УКРАЇНИ

6 вересня 1994 року

№ 36

Рік видання 53-й

### Ukraine Officially Adopts the Trident Coat of Arms

One of the earliest laws passed by Ukraine, on February 19, 1992, was the adoption of the Vladimir Trident as its official coat of arms, the blue and yellow national flag and the national anthem *Ukraine Still Lives*. The government invited artist Vasyl Lopata to create the official design of the Vladimir Trident on a Shield as its coat of arms. The official colors are a gold or yellow trident on an azure (light blue) shield. Sometimes the trident has been used on the national sky blue and golden yellow flag of Ukraine.

The government of Ukraine quickly approved the trident for use on all letterheads of the government and for use on the signs at the entrance of all government office buildings and ministries. The Parliament (Verkhovna Rada) of Ukraine publishes an information publication *Vidomosti* which carries the official trident on its cover and title page.

The Ukrainian Trident has also visited space. When NASA sent the Ukrainian Colonel Leonid Kadenyuk into space he was wearing the trident badge of the National Space Agency of Ukraine as well as a Ukrainian flag on his right shoulder and an American flag on his left.

### Postage Stamps and Currency

Independent Ukraine in 1918 took steps to produce postage stamps and currency carrying the trident coat of arms as symbols of its independence. Because there were huge stocks of stamps of the Russian Empire in Ukraine it was decided to overprint them with a trident to validate them as postage for use in Ukraine. Stamp collectors have identified hundreds of variations in these trident overprints and they are a subject of much interest. Ukraine also printed a series of new stamps carrying trident designs.

Currency was also printed by Ukraine in 1918 and these banknotes had the trident as a prominent design feature. Because of the difficulty of quickly minting metal coins Ukraine printed paper shah "coins" which were like its stamps and used these as small change with its banknotes.



Stamps of Ukraine 1918-21

When modern Ukraine became independent on August 24, 1991 plans were immediately implemented by the government of President Leonid Kravchuk to design and print banknotes and postage stamps. The first currency of Ukraine (karbovantsi), was designed by artist Vasyl Lopata and was printed in Canada. How-



A one million karbovantsi bank note with trident.

ever, surprisingly no tridents appeared on this first series of banknotes. The reason was that they were printed before Ukraine had officially adopted the trident as its coat of arms. The trident did appear on subsequent banknotes (kupon) of Ukraine, for example on the 500,000 Karbovantsiv banknote of 1994 and the 1,000,000 Karbovantsiv banknote of 1995 featuring the Shevchenko monument in Kiev.

### Word Trident as a Symbol

Sometimes the word trident itself is used in English to symbolize Ukraine or Ukrainians. The Trident Press in Winnipeg was founded in 1909 to publish the *Ukrainian Voice* newspaper. There have been magazines that were named Trident. In Paris *Tryzub* was published 1925. In New York *The Trident* was published 1937-194? and in Chicago *The Trident Quarterly* was published in the 1960s. In Chicago there has been a Trident Savings & Loan Association. Many Ukrainian credit unions have adopted the trident as their symbol and it appears on every personal check used by their patrons. Perhaps it should be mentioned that two letters of the Ukrainian Cyrillic alphabet, sh and shch, have the appearance of a trident.

## Trident on Publications

There have been a great many publications which have incorporated a trident design on their cover or in their masthead. For example *Istoria Ukrainy* (History of Ukraine) was published in 1918 "In the second year of the rebuilding of the Ukrainian state with a prominent trident on the cover. *The Ukrainian Review* (London, Eng.) in 1989 used a stylized trident on its cover. The 1940 Yearbook of the Ukrainian Youth League of North America combined the trident design with symbols of the New York World's Fair and the US flag.

Many newspapers use the Vladimir Trident in the masthead of their front page. For example, *Ukrainian Echo* (Homin Ukrainy) in Toronto, *Meta* newspaper from Philadelphia, *Ukrainian Voice* (Winnipeg), *Svoboda* (New Jersey), and *Ukrainski Visti* (Detroit) all use the trident in their masthead.

The Trident Coat of Arms on a shield is a very powerful symbol of Ukraine as an independent state today. Like the American Eagle of the USA and the Maple Leaf of Canada, the Trident of Ukraine has become a popular symbol of the country. It is a strong link between Ukraine and its heritage 1,000 years ago in Kievan Rus. ■



## Bibliography of the Trident

The Russian historian Nicholas Karamzin in 1815 was the first to express interest in the Rurikovich Trident as it is known in Russian history. The two publications of Andrusiak and Sichynsky are very useful in providing a list of older literature on the subject. It is of interest that because of strict Soviet censorship these two publications are virtually unknown in Ukraine today.

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Trident

AG April 19-June 4, 1999



# TRIDENTS as Organizational Emblems

**AirUkraine**



Ukrainian National Federation





Zaporozhian Cossacks of Ukraine Writing a Letter to the Turkish Sultan. Oil painting by Elias Repin, 1878-91. 6'8" x 11'9"

# The Cossack Letter



## “The Most Defiant Letter!”

**T**HE FAMOUS COSSACK LETTER immortalized in the painting “Zaporozhian Cossacks of Ukraine Writing a Letter in Reply to the Sultan of Turkey” by Ilya Repin is a historical puzzle. We know that an insulting letter was actually written in the 1660s in answer to a letter from Sultan Mohammed IV of the Turkish Empire. However the question is was it actually composed as a historical document or was it only created as a piece of literature? Historians have taken both sides of this question.

There are variations of the letter but the main thrust of the letter is a parody of the Sultan’s titles in a manner which shows cunning knowledge of what would be most insulting to such a mighty ruler. The letter was probably originally composed in the 1660s, and Ivan Sirko (ca.1605-August 11, 1680), a famous and fierce Ukrainian Cossack warrior, is given as the signer of the letter. Apparently, this is a letter in reply to the Sultan’s demand to the Cossacks of Ukraine to voluntarily accept Turkish rule.

The Ukrainian Cossacks did not make empty boasts when they wrote of battles on land and sea. The courageous Zaporozhians fought on several occasions to the gates of mighty Constantinople itself. These events were reported throughout Europe and even distant England and Holland took an interest in them. For example, the *Gazette of Antwerp* on December 10, 1621 reported: “New messages from Germany how 50,000 Kozaks (Cossacks).... have crossed the Danube to plunder and burn up to Constantinople.” (British Museum No. pp. 3444.af (326).

Ripley’s *New Believe it or Not* pocket book no. 992 has distinguished the Ukrainian letter by calling it “The

Most Defiant Letter.” However, it confuses Ukrainian and Russian history. There are 17th century copies of the letter which were circulated widely probably as humorous literature. It may be found in many sources, for example in the *Annals of Kiev (Kyivska Starina Vol. II, p. 371, 382, 1891*, the histories of Prof. D. Yavorytsky (Evarnitsky) and in his pamphlet published in St. Petersburg in 1902.

English language versions may be found in *The Cossacks*, by W.P. Cresson and in the *Portable Russian Reader*, edited by G.B. Guerny (New York 1947) which is based on the Russian historian M. Pokrovsky. I also published it in *MYH Beams* (Ukrainian National Youth Federation in Toronto, vol. IV No. 1, January 1958, p. 8).

The Cossack Letter is famous today mainly because of the great painting by Repin which captured some of the rough spirit of independence and brotherhood of the Zaporozhian Cossacks of Ukraine. Repin did extensive research for his painting with the aid of historian Dmytro Yavorytsky so the painting reflects a careful reconstruction of a possible scene in the seventeenth century. The painting and the letter both reflect part of the heritage of the Ukrainian nation. ■



[Letter of the Zaporozhian Cossacks of Ukraine  
replying to the Sultan of Turkey]

Thou Turkish Devil!

Brother and companion to the accursed  
Devil, and Secretary to Lucifer himself,  
Greetings!

What the hell kind of noble knight art  
thou? Satan voids and thy army devours. Never  
wilt thou be fit to have the sons of Christ under  
thee. Thy army we fear not, and by land and by  
sea in our chaikas will we do battle against  
thee.

Thou scullion of Babylon, thou beer-  
brewer of Jerusalem, thou goat thief of  
Alexandria, thou swineherd of Egypt, both the  
Greater and the Lesser, thou Armenian pig and  
Tartar goat. Thou hangman of Kamyanets, thou  
evildoer of Podolia, thou grandson of the Devil  
himself, thou great silly oaf of all the world and  
of the netherworld and, before our God, a  
blockhead, a swine's snout, a mare's ass, and  
clown of Hades. May the Devil take thee!

That is what the Cossacks have to say to  
thee, thou basest born of runts! Unfit art thou  
to lord it over true Christians!

The date we know not, for no calendar  
have we got. The moon (month) is in the sky,  
the year is in a book, and the day is the same  
with us here as with ye over there -- and thou  
canst kiss us thou knowest where!

Koshoviy Otaman Ivan Sirko  
and all the  
Zaporozhian Cossack  
Brotherhood



*Ivan Sirko*

# ЗАПОРІЗЬКІ КОЗАКИ ТУРЕЦЬКОМУ СУЛТАНУ

**Т**и — шайтан Турецький, прождятого  
Торта брат і товариш і Салого Лоципера  
Сєрєтар!

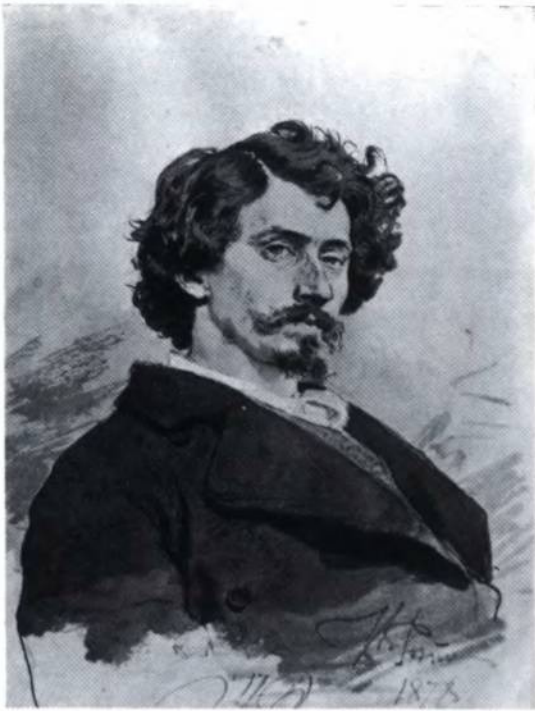
Даний ти є Тортя Лицар, Роди  
Ти золоту (...ю і жака не б'єш...?)  
Торт виридає, а т'б'є бий'єро помирає  
т'є б'д'єш ти годен (ни є християн'єких  
під собою мати. Т'б'ого бий'єра ми  
не боїмоє, землю і бодою б'д'є ми  
бит'є з тобою. Бабилон'єкий ти Р'єхар,  
Македон'єкий Родєк'є,  
ієрусалим'єкий бр'єбарник,  
алєксандрій'єкий Розол'єп,  
Бєл'єкого і Малого Єгипту (б'єнар,  
б'єл'єк'є (б'єн'є, Татар'єкий  
Сагайдар, Рам'єн'єц'єкий Рат,  
подолан'єкий Злод'єра, Салого  
зап'єда б'єл'є і б'єлого б'єт'є і  
під'єт'є Блазєн'є, а нашого бога д'єр'єн'є,  
б'єн'єка Морда, Р'єбил'єта (...а,  
різниц'єка Тобака, не хрєщєний л'єб,  
хай би б'єл'є т'єб'є Торт!

От'єр тоб'є Розахи б'єд'єжали,  
пл'єгавр'є! Нєв'єодєн єєи мати б'єр'єних  
христ'єн'є!

Ти (да не знаєєи бо Ралєндара не маєєи,  
лієць на нєб'є, год у р'єн'єзі, а дєн'є т'єкий  
у нас єр'є б'єл, поц'єл'єи за т'є єб'є Р'єдан  
нає...!

Р'єш'єбий от'єман Іван С'єр'є  
З'є б'єл'є Р'єш'єл'є Зап'єроє'єкий





Repin Self-portrait 1878

# Elias Repin

## Master Painter From Ukraine

**E**LIAS (ILLYA) REPIN was born in the Ukrainian town of Chuhuyev, Kharkiv region on August 4, 1844. His father Yukhim, was a military colonist who farmed but was liable at all times for military duty. At the time of Elias's birth, the family fortunes had dropped and as a result in his early years the future painter suffered from abject poverty.

As a young boy in north eastern Ukraine he earned money by painting portraits and icons. His ability was such that local Ukrainian churches welcomed his work. It was during his youth in Ukraine that his gift for art was nurtured through an elementary art education.

At the age of 20 Repin managed to enter the St. Petersburg Academy of Art in the Russian capital. In the same year, 1864 he enrolled at the School of Drawing. Because of his desperate financial situation the young artist had to work at odd jobs in these early years to finance his art studies.

Repin's first important paintings, in accordance with the requirements of the Academy of Art, were based on classical themes. His progress in portrait painting was exceptional. By the time he was 25 his reputation as a portrait painter was established. He painted portraits, with a profound psychological character, of the most notable men of the Russian Empire of his day, totalling over 300 in all.

Among his portraits of Ukrainians, his Shevchenko is an interesting study. In his portrait of the Ukrainian poet Taras Shevchenko the artist gave him an admonishing look which penetrates through the viewer.

His greatest oil painting may be Zaporozhian Cossacks Writing a Letter to the Turkish Sultan painted 1878-91 after extensive research and many travels through Ukraine and the Zaporozhian area. The painting has a heroic quality capturing the independent spirit of the Ukrainian Cossacks and people. It is also imbued with considerable humour showing the cheering Cossacks composing an insulting letter to the mighty Sultan of the Turkish Empire. The painting is in the St. Petersburg Art Gallery in Russia but there is a variant version in the Kharkiv Art Gallery in Ukraine.

Into the superb canvas of Zaporozhians, his greatest masterpiece, Repin poured 13 years of his life. He sought to achieve historical accuracy through meticulous research with historian Dmytro Yavornytsky

Other works on Ukrainian themes are Hetman, Vechornytsi, Ukrainian Cottage and Procession in the Government of Kiev, which, according to Encyclopedia Britannica is one of "his chief pictures." The same source says Repin's paintings are powerfully drawn with not a little imagination and with strong dramatic force and characterization. Encyclopedia Americana says "He also won fame as a portrait painter, sculptor and etcher,"

Unexpected, a painting which depicts the homecoming of an exile from Siberia, is interesting because the models used were the artist's own family. His own home served as the background, and very clearly on the living room wall there is a portrait of Taras Shevchenko. Apparently Repin honored his countryman.

Art critics have noticed a clear distinction and contrast between Repin's Ukrainian and Russian themes. The Ukrainian themes are positive and merry compared to his Russian paintings. For example compare the Russian Volga Boatmen and Ivan the Terrible Killing his Son with the Ukrainian Hopak or Zaporozhian Cossacks. Snowyd says "Ukraine in his paintings is all beauty, joy, happiness, a grand and even reckless struggle against powerful enemies. Russia is wallowing in ugliness and cruelty."

Repin's genius created in the Zaporozhians an immortal image of the heroic era of Ukrainian Cossack history. He refused to live in Soviet Russia after the Revolution and lived in Finland instead. In his last years he painted such Ukrainian works as Hopak and Black Sea Freemen. He died in Kuokkale, Finland at the age of eighty-six leaving a rich and magnificent artistic legacy. ■

**"I very much love . . . the Ukrainian vernacular language. It is so melodious, colorful and gentle to the ear."**

— Leo Tolstoy (1828-1910)  
Russian writer

# SHEVCHENKO FOUNDATION

**J**OHAN DIEFENBAKER, Prime Minister of Canada, addressed ten thousand Ukrainian Canadians gathered on the grounds of the Manitoba Legislature on a sunny July 9<sup>th</sup>, 1961. He unveiled the striking monument to the Ukrainian poet Taras Shevchenko on the occasion of the 100<sup>th</sup> anniversary of Shevchenko's death.

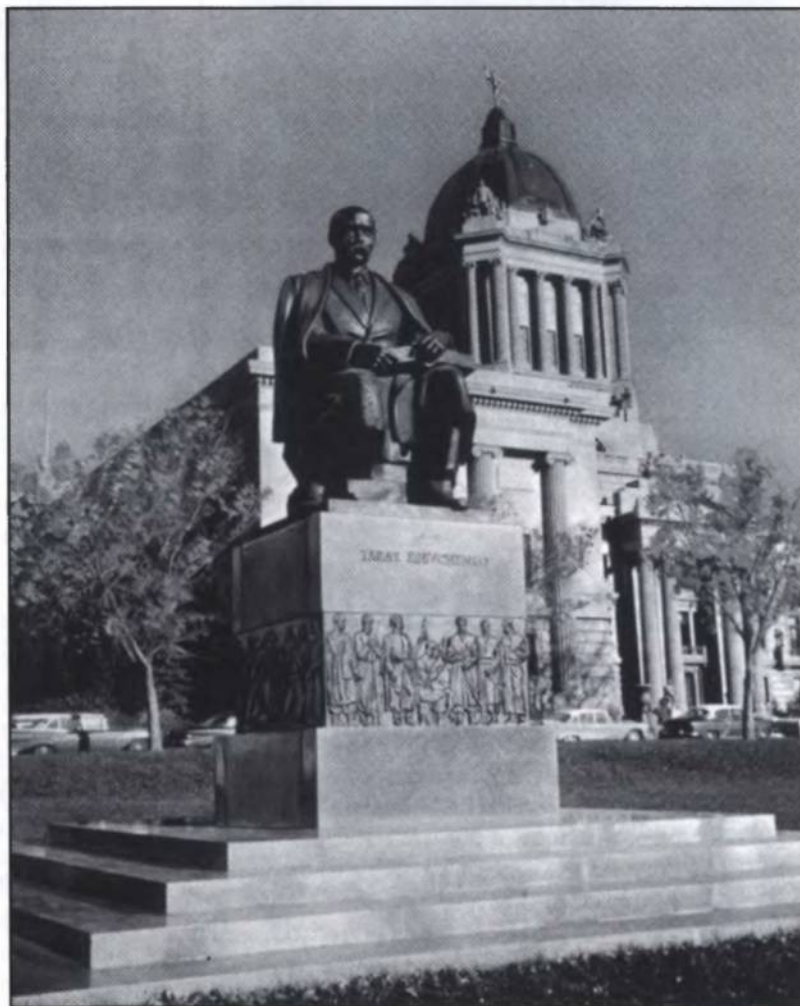
This important event in the history of Ukrainian Canadians also sparked the beginning of the Ukrainian Canadian Foundation of Taras Shevchenko. It was the \$30,000 surplus, from the successful campaign by the Ukrainian Canadian Congress (UCC) to fund the erection of the Shevchenko monument, that resulted in the UCC's incorporation of the Shevchenko Foundation in 1963 as the umbrella foundation for Ukrainians in Canada. Senator Paul Yuzyk chaired and co-ordinated the incorporation while Senator John Hnatyshyn sponsored the incorporation of the Shevchenko Foundation charter in the Canadian Senate.

The Shevchenko Foundation initially set itself the goal of raising one million dollars in order to have a solid base that could be used to provide financial support for projects that promote the development of Ukrainian language, literature, education and arts in Canada. This goal was reached in 1978. In 1985, the fund reached two million and it doubled to \$4 million in 1992. Today the capital fund has grown to over \$6 million. A substantial portion of these funds are invested in Ukrainian Credit Unions throughout Canada, thus providing benefits to local communities.

The first grants given in 1964 totalled \$400. Today, well over \$200,000 is awarded annually to worthy projects.

The headquarters for the Shevchenko Foundation is located in a former bank (1907) heritage building shared with the Ukrainian Canadian Congress in the historic Exchange District near Portage and Main in downtown Winnipeg.

The Shevchenko Foundation receives its financial support from the community it serves. Its capital fund remains untouched, enabling the growth income to be used



Shevchenko monument and Manitoba Legislature.

each year to support applicants for assistance for projects related to the development of Ukrainian culture in Canada.

In the course of the last 35 years, more than \$3.5 million has been awarded to worthy projects. Grant applications are judged and grants are awarded twice yearly by the six-member Board of Directors. Most grants range in size from \$500 to \$5,000 but several large projects have received substantially more. For example, the documentary film *Between Hitler and Stalin: Ukraine in World War II* being produced by the Ukrainian Canadian Research & Documentation Centre in Toronto by Director Slavko Nowytski and Film Co-ordinator Andrew Gregorovich received a larger grant.

In the field of Ukrainian language education, the Shevchenko Foundation financed the preparation of the



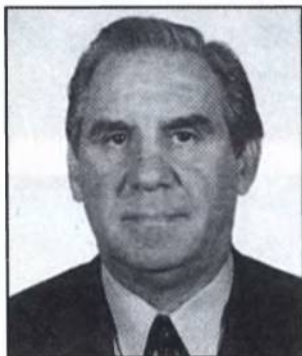
Andrew Hladyshevsky, *President Shevchenko Foundation*

textbook series *Mova and Rozmova* for use in public schools. Foundation grants have subsidised the publication of such authoritative texts as the *Encyclopaedia of Ukraine* at the University of Toronto Press and *Ukrainian Canadians: A History*, by Dr. Michael Marunchak. The Foundation supports the arts and has sponsored musical and theatrical productions such as *Kozaks Beyond the Danube* and the comedy *Chysta Comedia*. Foundation grants have subsidized new musical album releases by popular artists such as Ed Evanko and Alexis Kochan.

They have also facilitated recordings of classical Ukrainian works such as the choral concertos of eighteenth century master Dmytro Bortniansky. The film medium is an effective means of sharing information about Ukrainian history. Grants by the Shevchenko Foundation have facilitated the production of the widely acclaimed documentary films *Harvest of Despair: The Man-Made Famine in Ukraine 1932-33* and *Freedom Had a Price*, the story of the internment of Ukrainian Canadians in Canada during the First World War. Another Shevchenko Foundation assisted project, newly underway, is the Canada-Ukraine Centre at the University of Saskatchewan. This centre is a non-profit corporation co-owned by the Ukrainian Canadian Congress – Saskatchewan Provincial Council and the University.

Hundreds of grants have been given out over the years to projects that can be broadly categorised as follows: 1)

## BOARD OF DIRECTORS AND EXECUTIVE



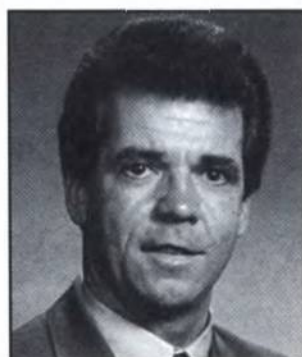
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*Photo: Andrew Sikorsky*



# РІЧНИЙ ЗВІТ 1998

НА 31 БЕРЕЗНЯ 1998



УКРАЇНСЬКА КАНАДСЬКА ФУНДАЦІЯ  
ім. ТАРАСА ШЕВЧЕНКА



UKRAINIAN CANADIAN FOUNDATION  
OF TARAS SHEVCHENKO

## ANNUAL REPORT 1998

AS AT MARCH 31, 1998

*Encyclopedia of*

# UKRAINE

VOLUME I

A-F

Edited by  
VOLODYMYR KUBIJOVYČ

Published for the Canadian Institute of Ukrainian Studies,  
the Shevchenko Scientific Society (Sarcelles, France), and  
the Canadian Foundation for Ukrainian Studies

UNIVERSITY OF TORONTO PRESS  
Toronto Buffalo London

Publications 2) Newspapers/Periodicals 3) Films/ Videos  
4) Research 5) Bursaries 6) Recordings 7) Workshops/  
Seminars/ Conferences 8) Concerts/ Tours/ Festivals/Choirs  
9) Exhibits/Cultural Displays 10) Drama/Musicals 11)  
Miscellaneous.

The Shevchenko Foundation has accumulated a collection of publications, videos and films, mostly related to projects it has funded. This library collection is open to the public.

The Shevchenko Foundation's Board of Directors is appointed by the Executive of the Ukrainian Canadian Congress. Each of the Board members represents one of the major component organizations making up the UCC. Currently serving on the Board are Andrew Hladyshevsky, Edmonton, President; Michael Szepetyk, Toronto, Vice-President; Anne Wach, Winnipeg, Secretary/Treasurer; Joseph Zubacz, Winnipeg, Roman Manastersky, Winnipeg and Dr. Roman Franko, Toronto.

Sound financial management is assured by virtue of the fact that recommendations for investment policy come from the Investment Committee which is a group of volunteers, well qualified in financial matters, that is appointed by the Board of Directors. A professional firm, National Trust, affiliated with Cassels-Blaikie, manages the day to day transactions related to managing the capital fund of the Shevchenko Foundation within the policy guidelines set by the Foundation. A Board of Auditors verifies the accuracy of all financial statements.

The staff of the Shevchenko Foundation at the headquarters office in Winnipeg is shared with the UCC. Executive Director Lydia Shawarsky has Lesia Szwaluk, Executive Assistant, Stella Sichewski, Bookkeeper and Andrea Golembiowski, Data Entry Clerk, to manage the daily business activities of the Foundation.

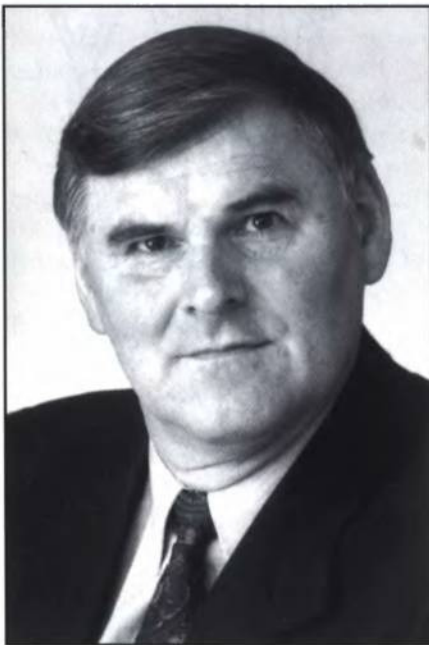
In 1996, under the presidency of Dr. Roman Petryshyn, Edmonton, the Foundation decided to hire a Development



Dr. Isydore Hlynka, First President of Shevchenko Foundation



Prominent Ukrainians and Shevchenko Foundation Board at 1978 meeting for second million dollar campaign.



**Al Kachkowski**  
Development  
Coordinator

Coordinator to provide leadership in planning and conducting fund raising. Al Kachkowski was selected to fill the position and currently works out of the UCC-SPC office in Saskatoon. "A more concentrated effort to gain support for the Shevchenko Foundation will assure a brighter future for the entire Ukrainian community in Canada," stated Kachkowski after his appointment. A greater community awareness resulting from the efforts of the Development Coordinator and numerous volunteers across Canada has resulted in a substantial increase in the number of donations coming into the Foundation from both new and established donors.

Andrew Hladyshevsky, Foundation President, is encouraged by the community response. "As the popularity of the Foundation and its income grows, so does the demand for its services. Thus we are in an ever-rising spiral and we find that the demand for funds by projects related to the development of Ukrainian culture in Canada is far greater than the amount of money available," stated Hladyshevsky at a gathering of Foundation supporters in Saskatoon recently. He continued, "The positive aspect of this is that we have fulfilled the dreams of our predeces-

sors because the Ukrainian culture thrives on Canadian soil! It thrives in the hundreds of applications that I have personally reviewed. It thrives in the creative talents of individuals who are out there moving our Ukrainian Canadian culture forward. Our people give to ... a variety of charities. I'm here to ask them to give to us and to give on behalf of their children and their children's children."

"We are committed to building the capital fund on an ongoing basis. Our philosophy is that all donations are highly valued, thus no donation is too small," Hladyshevsky added.

Experience has shown that the greatest impact on the capital fund has come from final bequests in people's wills. It was logical for the Board to place an emphasis on this area of charitable giving to the Foundation. Thus the Kobzar Fellowship was founded in the Spring of 1998. The Fellowship recognizes, still in their lifetime, people who have included a bequest to the Shevchenko Foundation in their will or who have made similar arrangements for a deferred gift. Two public events held in Saskatoon and Edmonton have inducted the first members into the Kobzar Fellowship. Inductees received a gift of an art work by the famous Edmonton artist Larisa Sembaluk-Cheladyn and exclusive lapel pins. Such public induction events will be held in other cities in Canada.

The Shevchenko Foundation is strengthening its services offered to the community. The Foundation has recently embarked on publicizing its offer to manage community funds for foundations or other organizations, where these designated funds would take advantage of the services of the National Trust management team and yet still retain control of their assets and the disbursement of monies for the benefit of their particular causes.

Charitable organizations and institutions play a vital part in Ukrainian Canadian society. The Shevchenko Foundation fulfils a leading role in supporting the cultural endeavours of these agencies as they cultivate their Ukrainian heritage and contribute to the Canadian mosaic.

Al Kachkowski ■

Ukrainian Canadian Foundation of Taras Shevchenko  
456 Main St., Winnipeg, Manitoba, Canada R3B 1B6  
Phone: (204) 942-4627 Fax: (204) 947-3882



# LEGEND OF THE FOUNDING OF KIEV 482 A.D.

ONCE UPON A TIME there was a royal family of three brothers. One was named Kie, the second was Shchek, the third Khoriv and they had a beautiful sister called Lebid. They had lost their mother and father to invaders from the East and were searching for a place to make a new home.

When they arrived at the beautiful blue Dnipro River, and saw the seven majestic green hills across the river covered with kashtan trees and flowers, Kie chose the place as their new home.

Kie and his brothers built a boat and then sailed across the broad and mighty Dnipro River towards the high green bank on the western side. But what should be the name of the new Metropolis? Kie's brothers and sister decided to name the new city KIEV in honor of their strong and brave elder brother, King Kie. Thus it was that the City of Kiev was founded on the last weekend in May, in the Spring of the year 482 A.D.

Kie ruled on the hill which is now called Borichev, Shchek settled on the hill which is now called Shchekovitsa, and Khoriv settled on the third, which after him was called Khorevitsa. And it was thus that they founded the great city over 1,500 years ago.

In ancient days this was the land of the Trypilians, Cimmerians, Scythians, Sarmatians, Alans, Antae, Roxolarians and the legendary Amazon women. The ancient Greek historian Herodotus, "the Father of History" wrote that Hercules himself had founded this land.

According to legend here was the very place, the Starokievskaya Hill, where the Apostle Saint Andrew, centuries earlier came as a missionary to Scythia. He had raised a cross on the hills of Kiev and predicted that here a great city would rise one day with many churches to the glory of God. And so the prophecy was fulfilled.

Merchants and craftsmen from far and wide soon gathered by the Dnipro River and settled in the Podol, the lower town, which became the center of commerce. Kiev slowly grew through the centuries into the great, majestic and Royal City of Kiev.

It was in 988, five centuries after the founding, that King Vladimir Christened his Slavic nation, the Ukrainian people of Rus'-Ukraine. It was here, where the broad street Khreshchatik still marks the place, that the people descended from the hills into the Dnipro River to be Christened into the Christian Church by Greek priests from Constantinople the capital of the Byzantine Empire.

King Vladimir built the Desyatina Church, and in 1036 his son, King Yaroslav, built Saint Sophia (Holy Wisdom) Cathedral as a sister of the famous Hagia Sophia in Constantinople. Saint Sophia in Kiev became the Mother Church of Ukraine, and for a thousand years the immortal gold mosaic wall of the Virgin Oranta has watched over Kiev. The Mongol invasion of 1240 and many since then did not destroy this "invincible wall" of Kiev. St. Michael the Archangel protected this saving remnant of Kiev's days of golden glory.

It was in the year 1187 that for the first time in history the historical chronicles mention the new name *Ukraine* for the ancient name of this land, which was Rus'.

Centuries later, in 1492, the Cossacks of Ukraine, the famous Zaporozhians, came into history as defenders of the Christian Church and the Ukrainian nation from Tatar, Turkish, Polish and Russian invaders. And as Taras Shevchenko, the great poet, said in *The Dream*: "The First (Tsar Peter I) racked my country dear, The Second (Catherine II) gave the final blow, That brought my land to utter woe..."

Shevchenko's "sad Ukraine" has now been reborn in the world "family of free nations". And this city of Kiev, the capital of the ancient Rus Kingdom, which is one of the most beautiful cities in the world today, has become the great gold-topped capital of democratic, free and independent Ukraine.

Andrew Gregorovich ■



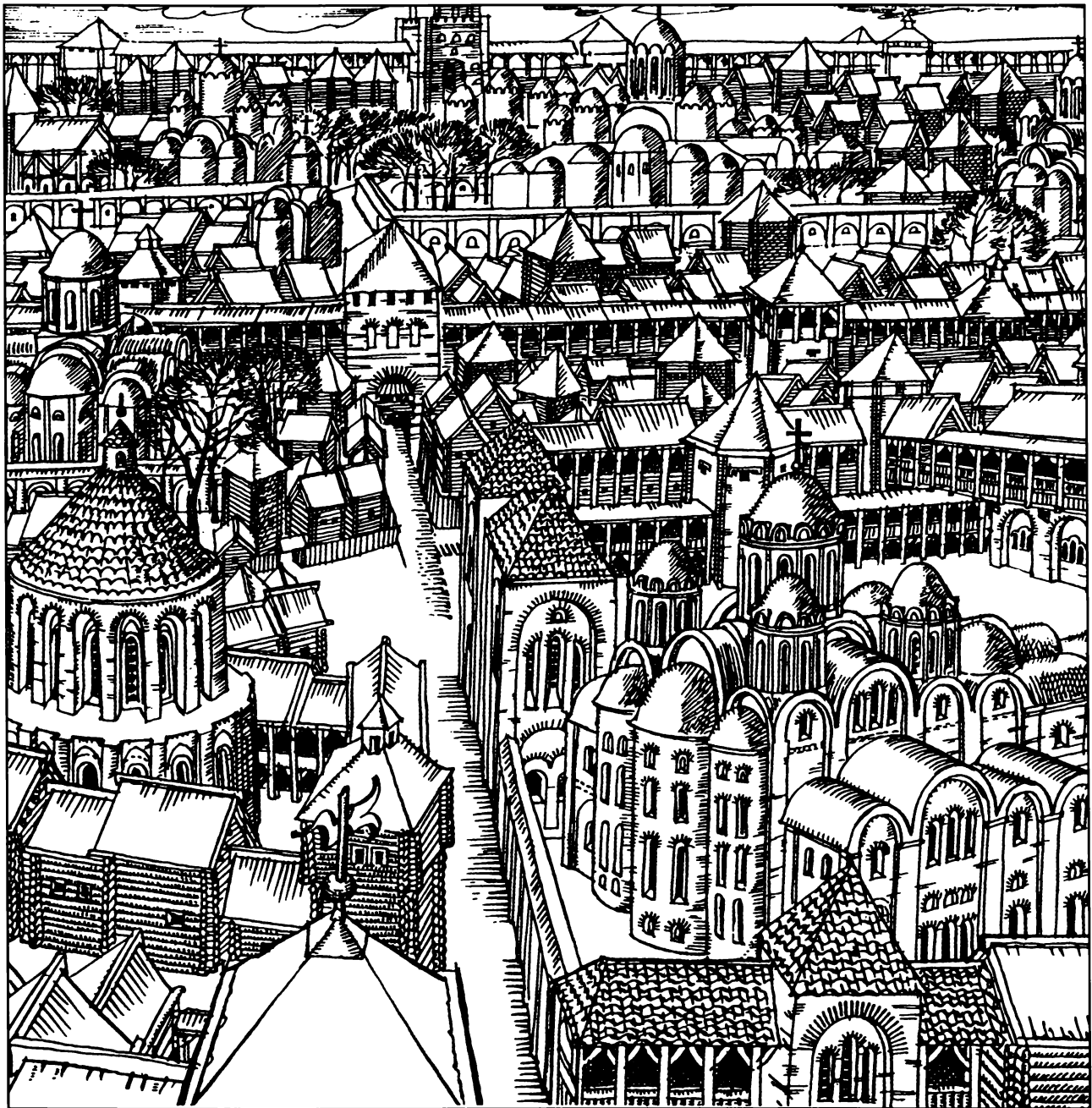
Plaque created for the 1500th Anniversary of Kiev celebrated in 1982. It features a sculpture of Kie, Shchek, Khoriv and Lebid in a ship which is on the Dnipro River bank.

## NOTES

In 1982 the City of Kiev celebrated its 1,500th Anniversary, however we know that the city existed long before that. The original chronicle version of the founding of Kiev in the *Povist vremennykh lit* is reflected in paragraphs 1, 3 (except the date), 4 and 5. Archeologists have found stone age (late paleolithic) remains but the oldest dwelling in Kiev is from the 25th century B.C., about 4,500 years ago, so Kiev was inhabited long before King Kie. However, according to some historians King Kie (or Kyi) was a real person who ruled the Polianians and lived in the 5th century A.D.

The English form of the name *Kiev*, based on Old Ukrainian, goes back centuries while the modern name is spelled *Kyiv* in Ukrainian. The Government of Ukraine favors the use of the form *Kyiv* by its government agencies but *Kiev* is still the common usage in the English speaking world today.

Northwestern Ukraine, including Kiev, is the original homeland of all the Slavic peoples so Kiev may perhaps represent the oldest Slavic city. The Slavic tribes which lived on the territory of present day Ukraine and who are probably the ancestors of the Ukrainian nation include the Polianians, Drehovichians, Siverians, Drevlians, Volynians, Dulibians and Ulichians. Northwestern Ukraine is also considered by many scholars as the birthplace of the Indo-European peoples or languages. Kashtan trees are chestnut trees for which Kiev is famous in the Spring. The Lebid River flowing through Kiev today to the Dnipro was named in honor of the sister of Kie. Saint Andrew is the patron Saint of Ukraine. St. Michael, the Archangel, is the patron saint of the City of Kiev.



Kiev. The main area of the upper city of King Vladimir with the Desyatina Church, bottom right, built before the year 1000 A.D. By H. Lohvin.

King Vladimir is sometimes known as *Velyky Kniaz* in Ukrainian which is often mistranslated as Grand or Great Prince. Since *Kniaz* is a cognate of the word *King* this is the correct term for English speaking countries. There are many St Vladimir Churches in the world some of which use the modern Ukrainian spelling of Volodymyr. Khreshchatik, literally Christening Street, is the majestic main street of Kiev today. The foundation stone outline of the Desyatina (Tithes) Church may still be seen today in front of the Historical Museum near St. Andrew's Cathedral.

The Dniro River, which flows through the heart of Ukraine, is often found in the old Greek form

*Borysthenes* on old maps or as *Dnieper* on modern maps. It comes from the Iranian word *don* or *dan* meaning 'river' as in Danube, Dnister, Donets and the Don Rivers. Ancient Rus' should not be confused with Russia, a completely separate name which centuries later (after 1710), on Tsar Peter I's orders, replaced the original name Muscovy. Today it is actually spelled *Rossia* in Russian. Ukraine declared its sovereignty in July 1990 and its independence on August 24, 1991, before the USSR disappeared. Today Ukraine is a nation of 52 million with the largest territory of any country in Europe. ■

AG July 27, 1992



# BOOKMARK

The world of books & writers. Reviews, news and notes of new, recent and old books and their authors.

Available through your local or Ukrainian Book Stores.

**UKRAINE IN THE WORLD:** Studies in the International Relations and Security Structure of a Newly Independent State. Ed. by Lubomyr A. Hajda. Cambridge, Mass.: Distributed by Harvard University Press for the Ukrainian Research Institute, 1998. 362 p. map (Harvard Papers in Ukrainian Studies) ISBN 0-916458-89-X \$18.95 Harvard University Press 79 Garden St., Cambridge, Massachusetts USA 02138 Tel.: 1-800 448-2242

If you want to understand the international position of Ukraine today there is only one book that will provide the information and this is it. Fifteen experts on Ukraine including Zbigniew Brzezinski, Lubomyr Hajda, John Jaworsky, Bohdan Kordan, Taras Kuzio, Oles Smolansky, Roman Solchanyk and Borys Tarasyuk have contributed to this volume. Other notable experts, less familiar names in Ukrainian studies, who contributed are Olga Alexandrova, Stephen R. Burant, Sherman Garnett, Jiang Changbin, F. Stephen Larrabee, Nadia Schadow, and Duygu Bazoglu Sezer.

This book is so extensive that it defies an easy summary except that it is a full account and overview of all aspects of Ukraine's international relations and relationship with all neighboring countries such as Russia, East Central Europe, Turkey, USA, Canada, Middle East, Asia, and the Southern Hemisphere. In addition it covers the Armed forces of Ukraine and the Denuclearization program. There are also nine key documents and treaties including the creation of the Commonwealth of Independent States (CIS Dec. 8, 1991), with NATO (July 9, 1997) and with countries such as the USA, Russia, Poland, and Romania. This volume traces its origin to a conference on December 12-14, 1996 in Washington, D.C. at George Washington University.

Dr. Brzezinski and Ukrainian Foreign Minister Borys Tarasyuk both presented exceptionally interesting papers offering important insight and information. Brzezinski gave the keynote address to the conference and emphasized the geopolitical significance of the appearance of Ukraine on the map of Europe and the world.

Tarasyuk traces Ukraine's first international step not to independence on August 24, 1991 but back to the Declaration of Sovereignty on

July 16, 1990. He gives an interesting example of the Russian disinformation campaign. When Leonid Kravchuk, Speaker of the Ukrainian Parliament, in February 1991 made a diplomatic mission to Germany the Soviet Russian news reported that the Germans could not understand the Ukrainian language. They implied of course that Russian should have been used. In fact, says Tarasyuk, the Ukrainian delegation actually had two expert Ukrainian-German translators and there was no absolutely no language problem. He also touches on the Crimea Question. Tarasyuk says that in November 1990 Ukraine and Russia signed a bilateral treaty legally recognizing each others borders. However, Russia later illegally claimed Crimea and especially the city of Sevastopol which led to a 1993 United Nations resolution condemning the Russian Parliament for violating this treaty and the UN Charter.

Prof. Lubomyr Hajda is the Associate Director of the Harvard Ukrainian Research Institute, Editor of *Harvard Ukrainian Studies* and has done such an excellent job in editing *Ukraine in the World* that it is a fundamental work in understanding Ukraine today. When Ukraine became independent it was assumed that "the country's wealth in land, natural resources, industrial infrastructure, and its well-educated citizenry" would bring it success quickly. Hajda states that "Ironically, then, it is the economic sphere in which Ukraine has suffered its most bitter failures, while foreign and security policies constitute the country's most signal achievement.... it is clear that Ukraine is an actor and a factor in international relations whose importance cannot be ignored or underestimated." ■

**THE MILITARY TRADITION IN UKRAINIAN HISTORY:** Its Role in the Construction of Ukraine's Armed Forces, 12-13 May 1994, Conference Proceedings. Sponsored by the Ukrainian Research Institute of Harvard University and the Institute for National Strategic Studies, National Defence University, Washington D.C. Cambridge, Mass.: Ukrainian Research Institute, 1995. 81 p. ISBN 0-916458-73-3 (Harvard Papers in Ukrainian Studies) Available from: HURI, 1583 Massachusetts Ave., Cambridge, MA

02138 USA Tel: (617) 495-3692 Fax: (617) 4985-8097

This concise book provides the first analysis and information about the Ukrainian Armed Forces (UAF) of independent Ukraine which has one of the largest and best equipped military forces in Europe. Four experts on the subject and three commentators (academics and military men) present useful factual information, analysis and insights. These include Kostiantyn Morozov (Ukraine's first Minister of Defense), John S. Jaworsky, Zenon Kohut, Yuri Levchenko, Ivan Olenovych, Ihor Smeshko, and Mark von Hagen. Prof. Zenon E. Kohut, Director of the Canadian Institute of Ukrainian Studies, in his paper notes that in January 1992 independent Ukraine required an oath of allegiance to the UAF for 700,000 former Soviet soldiers stationed in Ukraine. Since then the Ukrainian Army has been reduced in size. ■

**UKRAINE BETWEEN EAST AND WEST:** Essays on Cultural History to the Early Eighteenth Century, by Ihor Sevcenko (Shevchenko). Edmonton: Canadian Institute of Ukrainian Studies Press, 1996. xix, 234 p. maps. ISBN 1-895571-15-4 (pb.) \$24.95 (plus \$4.00 shipping) (Peter Jacyk Centre for Ukrainian Historical Research. Monograph Series, 1) CIUS Press, 352 Athabasca Hall, Univ. of Alberta, Edmonton, Canada T6G 2E8

Professor Emeritus Ihor Sevcenko (Dumbarton Oaks Byzantine History and Literature of Harvard University), is a member of the American Academy of Arts and Sciences and the founding editor of *Harvard Ukrainian Studies*. As an outstanding authority on Byzantine history it is quite natural that in this volume of 12 essays he places Ukraine and Kievan Rus in the context of Byzantine history, western and Polish influences. He discusses culture, language, literature, religion, politics and geography as it affected the historic cultural development of Ukraine up to 1700.

The concluding essay: "The Rise of National Identity to 1700" is on the growth of distinct national awareness from 1650 to 1700. "Not only enlightened inhabitants of Ukraine themselves, but their foreign contemporaries as well felt that Ukrainian lands, whether they were then called Rus', Ukrajina or Malorossija were inhabited by people distinct from Poles, Lithuanians and Muscovites." (p. 187)

He notes that Paul of Aleppo in 1656 "found Ukrainian songs more beautiful and more euphonious than those of the Muscovites, and was astonished to find that in the Cossack land most women knew how to read and write." Frank Sysyn, in his foreword states that Sevcenko was a pioneer in offering university lectures on Ukrainian history. He comments that "as lucid and penetrating examination of the Ukrainian cultural past, they remain unsurpassed." This volume with its "scholarly quality and vitality" sets a standard. Some of the essays are new, others are revised from previous publication and all are accompanied by a useful Bibliographic Note. ■

## RECREATIONS, by Yuri Andrukhovych.

Translated with an introd. by Marko Pavlyshyn. Illus. by Volodymyr Makarenko. Edmonton-Toronto: Canadian Institute of Ukrainian Studies Press, 1998. 132 p. illus. \$29.95 cloth; \$19.95 paper (ISBN 1-895571-24-3). CIUS Press, 352 Athabasca Hall, University of Alberta, Edmonton, Alta T6G 2E8 Canada Tel: (403) 492-2972 Fax: 492-4967. e-mail cius@ualberta.ca Web page: www.utoronto.ca/cius

Yuri Andrukhovych is one of the new crop of Ukrainian writers who blossomed in the late 1980s as the USSR was self-destructing and Ukraine was moving towards independence in 1991. As the author of five books he is a member of the younger generation now enjoying the new freedom of the pen provided by independent Ukraine.

Born 1960 in Ivano-Frankivsk in western Ukraine Andrukhovych studied in Lviv, and in Moscow 1989-91. His doctoral dissertation was on the Ukrainian poet "Bohdan Ihor Antonych and the Literary Esthetic Concepts of Modernism." He was drafted in the Soviet Army 1983-84 for compulsory military service and worked for a regional newspaper. In 1985 he published his first collection of poetry and since then has been a translator, literary critic and scriptwriter. Andrukhovych has said: "I like words, not ideas, feeling the world through words through objectivity and concreteness, the feeling of the words; in this sense, maybe I am an eternal philologist. Philosophy is too much of a professional affair, to allow oneself thought up creations."

*Recreations* is a short novel which first appeared in Ukrainian in 1992 and reflects the contradictions of Soviet society and the new freedoms found by four writers who participate in a Festival of the Resurrecting Spirit which becomes "an orgy of popular culture, civic dysfunction, national pride and sex." The advertisement and program announcing the festival are full of humour: "We have lived to see the day when the dark forces of evil and reaction, challenged by the Luminous Cossack Spirit, tremble in fear! We have been granted a decisive opportunity to prove to ourselves and to the whole civilized world from what noble Forebears we are descended and whose hot Blood courses in our veins."

A good introduction by Professor Marko Pavlyshyn, the Mykola Zerov Senior Lecturer in Ukrainian Studies at Monash University in Melbourne, Australia, opens the volume. Useful notes at the end will help non-Ukrainian readers to understand the text. Pavlyshyn is well known as the author of many articles on contemporary Ukrainian literature. ■

## THE ATLAS OF ARCHAEOLOGY, Mick Aston & Tim Taylor. Toronto: Viking, 1998. 208 p. col. illus., maps. \$50.00

One of the most magnificent and interesting recent books is *The Atlas of Archaeology*. Superb photographs and illustrations make this a book a joy to read even if you are not interested in archaeology.

Of special interest is the material on Ukraine which has 5 sites listed with a full page (p.21) on the famous Mezhrich Mammoth bone houses built 18,000 years ago which "probably represent the world's oldest architecture." ■

## UKRAINIAN DAUGHTERS' COOK

BOOK Regina, Sask.: Ukrainian Women's Association of Canada, 1984, 1996. 159 p. col. illus. spiral binding ISBN 0-919845-13-4 \$16.95 Cdn. (U.S. orders in U.S. dollars) Ukrainian Women's Assn., 1920 Toronto Street, Regina, Sask., Canada S4P 1M8

This best selling cookbook, produced by a committee headed by Eunice Shiplack is now in its 10th edition. It is a clear, well designed cookbook with excellent color photographs. The book is organized in eight chapters including the traditional cuisine of Ukrainian Christmas Eve (Sviaty Vechir) and Easter (Velykden). Then it is organized into sections like bread, soups, meat, and desserts. It provides handy recipes for Chicken Kiev, bubyky (the original bagels), borsch beet soup, kapusta, varenyky (pyrohy or perogies) and holubtsi (cabbage rolls). There is also a selection of other recipes. These are recipes which have stood the test of time. They have been passed down over many generations from mother to daughter. You will taste your wonderful heritage with this cookbook which makes an excellent gift for the younger generation. ■

## Vatican on Ukrainian Victims in the USSR

The Vatican's Commission for Religious Relations with the Jews issued a document on March 16, 1998 on the persecution of Jews in the Shoah (Holocaust) of World War II. Titled *We Remember: A Reflection on the Shoah* (Boston: Pauline Books, 1998) it also includes the statement "We recall in particular the massacre of the Armenians, the countless victims in Ukraine in the 1930s, the genocide of the Gypsies, which was also the result of racist ideas, and similar tragedies, which have occurred in America, Africa and the Balkans. Nor do we forget the millions of victims of totalitarian ideology in the Soviet Union . . . (p. 19). ■



THE UKRAINIAN WEDDING, by Larry Warwaruk. Regina: Coteau Books, 1998. 298 p. map. CAN: \$14.95 Coteau Books 401-2206 Dewdney Ave., Regina Sask. Canada S4B 1H3. USA \$12.95: General Distribution Services, 85 River Rock Drive, Suite 202, Buffalo, N.Y. 14207

The novel is about a wedding during World War II in the Ukrainian community of prairie Manitoba. It is a readable novel with a Ukrainian cast of characters. Most Ukrainian readers will have no trouble with the Ukrainian names and words but for non-Ukrainians there is a handy list of characters and for Ukrainian words there is a handy short list of definitions at the end. Warwaruk has a good knowledge of the Ukrainian psyche and the cultural life of the rural areas. His career as a teacher and a school principal have given him a clear, easy to read style which many people will enjoy. It would make an interesting wedding present for Ukrainian Americans and Canadians. We can agree with writer W. Valgardson: "Read the book." ■

## Jewish-Ukrainian Bibliography

### JEWISH-UKRAINIAN BIBLIOGRAPHY:

A Selected Annotated Bibliography of Resources in English by Andrew Gregorovich. 2nd edition Toronto; Forum, 1999, 105 p. THIS ANNOTATED BIBLIOGRAPHY, first published in 1994, is the first and only work of its kind in the world and contains over 900 entries. It includes the major books on the subject as well as journal, magazine and newspaper articles and analyticals. It is a vital reference work for university, college and public libraries, organizations, academics and individuals. It is essential for every professor, researcher, teacher and student interested in Jewish, Ukrainian, Russian, Polish, East European or World War II history, the Jewish Ukrainian Question, the Holocaust, Babi Yar, the Crimea Affair, the Waffen SS Division Galizien or genealogy in the Pale of Settlement.

Ukraine, with 52 million people today, was known as the "breadbasket of Europe" and much Jewish genius, tradition, cuisine, music, philosophy, literature, leadership and achievements emerged from this land. For example, writers like Sholom Aleichem, H. Bialik, Isaac Babel, and Nobel prize winner S.Y. Agnon; the founder of Hasidism, Baal Shem Tov; and Nobel prize winner Selman Waksman, violinist David Oistrakh and pianist Vladimir Horowitz were born in Ukraine.

The families of Sigmund Freud, Arthur Fiedler, Leonard Bernstein, David O. Selznick, Edward Asner, Kirk Douglas, Danny Kaye, Garth Drabinsky, and McDonald's president George Cohon were from Ukraine. Soviet leaders Leon Trotsky and Lazar Kaganovich, Zionist leader Vladimir Jabotinsky, Presidents of Israel Levi Eshkol, Golda Meir and Yitzhak Ben-Zvi, were all from Ukraine. Nazi hunter Simon Wiesenthal is from Ukraine. The most famous Jewish song *Hava Nagila* originated in Chernivtsi, Ukraine.

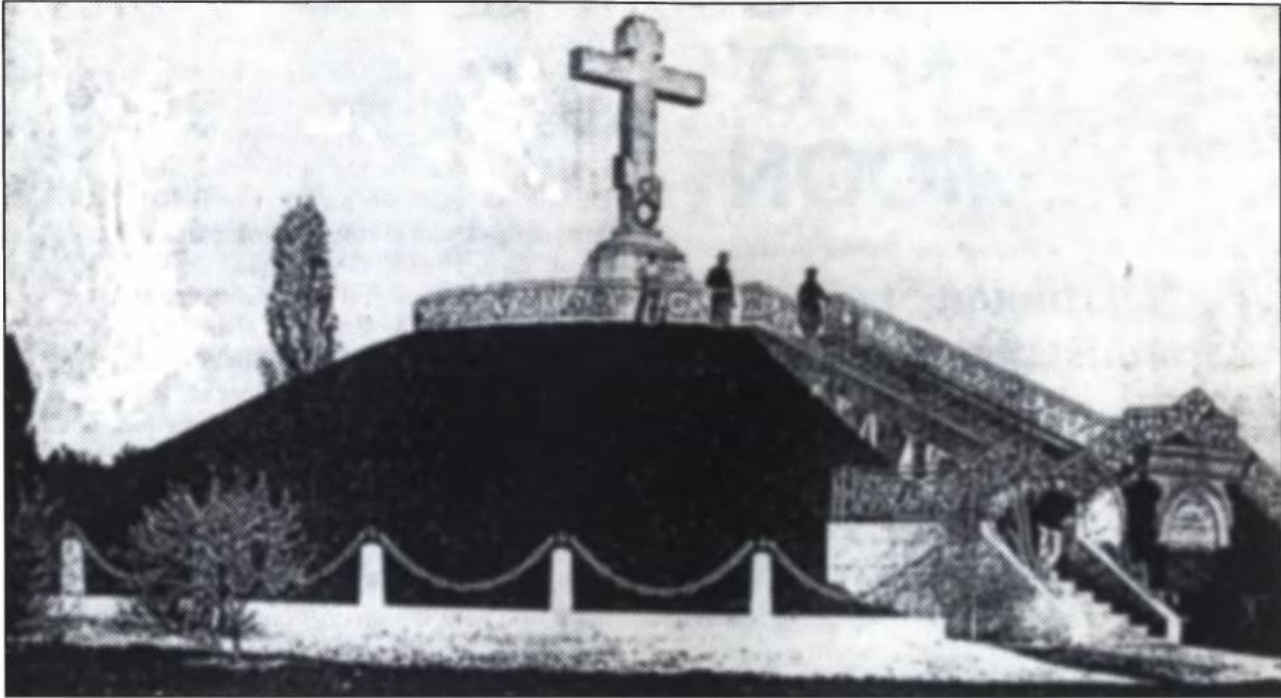
ANDREW GREGOROVICH was a Department Head in the University of Toronto Library System for over 32 years and is the author of many bibliographies, including two which include Jews and Ukrainians: *Canadian Ethnic Groups Bibliography* (1972) and a *Bibliography of Canada's Peoples* (1993). He was Chairman of the Toronto Historical Board, President of the Ontario Library Association, President of the Ontario College & University Library Association, President of the Canadian Multilingual Press Federation, a member of the Academic Board of the Governing Council of the University of Toronto and is a member of the Centre for Russian & East European Studies. He has served as Executive Director and is now Senior Researcher of the Ukrainian Canadian Research & Documentation Centre in Toronto. He has been Editor-in-Chief of the quarterly *Forum Ukrainian Review* since 1967.

The *Jewish-Ukrainian Bibliography* is not only a valuable resource for researchers and librarians it is also a fascinating fund of facts and quotations in the annotations. It includes a directory of Ukrainian and Jewish organizations and a list of famous Jews who trace their origin to Ukraine. ■

HOW TO ORDER: American and International orders: \$50.00US includes postage. Canadian orders \$55.00 Canadian includes postage. Orders must be prepaid. ADDRESS: A. Gregorovich (JUB), 620 Spadina Ave., Toronto, Ont. Canada M5S 2H4.

## Battle of Poltava Museum

Continued from page 8



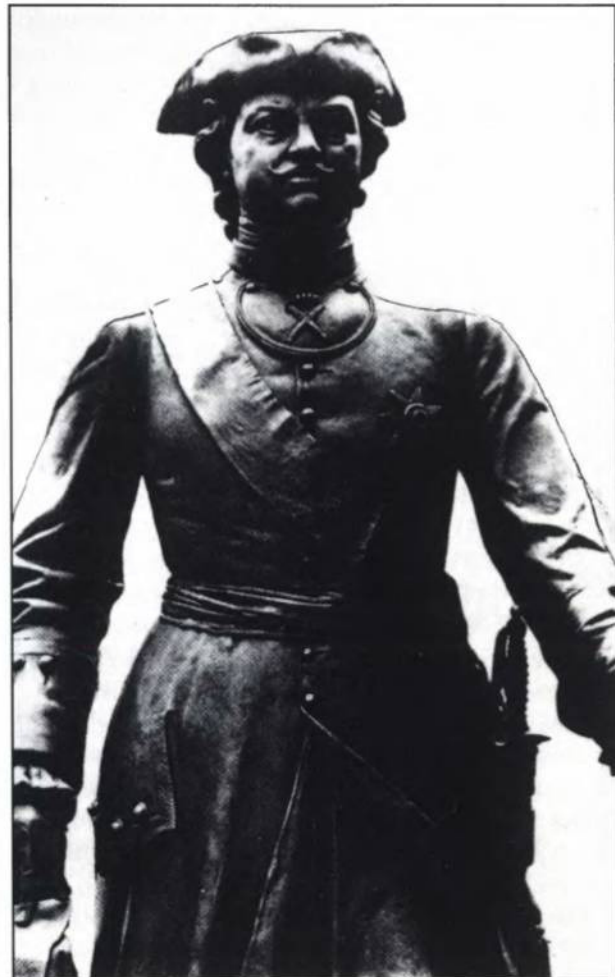
Grave Mound for the Battle of Poltava

The guide did not mention that Peter's Russian Army had massacred the entire Ukrainian population of Mazepa's capital Baturin, including 6,000 men, women and children. Nor did she mention that on Peter's orders every Zaporozhian Cossack of Ukraine caught with the Swedish Army at Perevolochna was to be executed while the Swedish soldiers were sent in exile to Siberia and it was thus that Tsar Peter contributed to the Gulag. The irony of this museum is that Peter the Great was one of the cruelest Russian Tsars to exploit Ukraine. A museum in Ukraine glorifying Tsar Peter Ist is a little like having a museum in Poland honoring Stalin or an Oliver Cromwell museum in Dublin, Ireland.

But the grand prize was yet to come. The feature item of this Russian museum in Ukraine was a large electrical diorama of the Battle of Poltava which included lights, music and the sound of cannons in battle. The guide hesitated before she turned it on, looked somewhat bewildered, but finally threw the switch and the lights flashed and the sound came booming on. A deep male voice came on - in Russian - which I could not understand except for the odd word. I learned later that this grand finale was the conclusion of Pushkin's poem *Poltava* about the "heroic" Peter at Poltava with the phrase, "O Glorious day."

I was then taken on a tour of the battle fields and the monuments for the Battle of Poltava. There was a mohyla (grave mound) for the Swedes and another for the Russian Army. "Where are the Ukrainian Cossacks buried?" I asked. "Oh," was the answer, "they are buried together with the 1,345 Russian soldiers."

Andrew Gregorovich ■



Monument of Tsar Peter I in front of Poltava Museum



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# FROM THE EARTH TO THE MOON

## *Ukrainian Space Scientists Remembered*

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**F**ROM THE EARTH TO THE MOON is a majestic 1998 HBO television mini-series special brilliantly produced, directed, and written by Tom Hanks. Hanks himself also appears in this \$50 million 12 part mini-series which takes its name from the 1865 book by Jules Verne. This production brings to mind at least three Ukrainians who played important roles in the conquest of the moon.

On October 4, 1957 the entire world was astounded that man had conquered space with the Sputnik built in the USSR. I can still remember how marvelous I thought it was when my father took me out that night and we were able to see it streak across the sky. What we didn't know then was that it was the work of a man called the Chief Designer who actually was in charge of the entire Soviet space program. This was the brilliant Ukrainian scientist Serhiy Korolev whose identity, on Khrushchev's orders, was to be kept secret until he died in 1966. He was responsible for every Space first, including putting the first man in Space, until he died nine years after Sputnik. Born in Zhitomir, Ukraine, we know Korolev was proud of his Ukrainian origin because on his internal Soviet passport he clearly listed his nationality as Ukrainian. (On Korolev see *Forum* no. 22, 1973 p. 11-13)

At about 53 minutes into the program Tom Hanks says that Apollo 11 might never have happened were it not for three very specific people: Sergiy Korolev, Wernher von Braun, and President John F. Kennedy. He gives pride of place to Korolev, the Ukrainian who was the first man to conquer Space. He sums them up by stating: "Korolev, von Braun and Kennedy... were the keystones in the bridge that carried another celebrated trio on their historic voyage from the earth to the moon."

On July 16, 1969 I awoke my young son Michael in the middle of the night so he could watch Neil Armstrong make his historic first step onto the moon. "One small step for [a] man, one giant leap for Mankind." We were able to see this first step onto the moon live because of another Ukrainian scientist. It was

a Ukrainian Canadian, Dr. Joseph V. Charyk, appointed by President Kennedy to the position of President of the Communications Satellite Corporation (Comsat) in Washington DC, who had been responsible for putting up the satellites which allowed live television broadcasting around the entire world. (See: Space Scientist Charyk in *Forum* no. 32, Summer 1976 p. 14-20)

NASA had made use of the ideas and theory of a Ukrainian space scientist, Yuri Kondratiuk, as the fundamental basis for putting a man on the moon. By the age of 22 in 1919 Kondratiuk had already formulated his theory for landing on the moon and in 1929 he published his book *The Conquest of Interplanetary Space* which explained his theories which were adopted by NASA four decades later as Lunar Orbit Rendezvous. Unfortunately, at 5:00 minutes into the program Tom Hanks has one of his characters inaccurately call Yuri Kondratiuk a "Russian rocket guy." (See *Forum's* article Kondratiuk: He Paved the Way Into Space. in *Forum* No. 23, 1973, p. 10).

Both Korolev and Kondratiuk are among the Ukrainians who have their names on the moon since craters on the far side have been named for them. The largest feature on the far side of the moon is named for Korolev. Korolev was the first man in history to see the far side of the moon because he sent the first rocket around the moon with a camera to record its features. (See the article Ukrainian Names on the Moon, in *Forum* No. 63, Fall 1995, p. 6-9 illus.) AG ■

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## Ethnic Ranking of Ukrainians

**S**OCIOLOGISTS have studied many aspects of ethnicity in the United States and Canada. One of these aspects is where various ethnic groups fit into the Social Distance or Social Standing Scale of the general society. Prof. W. Isajiw includes a table in his new book *Understanding Diversity* (p. 136) which ranks groups by a sample of English-speaking Canadians. It is based on a study by P. Pineo in the *Canadian Review of Sociology and Anthropology*, 1977.

Some of the 32 rankings include the following: English 82.4; Irish 69.2; Dutch 58.7; French 56.1; Germans 48.7; Jews 46.1; Ukrainians 44.3; Italians 43.1; Poles 42.0; Russians 35.8; Japanese 34.7; Chinese 33.1; Blacks 25.4

According to the latest official Census of Canada Ukrainian Canadians in 1996 numbered over a million (1,026,475) including 406,645 single (both parents Ukrainian) and 647,645 of multiple origin with other groups, such as Ukrainian and Irish. ■

## TENNIS STAR MEDVEDEV

**A**MONG THE STARS of international tennis is the Ukrainian player Andrew Medvedev. The 25 year old Medvedev in 1994 was ranked at No. 4 in the world but he dropped because of injuries to No. 100 in 1999. On June 2 he defeated 1997 champion Gustavo Kuerten 7-5, 6-4, 6-4 in Paris at the French Open semi-finals and reached the finals.

"It's like a second birth in tennis, in life," said Medvedev after his victory. Medvedev has a new girlfriend. "When there is love, you're inspired, you can write poems, you can write music, you can play good tennis." His face is unusually boyish, and when he smiles, as he does often and easily, his eyes sparkle.

He is now playing masterfully, cleverly feathering touch shots in with powerful forehands, line-hugging two-fisted forehands, and crushing serves.

He is among the most intelligent of players, on and off the court, with a wonderful sense of humor that is balanced by a profound seriousness, according to an AP report June 3, 1999.

"Tennis is my life," he said a few years ago. "I mean without tennis, I'm nobody. That's what I'm living for. When I don't feel good playing tennis, I basically don't want to live." ■

## WWII Ukrainian Slave Laborers Sue Germany

**A** GROUP OF 134 Ukrainians who were forced to work as slave laborers for Germany During World War II 1942-45 have taken their case to the Munich Labor Court . A total of almost 2.5 million Ukrainian slave laborers, called Ostarbeiters by the Germans, were taken for work in German factories producing weapons, ammunition and V2 rockets as well as working on Austrian farms producing food for the German Army. Ukrainians formed the single largest group used as slave labor and were taken mostly from age 13 to 20, more women than men.

They are demanding compensation for their work between \$13,000 and \$21,000 U.S. from Siemens electronics company and auto manufacturer BMW. The German court said it must first decide whether it has jurisdiction to hear the case. This is a process that could take months according to a report in the New York Times, June 4, 1999, p. A6. ■

## PRZEWALSKI HORSE

**T**HE PRZEWALSKI Horse was discovered by the explorer and geographer Nicholas Przewalski (1839-1888). He traces his ancestry back to a Ukrainian Cossack, K.O. Parovalsky, according to the *Dovidnyk Heohrafichnykh Podiy*, I. M. Rybachok, ed. Kyiv: V-vo Radyanska Shkola, 1971, p.46. ■

## Shevchenko on the Internet

**T**ARAS SHEVCHENKO, the great Ukrainian poet, is the subject of a major 127 page multilingual bibliography with 805 entries on the internet. It is titled "Taras Shevchenko in the Library of Congress: A Bibliography." It was compiled by Bohdan Yasinsky of the U.S. Library of Congress and Valentyna Pashkova, President of the Ukrainian Library Association in Kiev. Ms. Pashkova also heads the Library Information Systems Dept. of the Institute of Culture in Kiev. The list reflects the Shevchenkiana titles in the Library of Congress.

Translations of Shevchenko's works into 14 languages including English, French and even Mongolian are listed. A useful introduction precedes the bibliography although the English has problems with the use of the definite article *the*. Overall this is a valuable resource on Shevchenko which gives the entire world information on the Shevchenkiana available in the American capital city.

However, it should be mentioned that this is not a complete bibliography of Shevchenkiana in the Library of Congress. It does not list the many scholarly articles in journals and sections of books in its collection. For example, Forum's special issue on Shevchenko is not listed: *Shevchenko: Poet and Artist of Ukraine. A Selection of Articles for the 175th Anniversary of his Birth*, by Andrew Gregorovich. Scranton-Toronto: Ukrainian Fraternal Association 1989, 83 p. (Forum 77)

To see the Shevchenko Bibliography look at the following site: <http://lcweb.loc.gov/rr/european/shevchenko.html> ■

## Letter to the Editor

Dear Mr Editor:

I express congratulations on the 100th issue of Forum which has been my great pleasure to read from the outset. You have given your readers significant knowledge of special places and people, and an awareness of past and present history and culture in its varied and broadest sense.

You have performed a great service to the total Ukrainian community, in particular to the younger generations of Canada and the United States. The 100 issues have been a broad spectrum of who and what we are for ourselves and others.

The reading has been most enjoyable.

With best wishes for the future.

JOHN YAREMKO  
Toronto, Canada



■ FORUM has fascinating articles on Ukraine and the Ukrainians in Europe and America.

■ FORUM is unique as the only English language magazine for the young adult reader interested in Ukraine and Eastern Europe.

■ FORUM has stimulating articles with high-quality illustrations which reveal the art, music, past and present history, culture, famous people and present-day personalities.

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## FORUM UKRAINIAN REVIEW

PUBLISHED BY

**UKRAINIAN FRATERNAL ASSOCIATION**

440 Wyoming Avenue, Box 350, Scranton, PA 18501-0350